

THE
HYMNS OF THE RIG VEDA
TRANSLATED WITH A POPULAR COMMENTARY

BY

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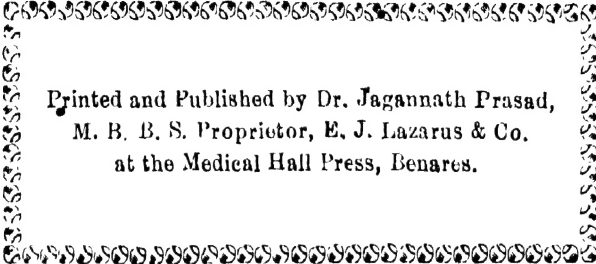
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PREFACE

TO THE FIRST EDITION.

"What can be more tedious than the Veda, and yet what can be more interesting, if once we know that it is the first word spoken by the Aryan man?"

"The Veda has a two-fold interest : it belongs to the history of the world and to the history of India.....As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind, will belong for ever to the Rig-veda." F. MAX MULLER.

THIS work is an attempt to bring within easy reach of all readers of English a translation of the Hymns of the Rigveda which, while aiming especially at close fidelity to the letter and the spirit of the original, shall be as readable and intelligible as the nature of the subject and other circumstances permit.

Veda, meaning literally knowledge, is the name given to certain ancient works which formed the foundation of the early religious belief of the Hindus. These are the Rigveda, the Sāmaveda, the Yajurveda, and the Atharvaveda ; and of these the Rigveda--so called because its Sanhitā or collection of mantras or hymns consists of Richas or verses intended for loud recitation--is the oldest, the most important, and the most generally interesting, some of its hymns being rather Indo-European than Hindu, and representing the condition of the Aryans before their final settlement in India. These four Vedas are considered to be of divine origin and to have existed from all eternity, the Rishis or sacred poets to whom the hymns are ascribed being merely inspired seers who saw or received them by sight directly from the Supreme Creator. In accordance with this belief these sacred books have been preserved and handed down with the most reverential care from generation to generation, and

have accompanied the great army of Aryan immigrants in their onward march from the Land of the Seven Rivers to the Indian Ocean and the Bay of Bengal. Each of these four Vedas is divided into two distinct parts, one the Mantra containing prayer and praise, the other the Brâhmana containing detailed directions for the performance of the ceremonies at which the Mantras were to be used, and explanations of the legends connected with them, the whole forming a vast body of sacred literature in verse and in prose, devotional, ceremonial, expository and theosophic.

The Sanhitâ of the Rîgveda is a collection of hymns and songs brought by the remote ancestors of the present Hindus from their ancient homes on the banks of the Indus where they had been first used in adoration of the Father of Heaven, of the Sun, of Dawn, of Agni or the God of fire, in prayers for health, wealth, long life, offspring, cattle, victory in battle, and freedom from the bonds of sin; and celebration of the ever-renewed warfare between the beneficent thunder-wielding Indra, the special champion of the Aryans, and the malevolent powers of darkness and the deities of drought who withheld the rain of heaven.

Of these hymns there are more than a thousand, arranged in ten Mandalas, Circles, or Books, in accordance with an ancient tradition of what we should call authorship, the hymns ascribed to the same Rishi, inspired poet or seer, or to the same school or family of Rishis being placed together. Within these divisions the hymns are generally arranged more or less in the order of the deities to whom they are addressed. Agni and Indra are the Gods most frequently invoked. Hymns to Agni generally come first; next come those addressed to Indra, and after them those in honour of other deities or deified objects of adoration. The ninth Book is devoted almost entirely to Soma, the deified juice used in pouring libations to the Gods, and the tenth forms a sort of appendix of peculiar and miscellaneous materials. Independently of the evidence afforded by Indian tradition, there can be no reasonable doubt of the great antiquity of the Rîgveda Sanhitâ

which, with the exception of the Egyptian monumental records and papyrus rolls, and the recently discovered Assyrian literature, is probably the oldest literary document in existence. But it seems impossible to fix, with anything approaching, to certainty, any date for the composition of the hymns. In the first Hymn of Book I. ancient and recent or modern Rishis or seers are spoken of, and there is other internal evidence that some hymns are much older than others. Colbrooke came to the conclusion, from astronomical calculations, that a certain Vedic calendar was composed in the fourteenth century before the Christian era; from which it would follow, that as this calendar must have been prepared after the arrangement of the Rigveda and the inclusion of the most modern hymn, the date of the earliest hymn might be carried back, perhaps, some thousand years. The correctness of Colebrooke's conclusions, however, has been questioned, and some recent scholars consider that his calculations are of a very vague character, and do not yield any such definite date. In the absence of any direct evidence, the opinions of scholars vary and must continue to vary with regard to the age of the Hymns of the Rigveda. "The reasons, however," (to quote Professor Weber*) "by which we are fully justified in regarding the literature of India as the most ancient literature of which written records on an extensive scale have been handed down to us are these :-In the more ancient parts of the Rigveda Samhitâ, we find the Indian race settled on the north-western borders of India, in the Panjâb, and even beyond the Panjâb, on the Kubhâ, or in Kabul. The gradual spread of the race from these seats towards the east, beyond the Sarasvatî and over Hindustân as far as the Ganges, can be traced in the later portions of the Vedic writings almost step by step. The writings of the following period, that of the epic, consist of accounts of the internal conflicts among the conquerors of Hindustân themselves,

* *The History of Indian Literature*, by Albrecht Weber, Trubner's Oriental Series. 1878.

as, for instance, the Mahābhārata ; or of the farther spread of Brahmanism towards the south, as, for instance, the Rāmāyaṇa. If we connect with this the first fairly accurate information about India which we have from a Greek source, viz, from Megasthenes,* it becomes clear that at the time of this writer the Brahmanising of Hindustān was already completed, while at the time of the Periplus (see Lassen, *I. AK.*, ii. 150, n ; *I. St.*, ii. 192) the very southern-most point of the Dekhan had already become the seat of the worship of the wife of Śiva. What a series of years, of centuries, must necessarily have elapsed before this boundless tract of country, inhabited by wild and vigorous tribes, could have been brought over to brahmanism !"

I must beg my European readers not to expect to find in these hymns and songs the sublime poetry that they meet with in Isaiah or Job or the Psalms of David "To me," says Professor Wilson, "the verses of the Veda, except in their rhythm, and in a few rare passages, appear singularly prosaic for so early an era as that of their probable composition, and at any rate their chief value lies not in their fancy but in their facts, social and religious." Professor Cowell, also, says : "The poetry of the Rīg-veda is singularly deficient in that simplicity and natural pathos or sublimity which we naturally look for in the songs of an early period of civilisation. The language and style of most of the hymns is singularly artificial.....Occasionally we meet with fine outburst of poetry, especially in the hymns addressed to the dawn, but these are never long sustained, and as a rule we find few grand similes or metaphors." The worst fault of all, in the Collection regarded as a whole, is the intolerable monotony of a great number of the hymns, a monotony which reaches its climax in the ninth Book which consists almost entirely of invocations of Soma Pavamāna, or the deified Soma juice in process of straining and purification. The great interest of

* Who as ambassador of Seleucus resided for some time at the court of Chandragupta. His reports are preserved to us chiefly in the of Arrian who lived in the second century A. D.

the R̥gveda is, in fact, historical rather than poetical. As in its original language we see the roots and shoots of the languages of Greek and Latin, of Kelt, Teuton and Slavonian, so the deities, the myths, and the religious beliefs and practices of the Veda throw a flood of light upon the religions of all European countries before the introduction of Christianity. As the science of comparative philology could hardly have existed without the study of Sanskrit, so the comparative history of the religions of the world would have been impossible without the study of the Veda.

My translation, which follows the text of Max Müller's splendid six-volume edition, is partly based on the work of the great scholiast Sâyaṇa who was Prime Minister at the court of the King of Vijayanagar—in what is now the Madras District of Bellary—in the fourteenth century of our era: Sâyaṇa's Commentary has been consulted and carefully considered for the general sense of every verse and for the meaning of every word, and his interpretation has been followed whenever it seemed rational, and consistent with the context, and with other passages in which the same word or words occur. With regard to Sâyaṇa's qualifications as an interpreter of the Veda there is, or was, a conflict of opinion among European scholars. Professor Wilson—whose translation of the R̥gveda is rather a version of Sâyaṇa's paraphrase—was firmly persuaded that he had a "knowledge of his text far beyond the pretensions of any European scholar, and must have been in possession of all the interpretations which had been perpetuated by traditional teaching from the earliest times." Yet, as Dr. J. Muir has pointed out, Professor Wilson in the notes to his translation admits that he "occasionally failed to find in Sâyaṇa a perfectly satisfactory guide," that "the scholiast is evidently puzzled," and that his explanations are obscure. On the other hand Professor Roth—the author of the Vedic portion of the great St. Petersburg Lexicon—says in his preface to that work: "so far as regards one of the branches of

Vedic literature, the treatises on theology and worship, we can desire no better guides than these commentators, so exact in all respects, who follow their texts word by word, who, so long as even the semblance of a misconception might arise, are never weary of repeating what they have frequently said before, and who often appear as if they had been writing for us foreigners rather than for their own priestly alumni who had grown up in the midst of these conceptions and impressions. Here.....they are in their proper ground. The case, however, is quite different when the same men assume the task of interpreting the ancient collections of hymns.....Here were required not only quite different qualifications for interpretation but also a greater freedom of judgment and a greater breadth of view and of historical intuitions. Freedom of judgment, however, was wanting to priestly learning, whilst in India no one has ever had any conception of historical development. The very qualities which have made these commentators excellent guides to an understanding of the theological treatises, render them unsuitable conductors on that far older and quite differently circumstanced domain. As the so-called classical Sanskrit was perfectly familiar to them, they sought its ordinary idiom in the Vedic hymns also. Since any difference in the ritual appeared to them inconceivable and the present forms were believed to have existed from the beginning of the world, they fancied that the patriarchs of the Indian religion must have sacrificed in the very same manner. As the recognized mythological and classical systems of their own age appeared to them unassailable and revealed verities, they must necessarily (so the commentators thought) be discoverable in that centre point of revelation, the hymns of the ancient Rishis, who had, indeed, lived in familiar intercourse with the Gods, and possessed far higher wisdom than the succeeding generations.....It has never occurred to any one to make our understanding of the Hebrew books of the Old Testament depend on the Talmud and the Rabbins, while there are not

wanting scholars who hold it as the duty of a conscientious interpreter of the Veda to translate in conformity with Sâyaṇa, Mahîdhara, etc. Consequently, we do not believe like H. H. Wilson, that Sâyaṇa, for instance, understood the expressions of the Veda better than any European interpreter ; but we think that a conscientious European interpreter may understand the Veda far better and more correctly than Sâyaṇa. We do not esteem it our first task to arrive at that understanding of the Veda which was current in India some centuries ago, but to search out the sense which the poets themselves have put into their hymns and utterances. Hence we are of opinion that the writings of Sâyaṇa and the other commentators do not form a rule for the interpreter, but are merely one of those helps of which the latter will avail himself for the execution of his undoubtedly difficult task, a task which is not to be accomplished at the first onset, or by any single individual... We have, therefore, endeavoured to follow the path prescribed by philology, to derive from the texts themselves the sense which they contain, by a juxtaposition of all the passages which are cognate in diction or contents ;—a tedious and laborious path, in which neither the commentators nor the translators have preceded us. The double duty of exegete and lexicographer has thus devolved upon us. A simple etymological procedure, practised as it must be by those who seek to divine the sense of a word from the sole consideration of the passage before them without regard to the ten or twenty other passages in which it recurs, cannot possibly lead to a correct result.”*

• Professor Max Müller says : “As the authors of the Brâhmanas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators, such as Sâyaṇa. Where Sâyaṇa has no authority to mislead him, his commentary is, at all events rational ; but

*On the Interpretation of the Veda, by J. Muir Esq.

still his scholastic notions would never allow him to accept the free interpretation which comparative study of these venerable documents forces upon the unprejudiced scholar. We must therefore discover ourselves the real vestiges of these ancient poets."

Professor Benfey says: "Every one who has carefully studied the Indian interpretations is aware that absolutely no continuous tradition extending from the composition of the Veda to their explanation by Indian scholars, can be assumed; that, on the contrary, between the genuine poetic remains of Vedic antiquity and their interpretations a long-continued break in tradition must have intervened, out of which at most the comprehension of some particulars may have been rescued and handed down to later times by means of liturgical usages and words, formulae, and perhaps, also, poems connected therewith. Besides these remains of tradition, which must be estimated as very scanty, the interpreters of the Veda had, in the main, scarcely any other helps than those which, for the most part, are still at our command, the usage of the classical speech, and the grammatical and etymological-lexicographical investigation of words. At the utmost, they found some aid in materials preserved in local dialects; but this advantage is almost entirely outweighed by the comparison which we are able to institute with the Zend, and that which we can make (though here we must of course proceed with caution and prudence) with the languages cognate to the Sanskrit,—a comparison which has already supplied so many helps to a clearer understanding of the Vedas. But quite irrespectively of all particular aids, the Indian method of interpretation becomes in its whole essence an entirely false one, owing to the prejudice with which it chooses to conceive the ancient circumstances and ideas which have become quite strange to it, from its own religious stand-point, so many centuries more recent, whilst, on the other hand, an advantage for the comprehension of the whole is secured to us by the

acquaintance (drawn from analogous relations) with the life, the conceptions, the wants, of ancient peoples and popular songs, which we possess,—an advantage which, even if the Indians owed more details than they actually do owe, to tradition, would not be eclipsed by their interpretation.”*

A very different opinion of the value of the Indian commentators was held and expressed by Professor Goldstücker. “Without the vast information,” he says, “which those commentators have disclosed to us,—without their method of explaining the obscurest text,—in one word, without their scholarship, we should still stand at the outer doors of Hindu antiquity.” He ridicules the assertion that a European scholar can understand the Veda more correctly than Sâyaṇa, or arrive more nearly at the meaning which the Rishis gave to their own hymns, and yet even this stanch champion of the Indian commentators “cannot be altogether acquitted (as Dr. J. Muir says and shows) of a certain heretical tendency to deviate in practice from the interpretations of Sâyaṇa.”

The last quotation which I shall make in connexion with this question is from Professor E. B. Cowell’s Preface to his edition of Vol. V. of Wilson’s *Translation of the Rîg-Veda Sanhitâ*; “This work does not pretend to give a complete translation of the Rîg-Veda, but only a faithful image of that particular phase of its interpretation which the mediæval Hindus, as represented by Sâyaṇa, have preserved. This view is in itself interesting and of an historical value; but far wider and deeper study is needed to pierce to the real meaning of these old hymns. Sâyaṇa’s commentary will always retain a value of its own,—even its mistakes are often interesting,—but his explanation must not for a moment bar the progress of scholarship. We can be thankful to him for any real help; but let us not forget the debt which we owe to modern scholars, especially to those of Germany. The great St. Petersburg

*On the Interpretation of the Veda, by J. Muir Esq.

Dictionary is indeed a monument of triumphant erudition, and it has inaugurated a new era in the interpretation of the Rîg-Veda."

My translation, then, is partly based on the commentary of Sâyana, corrected and regulated by rational probability, context, and intercomparison of similar words and passages. For constant and most valuable assistance in my labour I am deeply indebted to the works of many illustrious scholars, some departed, and some, happily, still flourishing. I am thankful to Sâyana, my first guide to the hymns of the Rîgveda ; to my revered Master, Professor H. H. Wilson ; to Professors Roth, Benfey, Weber, Ludwig, Max Müller, Grassmann, and Monier Williams, and Dr. John Muir and Mr. Wallis. I have also consulted, and shall probably make more use hereafter of, the works of M. Bergaigne and Dr. Oldenberg ; nor can I omit to mention the *Siebenzig Lieder des Rigveda* by Geldner and Kaegi, *Der Rigveda*, by Kaegi, and *Hymns from the Rigveda*, by Professor Peterson of Bombay, all of which I have read with pleasure and profit.

But it must not be supposed that European students and interpreters of the Veda claim anything like infallibility, completeness, or finality for the results to which their researches have led them. All modern scholars will allow that many hymns are dark as the darkest oracle, that, as Professor Max Müller says, there are whole verses which, as yet, yield no sense whatever, and words the meaning of which we can only guess. As in the interpretation of the more difficult books of the Old Testament and the Homeric poems, so in the explanation of the Veda complete success, if ever attainable, can be attained only by the labours of generations of scholars.

The Hymns are composed in various metres, some of which are exceedingly simple and others comparatively complex and elaborate, and two or more different metres are frequently found in the same Hymn ; one Hymn, for instance, in Book I. shows nine distinct varieties in the same number of verses. The verses

or stanzas consist of three or more—generally three or four—*Pâdas*, semi-hemistichs or lines, each of which contains eight, eleven, or twelve syllables; sometimes, but rarely, five, and still less frequently four or more than twelve. As regards quantity the first syllables of the line are not strictly defined, but the last four are regular, the measure being iambic in the eight and twelve syllable verses and trochaic in these of eleven syllables. Partly by way of safeguard against the besetting temptation to paraphrase and expand, and partly in the hope of preserving however imperfectly, something of the form of the Hymns, I have translated each verse by a verse syllabically commensurate with the original and generally divided into corresponding hemistichs.

The verses consisting of three or four octosyllabic lines are tolerably well represented by the common octo-syllabic or dimeter iambic metre which I have employed. In other verses I have not attempted to reproduce or imitate the rhythm or metre of the original: such a task, supposing its satisfactory completion to be possible, would require more time and labour than I could spare for the purpose. All that I have done, or tried to do, is to show to some extent the original form of the Hymns by rendering them in syllabically commensurate hemistichs and verses, as Benfey and the translators of the *Seventy Hymns* have done for a portion of the *Rigveda*, and Grassmann for nearly the whole of the Collection.

For further information regarding the *Rigveda* the English reader is referred to Max Müller's *History of Ancient Sanskrit Literature*, Muir's *Original Sanskrit Texts*, and Weber's *History of Indian Literature*; or if a simpler and more popular exposition be required, to Mrs. Manning's *India Ancient and Mediæval*, or to Kaegi's *Der Rigveda*, of which an English translation has recently appeared. The student who reads German and French will, as a matter of course, consult Ludwig's great work *Der Rigveda* and Bergaigne's *Études sur la Religion Védique*.

To conclude, my reasons for publishing this work are chiefly these : there is at present no complete translation of the Rîgveda in English, Professor Wilson's version—of which the last two volumes have only lately appeared—being “only a faithful image of that particular phase of its interpretation which the mediæval Hindus, as represented by Sâyaṇa, have preserved,” and, moreover, the price of Wilson's six volumes—upwards of ninety rupees—puts the work beyond the reach of the great majority of readers in India.

I can hardly hope that my work will find acceptance with Pandits and Indian scholars inasmuch as I venture to deviate both widely and frequently from Sâyaṇa whom they have been taught to regard as infallible. No arguments are likely to shake this belief. Nothing short of a course of study similar to that to which the leaders of the modern school of Vedic interpretation have devoted half their lives will enable them to see with our eyes and accept our views. I trust, however, that they will at any rate give the leaders and the followers of this modern school credit for deep devotion to ancient Indian literature and due admiration of the great Indian scholars who have expounded it ; and will acknowledge that these modern scholars—however mistaken their views may appear to be are labouring sincerely and solely to discover and declare the spirit and the truth of the most ancient and venerated literary records that are the heritage of Aryan man.

KOTAGIRI & NULGIRI :

R. T. H. GRIFFITH.

May 25th, 1889.

NOTE.

This second edition of my translation is in the main a reprint in compacter and cheaper form, with, some corrections and other improvements in text and commentary, of the original four-volume edition.

KOTAGIRI :

R. T. H. G.

15th October, 1890.

THE HYMNS OF THE RIGVEDA.

BOOK THE FIRST.

—0—

HYMN I.

Agni.

I LAUD Agni, the chosen Priest, God, minister of sacrifice,
The hotar, lavishest of wealth.

2 Worthy is Agni to be praised by living as by ancient seers :
He shall bring hitherward the Gods.

3 Through Agni man obtaineth wealth, yea, plenty waxing day
by day,

• Most rich in heroes, glorious.

4 Agni, the perfect sacrifice which thou encompasseth about
Verily goeth to the Gods.

5 May Agni, sapient-minded Priest, truthful, most gloriously great,
The God, come hither with the Gods.

• 6 Whatever blessing, Agni, thou wilt grant unto thy worshipper,
That, Angiras, is indeed thy truth.

The first two hymns of this Book are ascribed to the Rishi or seer Madhuchchhandas Vaisvâmitra, a son or descendant of the famous Vaisvâmitra. The deity to whom this hymn is addressed is Agni, the God of fire, the most prominent, next to Indra, of the deities of the Rigveda. Agni is the messenger and mediator between earth and heaven, announcing to the Gods the hymns, and conveying to them the oblations of their worshippers, inviting them with the sound of his crackling flames and bringing them down to the place of sacrifice. As concentrating in himself the various sacrificial duties of different classes of human priests, Agni is called the *Purohita* or chosen priest, the *præpositus* or *præses*. He is a *Ritvij*, a priest or minister who sacrifices at the proper seasons, and a *Hotar*, an invoking priest, a herald who calls the Gods to enjoy the offering. All riches are at his disposal, and he is the most bountiful rewarder, both directly and indirectly, of the pious whose oblations he carries to the Gods.

2 *Ancient seers* : said by Sâyana to be Bhṛigu, Angiras, and others. The expression indicates the existence of earlier hymns.

3 *Most rich in heroes* : the heroes here spoken of, who accompany the acquisition and increase of wealth, are brave sons and dependents.

4 *Perfect* : uninterrupted by Rākshasas or fiends, who are unable to mar a sacrifice which Agni protects on all sides.

6 *Angiras* : here a name of Agni. The Angirases appear to have been regarded as a race of higher beings between Gods and men, the typical first sacrificers, whose ritual is the pattern which later priests must follow.

- 7 To thee, dispeller of the night, O Agni, day by day with prayer
Bringing thee reverence, we come ;
8 Ruler of sacrifices, guard of Law eternal, radiant One,
Increasing in thine own abode.
9 Be to us easy of approach, even as a father to his son ;
Agni, be with us for our weal.

HYMN II.

Vāyu.

BEAUTIFUL Vāyu, come, for thee these Soma drops have been
prepared ;

Drink of them, hearken to our call.

- 2 Knowing the days, with Soma juice poured forth, the singers
glorify

Thee, Vāyu, with their hymns of praise.

- 3 Vāyu, thy penetrating stream goes forth unto the worshipper,
Far-spreading for the Soma draught.

8 *Law eternal.* The word used to denote the conception of the order of the world is *ṛitā*. Everything in the universe which is conceived as showing regularity of action may be said to have the *ṛitā* for its principle. In its most general application the conception expressed by the word occupied to some extent the place of natural and moral law, fate, or the will of a supreme God. See Wallis, *The Cosmology of the Rigveda*, p. 92. *In thine own abode : svē dāme, sud domo*, in the sacrificial hall or chamber in which fire-worship is performed, and in which the fire (Agni) increases as the oblations of clarified butter are poured upon it by the priest.

1 *Vāyu* : God of the wind. *Soma drops* : libations of the juice of the Soma, or Moon-plant, said to be the Acid Asclepias or *Sarcostema Viminalis*. The plant was gathered by moonlight on certain mountains, stripped of its leaves, and then carried to the place of sacrifice ; the stalks having been there crushed by the priests were sprinkled with water and placed on a sieve or strainer, whence, after further pressure, the acid juice trickled into a vessel called *Drona* ; after which it was mixed with flour etc., made to ferment, and then offered in libations to the Gods or drunk by the Brāhmanas, by both of whom its exhilarating qualities were supposed to be highly prized. This famous plant has remained unidentified till recently (see Max Müller, *Biographies of Words*, Appendix III). Dr. Aitchison has lately stated that Soma must be the *Ephedra pachyclade*, which in the Harirud valley is said to bear the name of *hum*, *huma*, and *yahma*. This supposition is confirmed by Dr. Joseph Bornmüller, a botanist long resident in Kerman, who identifies the Soma plant with some kind of Ephedra, probably *Ephedra distachya*, but who remarks that different varieties of Ephedra are to be found from Siberia to the Iberian peninsula, so that we must give up the hope of determining the original home of the Aryas by means of the habitat of the Soma plant (*Quarterly Review*, No. 354, October 1894, p. 455). 2 *Knowing the days* : knowing the proper days for sacrifices ; or perhaps, knowing or marking the time of daybreak, the exact time for the commencement of sacrificial rites. 3 *Hymns of praise* : *ukthas*,

4 These, Indra-Vāyu, have been shed ; come for our offered dainties' sake :

The drops are yearning for you both.

5 Well do ye mark libations, ye Vāyu and Indra, rich in spoil !
So come ye swiftly hitherward.

6 Vāyu and Indra, come to what the Soma-presser hath prepared :
Soon, Heroes, thus I make my prayer.

7 Mitra, of holy strength, I call, and foe-destroying Varuṇa,
Who make the oil-fed rite complete.

8 Mitra and Varuṇa, through Law, lovers and cherishers of Law,
Have ye obtained your mighty power.

9 Our Sages, Mitra-Varuṇa, of wide dominion, strong by birth,
Vouchsafe us strength that worketh well.

HYMN III.

Asvins.

YE' Asvins, rich in treasure, Lords of splendour, having nimble hands,

Accept the sacrificial food.

Stanzas recited or spoken, in opposition to verses that are chanted or sung.

4 Indra and Vāyu are here conjointly addressed in a dual compound, *Indravâyū*. Indra was the favourite national deity of the Aryan Indians in the Vedic Age, and more hymns are dedicated to his honour than to the praise of any other divinity. He is the God who reigns over the intermediate region or atmosphere ; he fights against and conquers with his thunderbolt the demons of drought and darkness, and is in general the type of noble heroism.

7 According to Sāyana, Mitra presides over the day as Varuṇa over the night ; hence the closest connexion subsists between these two deities who are more frequently invoked together than Varuṇa is invoked singly ; together they uphold and rule the earth and sky, together they guard the world, together they promote religious rites, avenge sin, and are the lords of truth and light. *Oil-fed* : performed with *ghritam* (the modern *ghī*), and clarified butter, or butter which has been boiled gently and then allowed to cool. The butter is then used for culinary purposes and also offered in sacrifice to the Gods. *Complete* : by granting the worshipper's prayer.

8 *Through Law* : i. e. in accordance with *ṛitā*, the eternal law or everlasting order of the universe. See I. 1. 8.

1 The Asvins seem to have been a puzzle even to the oldest Indian Commentators. Yāska thus refers to them in the *Nirukta*, XII. 1 :— 'Next in order are the deities whose sphere is the heaven ; of these the Asvins are the first to arrive... Who then are these Asvins ? 'Heaven and Earth,' say some ; 'Day and Night,' say others ; 'The Sun and Moon,' say others ; 'Two King, performers of holy acts,' say the legendary writers' Professor Roth thus speaks of these Gods : 'The two Asvins, though, like the ancient interpreters of the Veda, we are by no means agreed as to the conception of their character, hold nevertheless, a perfectly distinct position in the entire body of the Vedic deities of light. They are the earliest bringers of light in the morning sky, who in their charjots hasten onward before the dawn.'

- 2 Ye *Asvins*, rich in wondrous deeds, ye heroes worthy of our praise,
Accept our songs with mighty thought.
- 3 *Nāsatyas*, wonder-workers, yours are these libations with clipt grass:
Come ye whose paths are red with flame.
- 4 O *Indra*, marvellously bright, come, these libations long for thee,
Thus by fine fingers purified.
- 5 Urged by the holy singer, sped by song, come, *Indra*, to the prayers
Of the libation-pouring priest.
- 6 Approach, O *Indra*, hasting thee, Lord of Bay Horses, to the prayers:
In our libation take delight.
- 7 Ye *Visvadevas*, who protect, reward, and cherish men, approach
Your worshipper's drink-offering.
- 8 Ye *Viṣvedevas*, swift at work, come hither quickly to the draught.
As milch-kine hasten to their stalls.
- 9 The *Viṣvedevas*, changing shape like serpents, fearless, void of guile,

and prepare the way for her,'—J. Muir, *O. S. Texts*, V. 234. *Nimble hands*: hands outstretched and quick to seize the offerings.

2 *Rich in wondrous deeds*: some of these deeds for the protection and benefit of those who craved the aid of the *Asvins* are mentioned in Hymns CXII., CXVI., and the three following, of this Book.

3 *Nāsatyas*, derived by Indian Commentators from *na + asatya* 'not untrue,' is a name of common occurrence applied jointly to the two *Asvins*. *Nāsatya* is said to be specially the name of one of the *Asvins*, the other being then called *Dasra*, 'wonder-worker,' or perhaps 'destroyer' (of the wicked).

With clipt grass. The sacred *Kusa* grass (*Poa cynosuroides*), after having the roots cut off, is spread on the *vedi* or altar; and upon it the libation of *Soma* juice, or oblation of clarified butter is poured out. It is also spread over the sacrificial ground or floor to serve as a seat for the Gods and the sacrificers.

4 *Thus by fine fingers purified*: carefully strained by the priests.

6 *Lord of Bay Horses*. *Harigān* and *Haryasva*, 'having bay or tawny horses,' are frequently occurring epithets of *Indra*.

7 *Ye Visvadevas*: *Viṣve devāḥ* may have originally denoted 'all the Gods collectively,' though the introduction of the *Viṣvas* under the name *visvadevāḥ* or *viṣvedevāḥ* as a separate troop of deities seems to have taken place at an early period. It is sometimes difficult to decide whether the expression *viṣvedevāḥ* refers to all the Gods or the particular troop.

9 *Viśvāśa* appears to be another form of *ahimāśaśa* which is explained by Böhtlingk, and Roth as 'multiform or versatile'—as a snake, showing the same variety of colour and shape.,

Bearers, accept the sacred draught!

10 Wealthy in spoil, enriched with hymns, may bright Sarasvatī desire,

With eager love, our sacrifice.

11 Inciter of all pleasant songs, inspirer of all gracious thought, Sarasvatī accept our rite!

12 Sarasvatī, the mighty flood,—she with her light illuminates, She brightens every pious thought.

HYMN IV.

Indra.

As a good cow to him who milks, we call the doer of fair deeds
To our assistance day by day.

Sāyaṇa explains it as 'those who have obtained knowledge universally.' It is more than probable, says Professor Wilson, that the origin and import of the term were forgotten when Sāyaṇa wrote.

Bearers, of riches, according to Sāyaṇa. 10 *Sarasvatī* 'is a goddess of some, though not of very great importance in the Rigveda. As observed by Yāska (Nirukta ii, 23) she is celebrated both as a river and as a deity... She was, no doubt, primarily a river deity, as her name, "the watery, clearly denotes, and in this capacity she is celebrated in a few separate passages. Allusion is made in the Hymns, as well as in the Brāhmaṇas to sacrifices being performed on the banks of this river and of the adjoining *Drishadvatī*; and the *Sarasvatī* in particular seems to have been associated with the reputation for sanctity, which according to the well-known passage in the Institutes of Manu, was ascribed to the whole region, called *Brahmāvartā*, lying between these two small streams, and situated immediately to the westward of the Jumna. The *Sarasvatī* thus appears to have been to the early Indians what the Ganges (which is only twice named in the Rigveda) became to their descendants... When once the river had acquired a divine character, it was quite natural that she should be regarded as the patroness of the ceremonies which were celebrated on the margin of her holy waters, and that her direction and blessing should be invoked as essential to their proper performance and success. The connection into which she was thus brought with sacred rites may have led to the further step of imagining her to have an influence on the composition of the hymns which formed so important a part of the proceedings, and of identifying her with *Vāc*, the goddess of speech.—J. Muir, *O. S. Texts*, v. 338. 12 Sāyaṇa explains: "the *Sarasvatī* by her act (of flowing) displays a copious flood." Roth in his *Illustrations of the Nirukta* (xi. 26), p. 152, translates, "a mighty stream is *Sarasvatī*; with her light she lightens, illuminates, "all pious minds," He however, regards the commencing words as figurative, and not as referring to the river. Benfey renders: "*Sarasvatī*, by her light, causes the great sea to be known; she shines through all thoughts," He understands the "great sea" as the universe, or as life... The conceptions of *Sarasvatī* as a river, and as the directress of ceremonies, may be blended in the passage.—Muir, *O. S. T.*, V. p. 339.

1 The doer of fair deeds: Indra.

- 2 Come thou to our libations, drink of Soma, Soma-drinker thou !
The rich One's rapture giveth kine.
- 3 So may we be acquainted with thine innermost benevolence :
Neglect us not, come hitherward.
- 4 Go to the wise unconquered One, ask thou of Indra, skilled
in song,
Him who is better than thy friends
- 5 Whether the men who mock us say, Depart unto another place,
Ye who serve Indra and none else ;
- 6 Or whether, God of wondrous deeds, all our true people
call us blest,
Still may we dwell in Indra's care.
- 7 Unto the swift One bring the swift, man-cheering, grace of
sacrifice,
That, to the Friend gives wings and joy.
- 8 Thou, Satakratu, drankest this and wast the Vritras' slayer,
thou
Holpest the warrior in the fray.
- 9 We strengthen, Satakratu, thee, yea, thee the powerful in fight,
That, Indra, we may win us wealth.
- 10 To him the mighty stream of wealth prompt friend of him who
pours the juice,
Yea, to this Indra sing your song.

3 Indra is especially the lord of Soma and its chief drinker. The exhilaration produced by drinking the fermented juice offered in libations stimulates his warlike energies and disposes him to give out of his boundless riches liberal rewards in the shape of cattle and other wealth to those who worship him.

6 The general meaning of this and the two preceding verses seems to be : Indra is the best friend and protector, and so long as we enjoy his friendship and protection we care nothing for the revilings of the ungodly who mock at our faithful worship.

7 *The swift One* : Indra. The Soma juice which exhilarates men or heroes and accompanies or graces the sacrifice is also called swift both because it flows quickly and because it makes Indra hasten to the solemnity. *The Friend* is Indra whom the juice exhilarates and sends quickly to the sacrifice.

8 *Satakratu*, a name of Indra, ' is explained by Śāyana, he who is connected with a hundred (many) acts, religious rites (*bahukarma-yukta*), either as their performer or their object : or it may be rendered 'endowed with great wisdom : ' *kratu* implying either *karma*, act, or *prajñā*, knowledge.'—Wilson. *The Vritras*, the enemies, the oppressors or obstructors, are 'the hostile powers in the atmosphere who malevolently shut up the watery treasures in the clouds. These demons of drought, called by a variety of names, as Vritra, Ahi, Sushna, Namuchi, Pipru, Sambara, Urana, etc., etc., armed on their side, also, with every variety of celestial artillery, attempt but in vain, to resist the onset of the gods.'—Muir, *O. S. Texts*, V. 95.

HYMN V.

Indra.

- O come ye hither, sit ye down; to Indra sing ye forth your song,
Companions, bringing hymns of praise ;
- 2 To him the richest of the rich, the Lord of treasures excellent,
Indra, with Soma juice outpoured.
- 3 May he stand by us in our need and in abundance for our
wealth ;
May he come nigh us with his strength ;
- 4 Whose pair of tawny horses yoked in battles foemen challenge
not:
To him, to Indra sing your song.
- 5 Nigh to the Soma-drinker come, for his enjoyment, these pure
drops,
The Somas mingled with the curd.
- 6 Thou, grown at once to perfect strength, wast born to drink
the Soma juice,
Strong Indra, for preëminence.
- 7 O Indra, lover of the song, may these quick Somas enter thee ;
May they bring bliss to thee the Sage.
- 8 Our chants of praise have strengthened thee, O Šatakratu, and
our lands :
So strengthen thee the songs we sing.
- 9 Indra, whose succour never fails, accept these viands thousand-
fold,
Wherein all manly powers abide.
- 10 O Indra, thou who lovest song, let no man hurt our bodies, keen
Slaughter far from us, for thou canst.

HYMN VI.

Indra.

They who stand round him as he moves harness the bright,
the ruddy Steed:
The lights are shining in the sky.

1 *Companions.* The call is addressed to the ministering priests.

3 Two separate cases appear to be meant : *yoge*, where the God must recognize the necessity of his intervention, and *pyrandhyâm*, where he may deem it superfluous.—Ludwig.

4 At the sight of whose chariot and horses all enemies flee. 9. *Wherein all manly powers abide.* The oblations of worshippers, as well as their hymns of praise, stimulate and strengthen the Gods for deeds of heroism.

1 *They who stand round*: *lokatrayavartinah prānīnah*, 'the living beings of the three worlds,' is Śāyana's explanation. Probably the Maruts, Indra's constant companions are intended. *The bright, the ruddy Steed*, (*bradhām arushām*), is probably the Sun, with whom Indra is frequently connected.

- 2 On both sides to the car they yoke the two bay coursers dear
to him,
BORN, tawny, bearers of the Chief.
- 3 Thou, making light where no light was, and form, O men :
where form was not,
Wast born together with the Dawns.
- 4 Thereafter they, as is their wont, threw off the state of babes
unborn,
Assuming sacrificial names.
- 5 Thou, Indra, with the Tempest-Gods, the breakers down of
what is firm,
Foundest the kine even in the cave.
- 6 Worshipping even as they list, singers laud him who findeth
wealth,
The far-renowned, the mighty One.
- 7 Mayest thou verily be seen coming by fearless Indra's side :
Both joyous, equal in your sheen.
- 8 With Indra's well beloved hosts, the blameless, hastening to
heaven,
The sacrificer cries aloud.

2 On both sides : *vipakshat* : harnessed on different sides. 3
Thou, i. e. the Sun. *O men !* is perhaps merely an exclamation expres-
sive of admiration. If *māryād*, men, be taken to mean the Maruts the
words *thou, making, wast born*, although in the singular number, may
apply to these Gods regarded as one host or company and born at one
birth.

4 Threw off the state of babes unborn : according to Prof.
M. Müller assumed 'again the form of new born babes.' 'The idea that
the Maruts assumed the form of a garbha, lit. of an embryo or a new-
born child, is only meant to express that the storms burst forth from
the womb of the sky as soon as Indra arises to do battle against the
demon of darkness. As assisting Indra in this battle, the Maruts, whose
name retained for a long time its purely appellative meaning of storms,
attained their rank as deities by the side of Indra, or as the poet ex-
presses it, they assumed their sacred name. This seems to be the whole
meaning of the later legend that the Maruts, like the Ribhus were not
originally gods, but became deified for their works.' M. Müller. *Rigveda
Sankhita*, i. p. 25.

5. The Tempest-Gods : the Maruts, the friends
and helpers of Indra. The kine : are streams of water and the
beams of light which follow their effusion The cave is the thick dark
cloud which holds the imprisoned waters and which Indra cleaves asun-
der with his thunderbolt or lightning.

7 Thou : the host of Maruts.
According to Benfey, the Sun. 8 The sacrificer cries aloud : This
is the interpretation proposed by Professor Max Müller, but it is only
conjectural and not altogether satisfactory. Benfey translates : Mightily
shines the sacrifice ; and Ludwig : The warrior sings triumphantly.

9 Come from this place, O Wanderer, or downward from, the light of heaven :

Our songs of praise all yearn for this.

10 Indra we seek to give us help, from here, from heaven above the earth,

Or from the spacious firmament.

HYMN VII.

Indra.

INDRA the singers with high praise, Indra reciters with their lauds,

Indra the choirs have glorified.

2 Indra hath ever close to him his two bay steeds and word-yoked car,

Indra the golden, thunder-armed.

3 Indra hath raised the Sun on high in heaven, that he may see afar :

He burst the mountain for the kine.

4 Help us, O Indra, in the frays, yea, frays, where thousand spoils are gained,

With awful aids, O awful One.

5 In mighty battle we invoke Indra, Indra in lesser fight, The Friend who bends his bolt at fiends.

6 Unclose, our manly Hero, thou for ever bounteous, yonder cloud,

For us, thou irresistible.

7 Still higher, at each strain of mine, thunder-armed Indra's praises rise :

I find no laud worthy of him.

8 Even as the bull drives on the herds, he drives the people with his might,

The Ruler irresistible :

9 *From this place* : from earth. *Wanderer* : (*padijnman*) here applied to Indra. 10 *The spacious firmament* : the expanse between earth and heaven.

1 *The choirs* : (*vāṇt*) referring perhaps to both singers and chanters.

2 *The golden* : i. e. richly decorated (*sarvābharaṇabhūṣitaḥ*) according to Śāyana.

3 *The mountain* : is the mountain-shaped mass of thick cloud, and the *kine* are the waters as, in I. 6, 5. The words *ādri* and *pārvaṭa* mean both mountain and cloud, these being constantly seen in loose juxtaposition and being often indistinguishable one from the other.

- 9 Indra who rules with single sway men, riches, and the fivefold
 race
 Of those who dwell upon the earth.
- 10 For your sake from each side we call Indra away from other
 men :
 Ours, and none others', may he be.

HYMN VIII.

Indra.

INDRA, bring wealth that gives delight, the victor's ever-con-
 quering wealth,

Most excellent, to be our aid ;

- 2 By means of which we may repel our foes in battle hand to
 hand,

By thee assisted with the car.

- 3 Aided by thee, the thunder-armed, Indra, may we lift up the
 bolt,

And conquer all our foes in fight.

- 4 With thee, O Indra, for ally with missile-darting heroes, may
 We conquer our embattled foes.

- 5 Mighty is Indra, yea supreme ; greatness be his, the Thunderer :
 Wide as the heaven extends his power ;

- 6 Which aideth those to win them sons, who come as heroes to
 the fight,

Or singers loving holy thoughts.

- 7 His belly, drinking deepest draughts of Soma, like an ocean
 swells,

Like wide streams from the cope of heaven.

- 8 So also is his excellence, great, vigorous, rich in cattle, like
 A ripe branch to the worshipper.

- 9 For verily thy mighty powers, Indra, are saving helps at
 once

Unto a worshipper like me.

9 *The fivefold race* : Benfey explains this as 'the whole inhabited world.' But the expression seems to mean the Aryan settlements or tribes only, and not the indigenous inhabitants of the country. The five tribes or settlements were probably the confederation of the Turvaṣas, Yadus, Anus, Druhyus, and Purus. Sāyana's explanation is 'those who are fit for habitation' and the phrase is said to imply the four castes and Nisādas or indigenous barbarians. But there were no such distinctions of caste when the hymn was composed. 2 *With the car : ārvatā*, literally, with a horse, is explained by Sāyana to mean fighting on horseback. But horses seem to have been used in war as drawers of chariots only, and *ārvatā* here stands for *rathena*, with a car or chariot. 3 *May we lift up the bolt*. The thunderbolt here spoken of is sacrifice which, when employed against enemies, is as powerful a weapon as the bolt of Indra.

- 10 So are his lovely gifts ; let lauds and praises be to Indra sung,
That he may drink the Soma juice.

HYMN IX.

Indra.

COME, Indra, and delight thee with the juice at all the Soma
feasts,

Protector, mighty in thy strength.

- 2 To Indra pour ye forth the juice, the active gladdening juice
to him

The gladdening, omnific God.

- 3 O Lord of all men, fair of cheek, rejoice thee in the gladdening
lauds,

Present at these drink-offerings.

- 4 Songs have outpoured themselves to thee, Indra, the strong,
the guardian Lord,

And raised themselves unsatisfied.

- 5 Send to us bounty manifold, O Indra, worthy of our wish,
For power supreme is only thine.

- 6 O Indra, stimulate thereto us emulously fain for wealth,
And glorious, O most splendid One.

- 7 Give, Indra, wide and lofty fame, wealthy in cattle and in
strength,

Lasting our life-time, failing not.

- 8 Grant us high fame, O Indra, grant riches bestowing thousands,
those

Fair fruits of earth borne home in wains.

- 9 Praising with songs the praise-worthy who cometh to our aid,
we call

Indra, the Treasure-Lord of wealth.

- 10 To lofty Indra, dweller by each libation, the pious man
Sings forth aloud a strengthening hymn.

10 *Let lauds and praises be to Indra sung* : more exactly, 'be lauds, spoken and sung, to Indra given ; *uktha* being properly the laud that is recited, and *stoma* the hymn of praise that is sung.

4 *And raised themselves unsatisfied* : *ājōshāh*, not contented, that is, with prayers ever new. Ludwig observes that the Sāmaveda has preserved the correct reading *sajōshāh*, 'with one accord.'

8 *Those fair fruits of earth brought home in wains*. 'The original of this hymn, as of many others, is so concise and elliptical as to be unintelligible without the liberal amplification of the Scholiast. We have in the text simply "those car-having viands," *ū rathinīr ishah*, meaning, Sāyana says, those articles of food which are conveyed in cars, carts, or waggons, from the site of their production ; as rice, barley, and other kinds of grain.'—Wilson.

The meaning of *rathinīr* is not clear.

HYMN X.

Indra.

THE chanters hymn thee, they who say the word of praise magnify thee.

The priests have raised thee up on high, O Satakratu, like a pole.

2 As up he clomb from ridge to ridge and looked upon the toilsome task,

Indra observes this wish of his, and the Ram hastens with his troop.

3 Harness thy pair of strong bay steeds, long-maned, whose bodies fill the girths,

And, Indra, Soma-drinker, come to listen to our songs of praise.

4 Come hither, answer thou the song, sing in approval, cry aloud.

Good Indra, make our prayer succeed, and prosper this our sacrifice.

5 To Indra must a laud be said, to strengthen him who freely gives,

That Sakra may take pleasure in our friendship and drink-offerings.

6 Him, him we seek for friendship, him for riches and heroic might.

For Indra, he is Sakra, he shall aid us while he gives us wealth.

7 Easy to turn and drive away, Indra, is spoil bestowed by thee.

1 The concluding phrase, *tvā...ud vāṁsam iva yemire*, "they have raised thee, like a bamboo," is rather obscure. The Scholiast says, they have elevated Indra, as tumblers raise a bamboo—on the summit of which they balance themselves; a feat not uncommon in India: or, as *vāṁsa* means, also, a family, it may be rendered, as ambitious persons raise their family to consequence.—Wilson. 2 The text is only, mounting from ridge to ridge, or from height to height, which the Scholiast completes by observing that this is said of the Yajamāna, the person who institutes or performs a regular sacrifice and pays the expenses of it, who goes to the mountain to gather the Soma plant, fuel, etc. Ludwig thinks that Indra is meant, rising higher and higher, and yet not delaying to come to the sacrifice. The Ram, (*vrishnath*) is Indra, and his flock or troop are the Maruts. Hastens: comes quickly to the sacrifice. 5 *Sakra*, a common name of Indra, used in the next stanza as an epithet: "the powerful," from *sak*, to be able. 7 *Easy to turn*: The Booty spoken of in the Rigveda consists chiefly of cattle, which with Indra's assistance are easily turned and driven away from the enemy who possesses them.

Unclose the stable of the kine, and give us wealth O Thunder-armed.

- 8 The heaven and earth contain thee not, together, in thy wrathful mood.

Win us the waters of the sky, and send us kine abundantly.

- 9 Hear, thou whose ear is quick, my call; take to thee readily my songs.

O Indra, let this laud of mine come nearer even than thy friend.

- 10 We know thee mightiest of all, in battles hearer of our cry. Of thee most mighty we invoke the aid that giveth thousand-fold.

- 11 O Indra, Son of Kusika, drink our libation with delight. Prolong our life anew, and cause the seer to win a thousand gifts.

- 12 Lover of song, may these our songs on every side encompass thee:

Strengthening thee of lengthened life, may they be dear delights to thee.

HYMN. XI.

Indra.

ALL sacred songs have magnified Indra expansive as the sea, The best of warriors borne on cars, the Lord, the very Lord of strength.

- 2 Strong in thy friendship, Indra, Lord of power and might, we have no fear.

We glorify with praises thee, the never-conquered conqueror.

- 3 The gifts of Indra from of old, his saving succours, never fail, When to the praise singers he gives the boon of substance rich in kine.

Unclose the stable of the kine: Open the thick cloud that holds the water imprisoned and fertilize our fields with rain.

9 *Thy friend:* probably the *vāja* or thunderbolt which is Indra's inseparable associate and ally.

11 *Son of Kusika:* Kusika was the father or the grand-father of Visvāmītra who was the father of the poet or seer of this hymn. This epithet Kusika, son of Kusika, is here applied to Indra as being the chief or special God of the seer's family.

12 *Of lengthened life* = immortal.

1 This hymn is ascribed to Jatar the son of Madhuchchhandas the seer of the preceding hymn. *Expansive as the sea:* cf. I. 8, 7. Or the expression may be, as Wilson says, 'a vague mode of indicating the universal diffusion of Indra as the firmament.'

- 1 Crusher of forts, the young, the wise, of strength unmeasured,
was he born
Sustainer of each sacred rite, Indra, the Thunderer, much-
extolled.
- 5 Lord of the thunder, thou didst burst the cave of Vala rich
in cows.
The Gods came pressing to thy side, and free from terror aided
thee.
- 6 I, Hero, through thy bounties am come to the flood addressing
thee.
Song-lover, here the singers stand and testify to thee thereof.
- 7 The wily Sushna, Indra ! thou o'erthrewest with thy wondrous
powers.
The wise beheld this deed of thine: now go beyond their
eulogies.
- 8 Our songs of praise have glorified Indra who ruleth by his
might,
Whose precious gifts in thousands come, yea, even more
abundantly.

o

HYMNS XII.

Agni.

We choose Agni the messenger, the herald, master of all wealth,
Well skilled in this our sacrifice.

- 2 With callings ever they invoke Agni, Agni, Lord of the House,
Oblation-bearer, much beloved.
- 3 Bring the Gods hither, Agni, born for him who strews the sacred
grass :
Thou art our herald, meet for praise.

4 *Crusher of forts* : destroyer or breaker-down of the clouds that
withhold the rain, which are regarded as the forts or strongholds of
Vritra and the other hostile powers of the air. 5 *The cave of Vala* :
Vala is the brother of Vritra, or Vritra himself under another name,
who stole the cows of the Gods and hid them in a cave, that is, kept
the light and waters imprisoned in dark clouds. 6 *To the flood* :
i. e. to Indra, the river or sea of bounty. 7 *The wily Sushna* :
Sushna is described as a demon slain by Indra. The word means *drier
up* : *bhūtānām śoshana-ketu*, cause of the drying up of beings, the excessive
heat and drought before the Rains, which Indra puts an end to. *Now
go beyond their eulogies* : i. e. do deeds worthy of still higher praise.
Or it may mean, make their eulogies endure.

1 The Hymns from XII to XXIII inclusive are ascribed to Medhātithi,
son of Kanva. *The messenger* : the mediator between men and Gods.
The herald : *devānām āhvātāram*, the inviter of the Gods, is Sāyana's
explanation. 3 *Born* : newly produced by attrition for the man
who has prepared and spread the sacrificial grass as a seat for the expected
deities.

4 Wake up the willing Gods, since thou, Agni performest embassy:

Sit on the sacred glass with Gods.

5 O Agni, radiant One, to whom the holy oil is poured, burn up Our enemies whom fiends protect.

6 By Agni Agni is inflamed, Lord of the House, wise, young, who bears

The gift: the ladle is his mouth.

7 Praise Agni in the sacrifice, the Sage whose ways are ever true, The God who driveth grief away.

8 God, Agni, be his strong defence who, lord of sacrificial gifts, Worshippeth thee the messenger.

9 Whoso with sacred gift would fain call Agni to the feast of Gods,

O Purifier, favour him.

10 Such, Agni, Purifier, bright, bring hither to our sacrifice, To our oblation bring the Gods.

11 So lauded by our newest song of praise bring opulence to us, And food, with heroes for our sons.

12 O Agni, by effulgent flame, by all invokings of the Gods, Show pleasure in this laud of ours.

HYMN XIII.

Agni.

AGNI, well-kindled, bring the Gods for him who offers holy gifts. Worship them, Purifier, Priest.

2 Son of Thyself, present, O Sage, our sacrifice to the Gods to-day.

Sweet to the taste, that they may feast.

9 *By Agni Agni is inflamed*: The fire into which the oblation is poured is lighted by the application of other fire. *Young*: as newly born each time the fire is produced. *The ladle*: used for pouring the sacrificial butter into the fire. 8 *Lord of sacrificial gifts*: the wealthy patron or institutor of the sacrifice. 9 *O Purifier: pāvaka*, purifying is in later Sanskrit a common word for fire.

This is one of the Âpri or propitiatory hymns, consisting of invocations to a series of deified objects, and said to be introductory to the animal sacrifice. All the deified objects addressed in this hymn are said by Sâyana to be forms of Agni.

1 *For him Who offers holy gifts*: for the institutor of the sacrifice.

2 *Son of Thyself*. Tanûnapât, son or descendant of oneself, is a frequently recurring name of Agni, so called because fire is sometimes self-generated, as in the lightning, or produced by attrition, and not necessarily derived from other fire. Other fanciful derivations are given.

- 3 Dear Narāsaṃsa, sweet of tongue, the giver of oblations, I
Invoke to this our sacrifice.
- 4 Agni, on thy most easy ear, glorified hither bring the Gods:
Manu appointed thee as Priest.
- 5 Strew, O ye wise, the sacred grass that drips with oil, in order
due,
Where the Immortal is beheld.
- 6 Thrown open be the Doors Divine, unailing, that assist the rite,
For sacrifice this day and now.
- 7 I call the lovely Night and Dawn to seat them on the holy grass
At this our solemn sacrifice.
- 8 The two Invokers I invite, the wise, divine, and sweet of
tongue,
To celebrate this our sacrifice.
- 9 Iñā, Sarasvatī, Mahī, three Goddesses who bring delight,
Be seated, peaceful, on the grass.
- 10 Tvāṣṭar I call, the earliest born, the wearer of all forms at
will:
May he be ours and ours alone.
- 11 God, Sovran of the Wood, present this our oblation to the
Gods,
And let the giver be renowned.

3 *Narāsaṃsa*: 'Praise of Men' is one of Agni's mystical names.

4 *Manu*: is the man *par excellence*, or the representative man and father of the human race, regarded as the first institutor of sacrifices and religious ceremonies.

5 *The immortal*: according to Sāyaṇa either the clarified butter or Agni the God.

6 *The Doors Divine*: the doors of the chamber in which the oblation is offered. *Unailing*: the signification of *asv-chātaḥ* in the text is uncertain. Sāyaṇa explains the word variously in various places.

8 *The two Invokers*. It seems uncertain who these two invokers or priests (*hotirā*) are, whether Agni and Āditya, or Agni and Varuṇa, or Varuṇa and Āditya. See M. Müller's *de S. Literature*, p. 464.

9 *Iñā*: the Goddess of sacred speech and action. *Sarasvatī*: see I 3 10. *Mahī*: 'the great' (Goddess) said to be identical with Bhārati also a Goddess of speech.

10 *Tvāṣṭar*, is the Hephaistos, or Vulcan, of the Indian pantheon, the ideal artist, the divine artisan, the most skilful of workmen, versed in all wonderful and admirable contrivances.

11 *God, Sovran of the Wood*: *vanaspati*, lord of the wood; usually, a large tree; here said to be an Agni—as if the fuel and the burning of it were identified. Or the Sacrificial Post may be intended, which is enumerated among the Āpri deities or deified objects.

- 2 Drink from the Purifier's cup, Maruts, with Ritu ; sanctify
The rite, for ye give precious gifts.
- 3 O Neshtar, with thy Dame accept our sacrifice; with Ritu drink,
For thou art he who giveth wealth.
- 4 Bring the Gods, Agai ; in the three appointed places set them
down :
Surround them, and with Ritu drink.
- 5 Drink Soma after the Ritus, from the Brāhmaṇa's bounty :
undissolved,
O Indra, is thy friendship's bond.
- 6 Mitra, Varuṇa, ye whose ways are firm—a Power that none
deceives—,
With Ritu ye have reached the rite.
- 7 The Soma-pressers, fain for wealth, praise the Wealth giver in
the rite,
In sacrifices praise the God.
- 8 May the Wealth-giver grant to us riches that shall be far
renowned :
These things gain among the Gods.
- 9 He with the Ritus fain would drink, Wealth-giver, from the
Neshtar's bowl.
Haste, give your offering, and depart.
- 10 As we this fourth time, Wealth-giver, honour thee with the
Ritus, be
A giver bountiful to us.

2 *The Purifier's cup* : the sacrificial vessel of the Potar, or Purifier, who pours into the fire the libation for the Maruts. 3 *O Neshtar* : the Neshtar is one of the chief officiating priests, who leads forward the wife of the institutor of the sacrifice. In this place Neshtar is said to be another name for the God Tvashtar from his having on some occasion assumed the function of Neshtar priest. 4 *The three appointed places* : by the three sacrificial fires. 5 *The Brāhmaṇa's bounty*. The Brāhmaṇa here is said to be the Brāhmaṇachohhansi, one of the sixteen priests employed in sacrifices ; and perhaps his office may have been to hold some ladle or vase in which the offering is presented. 7 *The Soma-pressers* : grāhastāsah, men heaving stones in their hands with which to bruise the Soma plant. *The Wealth-giver* is Agni. *In the rite, In sacrifices* : in the adhvaryā and in the yajñas, the first said to be the primary or essential ceremony, such as the Agnishtoma ; the second, the modified ceremonies, such as the Ukthya which is elsewhere termed an offering with Soma juice.—Wilson. 10 *As we this fourth time* : Agni, as Dravapodās or Wealth-giver, has now been celebrated in four stanzas instead of the usual triad or triad ; or we may translate with Ludwig, 'As we in fourth place,' Agni being fourth place in the invocation (Indra, Maruts, Tvashtar, Agni).

- 11 Drink ye the meath, O Asvins bright with flames, whose acts
are pure, who with
Ritus accept the sacrifice.
- 12 With Ritu, through the house-fire, thou, kind Giver, guidest
sacrifice :
Worship the Gods for the pious man.

HYMN XVI.

Indra.

- Let thy Bay Steeds bring thee, the Strong, hither to drink the
Soma draught—
Those, Indra, who are bright as suns.
- 2 Here are the grains bedewed with oil : hither let the Bay
Coursers bring
Indra upon his easiest car.
- 3 Indra at early morn we call, Indra in course of sacrifice,
Indra to drink the Soma juice.
- 4 Come hither, with thy long-maned Steeds, O Indra, to the
draught we pour :
We call thee when the juice is shed.
- 5 Come thou to this our song of praise, to the libation poured
for thee :
Drink of it like a stag athirst.
- 6 Here are the drops of Soma juice expressed on sacred grass :
thereof
Drink, Indra, to increase thy might.
- 7 Welcome to thee be this our hymn, reaching thy heart, most
excellent :
Then drink the Soma juice expressed.
- 8 To every draught of pressed-out juice Indra, the Vritra-slayer,
comes,
To drink the Soma for delight.
- 9 Fulfil, O Satakratu, all our wish with horses and with kine:
With hely thoughts we sing thy praise.

12 *Through the house-fire* The *gārhapatya* is the sacred fire perpetually maintained by the householder; the fire from which fires for sacrificial purposes are lighted.

1 *Bright as suns : sūrachakṣasah* Sâyana understands this to refer to the priests, and Wilson renders accordingly, may (the priests), radiant as the sun (make thee manifest). 2 *Easiest car ; sukhdāme rithe* : that is, most easily moving, swiftest. 3 *Indra at early morn we call*. Although not more particularly named, the specification implies the morning, mid-day, and evening worship. 5 *Like a stag athirst* : like a *gaurā* (Bos Gaurus) a kind of buffalo. 'Drink like a thirsty buffalo,' would perhaps be a more strictly accurate rendering.

- 12 With Svāhā pay the sacrifice to Indra in the offerer's house ;
Thither I call the Deities.

HYMN XIV.

Viśvedevas.

To drink the Soma, Agni, come, come to our service and our songs

With all these Gods; and worship them.

- 2 The Kanvas have invoked thee ; they, O Singer, sing thee songs of praise :

Agni, come hither with the Gods ;

- 3 Indra, Vāyu, Bṛhaspati, Mitra, Agni, Pūshan, Bhaga, Ādityas, and the Marut host.

12 *Svāhā* is the sacred word or exclamation (Hail ! Blessing !) used in pouring the oblation on the fire. According to Sāyana, *Svāhā* also may be identified with Agni.

2 The *Kanvas* : sons or descendants of Kanva, men of the same family as the seer of the hymn. 3 *Indra, Vāyu*, etc. The names of these Gods are in the accusative case, governed by ' they (the Kanvas) have invoked,' or ' worship them,' understood. *Bṛhaspati*, 'alternating with Brahmanaspati is the name of a deity in whom the action of the worshipper upon the Gods is personified. He is the suppliant, the priest who intercedes with the Gods for men, and protects them against the wicked. Hence he appears as the prototype of the priests and the priestly order, and is also designated as the Purohita of the divine community. The essential difference between the original idea represented in this God and those expressed in most of the other and older deities of the Veda consists in the fact that the latter are personifications of various departments of nature, or of physical forces, while the former is the product of moral ideas, and an impersonation of the power of devotion.'—Muir, *O. S. Texts*, V. 272. *Pūshan* is a God who protects and multiplies cattle and human possessions generally. In character, he is a solar deity, beholds the entire universe, and is a guide on roads and journeys. *Bhaga*, the gracious Lord and protector, is regarded as the bestower of wealth. *Ādityas*. 'There (in the highest heaven) dwell and reign those Gods who bear in common the name of Ādityas. We must, however, if we would discover their earliest character, abandon the conceptions which in a later age, and even in that of the heroic poems, were entertained regarding these deities. According to this conception they were twelve Sun gods, bearing evident reference to the twelve months. But for the most ancient period we must hold fast the primary signification of their name. They are the inviolable imperishable, eternal beings. Aditi, eternity or the eternal, is the element which sustains them and is sustained by them... The eternal and inviolable element in which the Ādityas dwell, and which forms their essence, is the celestial light... The Ādityas, the Gods of this light, do not therefore by any means coincide with any of the forms in which light is manifested in the universe. They are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life, which exists, as it were, behind all these phenomena.'—Roth, quoted by Muir, *O. S. Texts*, V. p. 56.

- 4 For you these juices are poured forth that gladden and exhilarate,
The meath-drops resting in the cup.
- 5 The sons of Kanva fain for help adore thee, having strewn the grass,
With offerings and all things prepared.
- 6 Let the swift steeds who carry thee, thought-yoked and dropping holy oil,
Bring the Gods to the Soma draught.
- 7 Adored, the strengtheners of Law, unite them, Agni, with their Dames :
Make them drink meath, O bright of tongue.
- 8 Let them, O Agni, who deserve worship and praise drink with thy tongue
The meath in solemn sacrifice.
- 9 Away, from the sun's realm of light, the wise invoking Priest shall bring
All Gods awaking with the dawn.
- 10 With all the Gods, with Indra, with Vāyu, and Mitra's splendours, drink,
Agni, the pleasant Soma juice.
- 11 Ordained by Manu as our Priest, thou sittest, Agni, at each rite :
Hallow thou this our sacrifice.
- 12 Harness the Red Mares to thy car, the Bays, O God, the flaming ones :
With those bring hitherward the Gods.

HYMN XV.

Ritu.

O INDRA drink the Soma juices with Ritu ; let the cheering drops
Sink deep within, which settle there.

The Maruts host : the Maruts are the Gods of the winds and storms, the companions and friends of Indra. They are said in the Veda to be the sons of Rudra and Prishni, the latter being explained by Sāyana as 'the many-coloured earth,' but regarded by Professor Roth as a personification of the speckled clouds. 7 *Unitg them with their Dames* : *pātnivatas kridhi* : make them (come) with their consorts. 9 *The wise invoking Priest* : Agni, who calls the Gods. 10 *All the Gods* : or Visvedevas ; see I. 3. 7. 11 *Manu* : see I. 13. 4.

1 *Ritu* : meaning generally a season, a sixth part of the Indian year, is here personified and addressed as a deity.

HYMN XIX.

Agni. Maruts.

To this fair sacrifice to drink the milk draught thou art invoked:

O Agni, with the Maruts come.

2 No mortal man, no God exceeds thy mental power, O Mighty One:

O Agni, with the Maruts come:

3 All Gods devoid of guile, who know the mighty region of mid-air:

O Agni, with those Maruts come.

4 The terrible, who sing their song, not to be overcome by might:

O Agni, with those Maruts come.

5 Brilliant, and awful in their form, mighty, devourers of their foes:

O Agni, with those Maruts come.

6 Who sit as Deities in heaven, above the sky-vault's luminous sphere:

O Agni, with those Maruts come.

7 Who scatter clouds about the sky, away over the billowy sea:

O Agni, with those Maruts come.

8 Who with their bright beams spread them forth over the ocean in their might:

O Agni with those Maruts come.

9 For thee, to be thine early draught, I pour the Soma mingled meath:

O Agni, with the Maruts come.

HYMN XX.

Ribhus.

For the Celestial Race this song of praise which gives wealth lavishly

Was made by singers with their lips.

2 They who for Indra, with their mind, formed horses harnessed by a word,

Attained by works to sacrifice.

1 For the Celestial Race *devāya jānmaṇe*, the divine class or race of the Ribhus, the three sons of Sudhanvan who is said to have been a descendant of Angiras. They were named severally Ribhu, Vibhvan, and Vāja and styled collectively Ribhus from the name of the eldest. 'Through their assiduous performance of good works they obtained divinity and became entitled to receive praise and adoration. They are supposed to dwell in the solar sphere, and there is an indistinct identification of them with the rays of the sun: but, whether typical or not, they prove the admission, at an early date of the doctrine that men might become divinities.'—Wilson.

They for the two Násatyas wrought a light car moving every way:•

They formed a nectar-yielding cow.

The Ribhus with effectual prayers, honest, with constant labour, made

Their Sire and Mother young again.

5 Together came your gladdening drops with Indra by the Maruts girt,

With the Âdityas, with the Kings.

6 The sacrificial ladle, wrought newly by the God Tvashtar's hand—

Four ladles have ye made thereof.

7 Vouchsafe us wealth, to him who pours thrice seven libations, yea, to each

Give wealth, pleased with our eulogies.

8 As ministering Priests they held, by pious acts they won themselves,

A share in sacrifice with Gods.

HYMN XXI.

Indra-Agni.

INDRA and Agni I invoke; fain are we for their song of praise:
Chief Soma drinkers are they both.

3 *The two Násatyas* the Asvins. See I. 3. 3. The Ribhus may have been the first to attempt the bodily representation of the horses of Indra and the chariot of the Asvins.

4 *Sire and Mother*: Heaven and Earth, which they, as deities of the seasons, refresh and restore to youth.

5 'According to Asvalâyan., as quoted by Sâyana, the libations offered at the third daily (or evening) sacrifice are presented to Indra along with the Âdityas, together with Ribhu, and Vâja, with Brihaspati and the Viśvadevas.'—Wilson.

6 'Tvashtar, in the Paurânîk mythology is the carpenter or artisan of the Gods: so Sâyana says of him, he is a divinity whose duty, with relation to the Gods, is carpentry... Sâyana also calls the Ribhus the disciples of Tvashtar... The act ascribed to them in the text, of making one ladle four, has, probably, rather reference to some innovation in the objects of libation than to the mere multiplication of the wooden spoons used to pour out the Soma juice. The *Nîti-Mangari* says that Agni, coming to a sacrifice which the Ribhus celebrated, became as one of them, and therefore they made the ladle fourfold, that each might have his share'—Wilson.

7 Or the 'thrice seven' may refer to *râtinuḥ*, grant thrice seven rich treasures.

1 *Indra and Agni*: addressed conjointly as a dual deity, Indrâgni, that is, Indra-Agni, See. I. 17. 1.

HYMN XVII.

Indra-Varuṇa.

- I CRAVE help from the Imperial Lords, from Indra-Varuṇa ;
 may they
 Both favour one of us like me.
- 2 Guardians of men, ye ever come with ready succour at the call
 Of every singer such as I.
- 3 Sate you, according to your wish, O Indra-Varuṇa, with wealth :
 • Fain would we have you nearest us.
- 4 May we be sharers of the powers, sharers of the benevolence
 Of you who give strength bounteously.
- 5 Indra and Varuṇa, among givers of thousands, meet for praise,
 Are Powers who merit highest laud.
- 6 Through their protection may we gain great store of wealth,
 and heap it up :
 Enough, and still to spare, be ours.
- 7 O Indra-Varuṇa, on you for wealth in many a form I call :
 Still keep ye us victorious.
- 8 O Indra-Varuṇa, through our songs that seek to win you to
 ourselves,
 Give us at once your sheltering help.
- 9 O Indra-Varuṇa, to you may fair praise which I offer come,
 Joint eulogy which ye dignify.

HYMN XVIII.

Brahmaṇaspati.

O BRAHMANASPATI, make him who presses Soma glorious,
 Even Kakshivān Auśija.

1 Indra the Hero and Varuṇa the King are addressed conjointly as a dual deity, Indravaruṇa. The most prominent of the other dual deities are Agni-Soma, Indra-Vāyu, Indra-Agni, Indra Brihaspati, Indra-Soma, Mitra-Varuṇa Indra-Pūshan, Indra-Vishnu, Dyaus-Prithivī and Soma-Rudra *Brahmaṇaspati*. See I 14, 3. Professor Wilson says: 'The Scholiast furnishes us with no account of the station or functions of this divinity. The etymology will justify Dr. Roth's definition of him as the deity of sacred prayer, or rather, perhaps, of the text of the Veda; but whether he is to be considered as a distinct personification, or as a modified form of one of those already recognized, and especially of Agni, is doubtful. His giving wealth, healing disease, and promoting nourishment, are properties not peculiar to him; and his being associated with Indra and Soma, while it makes him distinct from them, leaves him Agni as his prototype. His being, in an especial manner, connected with prayer appears more fully in a subsequent passage, Hymn XL. Agni is, in an especial degree, the deity of the Brahman; and, according to some statements, the Rigveda is supposed to proceed from him; a notion, however, which according to Medhātithi, the commentator on Manu, was suggested by its opening with the hymn to Agni, *Agnim ile*.'

Kakshivān, called Auśija, or son of Uśij, was a renowned Rishi or seer, of the family of Pajra, and the author of several of the hymns of the Rigveda.

2 The rich, the healer of disease, who giveth wealth, increaseth store,

Then prompt,—may he be with us still.

3 Let not the foeman's curse, let not a mortal's onslaught fall on us:

Preserve us, Brahmanaspati.

4 Ne'er is the mortal hero harmed whom Indra, Brahmanaspati, And Soma graciously inspire.

5 Do, thou, O Brahmanaspati, and Indra, Soma. Dakshinâ, Preserve that mortal from distress.

6 To the Assembly's wondrous Lord, to Indra's lovely Friend who gives

Wisdom, have I drawn near in prayer.

7 He without whom no sacrifice, e'en of the wise man, prospers; he

Stirs up the series of thoughts.

8 He makes the oblation prosper, he promotes the course of sacrifice:

Our voice of praise goes to the Gods.

9 I have seen Narâṅsa, him most resolute, most widely famed, As'twere the Household Priest of heaven.

2 *The rich, the healer of disease*: Brahmanaspati. 4 *Soma*: the God who represents and animates the juice of the Soma plant. He was in former times the Indian Dionysus or Bacchus. 'The simple minded Aryan people,' says Professor Whitney, 'whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid [Soma juice] had power to elevate the spirits, and produce a temporary frenzy, under the influence of which the individual was prompted to, and capable of, deeds beyond his natural powers, than they found in it something divine: it was to their apprehension a God, endowing those into whom it entered with godlike powers; the plant which afforded it became to them the king of plants the process of preparing it became a holy sacrifice. The high antiquity of this cultus is attested by the references to it found occurring in the Persian Avesta'—See Muir, *O S. Texts*, V. 258. 5 *Dakshinâ*: properly the present made to the priests at the conclusion of a sacrifice, here personified as a Goddess. 6 *The Assembly's wondrous Lord*: Sadhaspati, the master or protector of the assembly of priests, is here a title of Agni. 9 *Household Priest*: *sāmamakhṣam*; according to Sāyaṇa, 'radiant as heaven,' according to Ludwig 'as one who fought to win heaven's seat.' *Narâṅsa* has already occurred as a name of Agni (I 13 3). The meaning appears to be: through my invocation and praise I have reached the Gods, and with the eye of the spirit have looked on Agni in heaven.

- 2 Praise ye, O men, and glorify Indra-Agni in the holy rites :
Sing praise to them in sacred songs.
- 3 Indra and Agni we invite, the Soma-drinkers, for the fame
Of Mitra, to the Soma-draught.
- 4 Strong Gods, we bid them come to this libation that stands
ready here :
Indra and Agni, come to us.
- 5 Indra and Agni, mighty Lords of our assembly, crush the
fiends :
Childless be the devouring ones.
- 6 Watch ye, through this your truthfulness, there in the place
of spacious view :
Indra and Agni, send us bliss.

HYMN XXII. Asvins and Others.

- WAKEN the Asvin Pair who yoke their car at early morn :
may they
Approach to drink this Soma juice.
- 2 We call the Asvins Twain, the Gods borne in a noble car, the
best
Of charioteers, who reach the heavens.
- 3 Dropping with honey is your whip, Asvins, and full of plea-
santness :
Sprinkle therewith the sacrifice.
- 4 As ye go thither in your car, not far, O Asvins, is the home
Of him who offers Soma juice.
- 5 For my protection I invoke the golden-handed Savitar :
He knoweth, as a God, the place.

3 *For the fame of Mitra* : the meaning is not clear. Mitra appears to be regarded as the guardian of the world. Sāyana takes Mitra in the sense of friend, and refers it to the institutor of the sacrifice.

5 *Crush the fiends* : the Rākshasas, demons who go about at night, ensnaring and even devouring human beings, disturbing sacrifices and devout men, and generally hostile to the Aryan race. 6 *In the place of spacious view* : Sāyana explains 'in the station which' preeminently makes known the experience of results (of actions) that is in heaven (Svarga). 'In the place where what is hidden will be made known.'

3 *Your whip* : the *madhukasā* or Honey-whip of the Asvins is perhaps the stimulating morning breeze. See Atharva-veda IX. 1, the whole of which hymn is a glorification of this wondrous whip. 5 *Savitar* : the generator or vivifier, is a name of the Sun, in the Veda sometimes identified with and sometimes distinguished from Sūrya.

- 6 That he may send us succour, praise, the Waters' Offspring
Savitar :
- Fain are we for his holy ways.
- 7 We call on him, distributor of wondrous bounty and of wealth,
On Savitar who looks on men.
- 8 Come hither, friends, and seat yourselves ; Savitar, to be
praised by us,
Giving good gift, is beautiful.
- 9 O Agni, hither bring to us the willing Spouses of the Gods,
And Tvashtar, to the Soma draught.
- 10 Most youthful Agni, hither bring their Spouses, Hotrâ, Bhârâtî,
Varûtrî, Dhishanûâ, for aid.
- 11 Spouses of Heroes, Goddesses, with whole wings may they come
to us
With great protection and with aid.
- 12 Indrânî, Varunânî and Agnâyi hither I invite,
For weal, to drink the Soma juice.
- 13 May Heaven and Earth, the Mighty Pair, bedew for us our
sacrifice,
And feed us full with nourishments.
- 14 Their water rich with fatness, there in the Gandharva's sted-
fast place,
The singers taste through sacred songs.

6 *The Waters' Offspring Savitar* : son or offspring of the Waters, *upamûdrit*, is an epithet more frequently applied to Agni. Sâyana explains it otherwise as 'one who does not cherish (na pâlamak) the water, but dries it up with his heat.'

10 *Hotrâ*, is called the wife of Agni, or the personified invocation ? *Bhârâtî* is Holy Speech or Prayer : *Varûtrî* is explained as 'she who is to be chosen, the excellent ;' and *Dhishanûâ* is said to be a synonym of Vâk or Vâgdevî, the Goddess of Speech.

11 *With whole wings* : literally, with unclipped wings ; that is, swift as birds whose wings have not been cut.

12 *Indrânî*, *Varunî*, and *Agnâyi* : are respectively the consorts of Indra, Varuna, and Agni.

14 *Their water rich in fatness* : the fertilizing rain sent by Heaven and Earth. The meaning appears to be : the holy singers enjoy, as guerdon for their hymns, the kindly rain and other gifts which are sent down from the regions above by the great parents Heaven and Earth.

The Gandharva's steadfast place : Though in later times the Gandharvas are regarded as a class, in the Rîgveda more than one is seldom mentioned. He is commonly designated as 'the heavenly Gandharva,' whose habitation is the sky, and whose especial duty is to guard the heavenly Soma, which the Gods obtain through his permission.

15 Thornless be thou, O Earth, spread wide before us for a dwelling-place:

Vouchsafe us shelter broad and sure.

16 The Gods be gracious unto us even from the place whence Vishnu strode

Through the seven regions of the earth!

17 Through all this world strode Vishnu; thrice his foot he planted, and the whole

Was gathered in his footstep's dust.

18 Vishnu, the Guardian, he whom none deceiveth, made three steps; thenceforth

Establishing his high decrees.

19 Look ye on Vishnu's works, whereby the Friend of Indra, close-allied,

Hath let his holy ways be seen.

20 The princes evermore behold that loftiest place where Vishnu is, Laid as it were an eye in heaven.

21 This, Vishnu's station most sublime, the singers, ever vigilant, Lovers of holy song, light up.

16 *Vishnu*: This God, 'the all-pervading or encompassing,' is not placed in the Veda in the foremost rank of deities, and, though frequently invoked with Indra, Varuna, the Maruts, Rudra, Vayu and the Adityas, his superiority to them is never stated, and he is even described in one place as celebrating the praise of Indra and deriving his power from that God. The point which distinguishes him from the other Vedic deities is chiefly his striding over the heavens, which he is said to do in three paces, explained as denoting the threefold manifestation of light in the form of fire, lightning and the sun, or as designating the three daily stations of the sun, in his rising, culminating and setting.

The meaning of the stanza is obscure: Wilson, after Sâyana, translates: 'May the Gods preserve us (from that portion) of the earth whence Vishnu, (aided) by the seven metres, stepped, and notes: 'According to the Taittiriya, as cited by the scholiast, the Gods with Vishnu at their head subdued the invincible earth, using the seven meters of the Veda as their instruments. Sâyana conceives the text to allude to the *Trivikrama Avatâra*, in which Vishnu traversed the three worlds in three steps. The phrase "preserve us from the earth" implies according to the commentary, the hinderance of the sin of those inhabiting the earth.

17 *The whole was gathered in his footstep's dust*: This is the meaning according to Sâyana. Vishnu was so mighty that the dust raised by his footstep enveloped the whole world, or the earth was formed from the dust of his strides.

20 *The princes*: the Sûris, the wealthy patrons of sacrifice.

21 *Light up*: glorify with their praises.

HYMN XXIII.

Vāyu and Others.

STRONG are the Somas ; come thou nigh ; these juices have
been mixt with milk :

Drink, Vāyu, the presented draughts.

2 Both Deities who touch the heaven, Indra and Vāyu we invoke
To drink of this our Soma juice.

3 The singers, for their aid, invoke Indra and Vāyu, swift as
mind,

The thousand-eyed, the Lords of thought.

4 Mitra and Varuṇa, renowned as Gods of consecrated might,
We call to drink the Soma juice.

5 Those who by Law, uphold the Law, Lords of the shining light
of Law,

Mitra I call, and Varuṇa.

6 Let Varuṇa be our chief defence, let Mitra guard us with all
aids :

Both make us rich exceedingly.

7 Indra, by Maruts girt, we call to drink the Soma juice : may he
Sate him in union with his troop.

8 Gods, Marut hosts whom Indra leads, distributors of Pūshan's
gifts,

Hearken ye all unto my cry.

9 With conquering Indra for ally, strike Vṛitra down, ye boun-
teous Gods :

Let not the wicked master us.

10 We call the Universal Gods, and Maruts to the Soma draught,
For passing strong are Priṣṇi's Sons.

11 Fierce comes the Maruts' thundering voice, like that of con-
querors, when ye go

Forward to victory, O Men.

12 Born of the laughing lightning, may the Maruts guard us
everywhere :

May they be gracious unto us.

This hymn is addressed to Vāyu, Indra, Mitra, Varuṇa, the Vāye
Devas, Pūshan, the Waters, Agni. 3 *Lords of thought* : *dhi* thought,

means especially in the Veda holy thought, devotion, prayer, a religious
rite, a sacrifice. 8 *Pūshan* is the guardian of flocks and herds

and of property in general. 10, *Priṣṇimātaraḥ* : Priṣṇi's sons, those
who have for their mother Priṣṇi, the many-coloured earth or the
speckled cloud ; the Maruts. 11 *O Men* : O heroic Maruts.

- 13 Like some lost animal, drive to us, bright Pûshan, him who
 bears up heaven,
 Resting on many-coloured grass.
- 14 Pûshan the Bright has found the King, concealed and hidden
 in a cave,
 Who rests on grass of many hues.
- 15 And may he duly bring to me the six, bound closely, through
 these drops,
 As one who ploughs with steers brings corn.
- 16 Along their paths the Mothers go, Sisters of priestly ministrants,
 Mingling their sweetness with the milk.
- 17 May Waters gathered near the Sun, and those wherewith the
 Sun is joined,
 Speed forth this sacrifice of ours.
- 18 I call the Waters, Goddesses, wherein our cattle quench their
 thirst;
 Oblations to the Streams be given.
- 19 Amrit is in the Waters; in the Waters there is healing balm:
 Be swift, ye Gods, to give them praise.
- 20 Within the Waters—Soma thus hath told me—dwell all balms
 that heal,
 And Agni, he who blesseth all. The Waters hold all medicines.
- 21 O Waters, teem with medicine to keep my body safe from harm.
 So that I long may see the Sun.
- 22 Whatever sin is found in me, whatever evil I have wrought,
 If I have lied or falsely sworn, Waters, remove it far from me.
- 23 The Waters I this day have sought, and to their moisture
 have we come:
 O Agni, rich in milk, come thou, and with thy splendour
 cover me.

13 *Him who bears up heaven*: Soma, the juice which prompts the world-sustaining deeds of the Gods.

14 *The King*: Soma. *Concealed and hidden in a cave*: in a place difficult of access; the reference is to the flight of Agni. See III. 9. 4.

15 *The six*: the six seasons, spring, summer, the rains, autumn, winter, the dews. *Through these drops*: May this libation induce him to bring, etc.

16 *The mothers*: the Waters, regarded as the close allies of the priests, as they are mingled with the ingredients of the Soma libation.

19 *Amrit*: nectar, the drink that confers immortality; the Greek Ambrosia.

20 *Soma thus hath told me*: Soma is especially lord of medicinal plants.

24 Fill me with splendour, Agni; give offspring and length of days; the Gods

Shall know me even as I am, and Agni, with the Rishis, know.

HYMN XXIV.

Varuṇa and Others.

Who now is he, what God among the Immortals, of whose auspicious name we may bethink us?

Who shall to mighty Aditi restore us, that I may see my Father and my Mother?

2 Agni the God the first among the Immortals,—of his auspicious name let us bethink us.

He shall to mighty Aditi restore us, that I may see my Father and my Mother.

3 To thee, O Savitar, the Lord of precious things, who helpst us Continually, for our share we come—

4 Wealth, highly lauded ere reproach hath fallen on it, which is laid,
Free from all hatred, in thy hands.

24 *Indra with the Rishis*: Perhaps the seven great Rishis are intended,—Marichi, Atri, Angiras, Pulastya, Kratu, and Vasishṭha.

This hymn, addressed to Varuṇa, Prajāpati, Agni, Savitar, and Bhaga, is the first of a series attributed to Sunahṣepa, the son of Ajṣarta. The legend is told in full detail in the *Āitareya Brahmana*. A king, named Harigchandra, worships Varuṇa in order to obtain a son, promising to sacrifice to him his first-born. A son is born, named Rohita; but the king delays the sacrifice until Rohita grows up, when his father communicates to him his intended fate. Rohita refuses submission, and spends several years in the forest away from home. There, at last, he meets with Ajṣarta, a Rishi in great distress, and persuades him to part with his second son Sunahṣepa to be offered, as a substitute, to Varuṇa. Sunahṣepa is about to be sacrificed, when, by the advice of Viśvāmitra, one of the officiating priests, he appeals to the Gods, and is liberated. See Wilson, *Rigveda*, i p. 60., Muir, *O. S. Texts*, i 355, 407, 413, and M. Müller, *A S Literature*, p 408. 1 *Mighty Aditi*: Professor Müller (*Trans. of the Rigveda*, l 230) says that 'Aditi, an ancient god or goddess, is in reality the earliest name invented to express the Infinite; not the Infinite as the result of a long process of abstract reasoning, but the visible Infinite, the endless expanse beyond the earth, beyond the clouds, beyond the sky.' 'These words [Who shall to mighty Aditi restore us?] may be understood as spoken by some one in danger of death who prayed to be permitted again to behold the face of nature... If we should understand the father and mother whom the suppliant is anxious to behold, as meaning heaven and earth, it would become still more probable that Aditi is to be understood as meaning nature.'—Muir, *O. S. Texts*, v. 45. Sayana explains Aditi in the text as Earth: Roth. as freedom or security; Benfey, as sinlessness.

- 5 Through thy protection may we come to even the height of
affluence
Which Bhaga hath dealt out to us.
- 6 Ne'er have those birds that fly through air attained to thy
high dominion or thy might or spirit ?
Nor those the waters that flow on for ever, nor hills, abaters
of the wind's wild fury.
- 7 Varuna, King, of hallowed might, sustaineth erect the Tree's
stem in the baseless region.
Its rays, whose root is high above, stream downward. Deep
may they sink within us, and be hidden.
- 8 King Varuna hath made a spacious pathway, a pathway for
the Sun wherein to travel
Where no way was he made him set his footstep, and warned
afar whate'er afflicts the spirit.
- 9 A hundred balms are thine, O King, a thousand ; deep and
wide-reaching also be thy favours.
Far from us, far away drive thou Destruction. Put from us
even the sin we have committed.
- 10 Whither by day depart the constellations that shine at night,
set high in heaven above us ?
Varuna's holy laws remain unweakened, and through the night
the Moon moves on in splendour.
- 11 I ask this of thee with my prayer adoring ; thy worshipper
craves this with his oblation.
Varuna, stay thou here and be not angry ; steal not our life
from us, O thou Wide-Ruler.
- 12 Nightly and daily this one thing they tell me, this too the
thought of mine own heart repeateth.
May he to whom prayed fettered Śunaḥṣepa, may he the
Sovran Varuna release us.

5 *Which Bhaga hath dealt out to us* : the riches which the distributor of wealth, Bhaga, Fate or Fortune, has allotted to us. 7 *Vānasya stūpam* in the text appears to mean 'the stem of the tree,' and Śāyana's explanation 'the mass or pile of light' seems forced and unnatural. The phrase is not clear, but perhaps the ancient myth of the world-tree, the source of life, may be alluded to. 9 *Nirṛiti* is Decay or Destruction personified, the Goddess of death and corruption. Śāyana calls her *pāpudevatī*, the deity of sin. 10 *Varuna's holy laws* : Varuna is the chief of the lords of natural order. His activity displays itself preëminently in the control of the most regular phenomena of nature. See Wallis, *Cosmology of the Rigveda*, p. 97 f. The connexion appears to be : Fear not : the laws of Varuna are inviolable, and the constellations will duly reappear.

- 13 Bound to three pillars captured Śunaṣṣepa thus to the Âditya made his supplication.
 Him may the Sovran Varuṇa deliver, wise, ne'er deceived,
 Loosen the bonds that bind him.
- 14 With bending down, oblations, sacrifices, O Varuṇa, we deprecate thine anger :
 Wise Asura, thou King of wide dominion, loosen the bonds of sins by us committed.
- 15 Loosen the bonds, O Varuṇa, that hold me, loosen the bonds above, between, and under.
 So in thy holy law may we made sinless belong to Aditi, O thou Âditya.

HYMN XXV.

Varuṇa.

- WHATEVER law of thine, O God, O Varuṇa, as we are men,
 Day after day we violate,
- 2 Give us not as a prey to death, to be destroyed by thee in wrath,
 To thy fierce anger when displeased.
- 3 To gain thy mercy, Varuṇa, with hymns we bind thy heart,
 as binds
 The charioteer his tethered horse.
- 4 They flee from me dispirited, bent only on obtaining wealth,
 As to their nests the birds of air.
- 5 When shall we bring, to be appeased, the Hero, Lord of warrior might,
 Hymn, the far-seeing Varuṇa ?
- 6 This, this with joy they both accept in common : never do they fail
 The ever-faithful worshipper.
- 7 He knows the path of birds that fly through heaven, and,
 Sovran of the sea,
 He knows the ships that are thereon.

13 *Three pillars*, or trees, apparently the sacrificial post, a sort of tripod. *The Âditya* is Varuṇa one of the sons of Aditi. See I. 14. 3.

14 *Asura* : an incorporeal, spiritual, divine being ; the Zend Ahura.

15 *The bonds* : according to Sâvaka, the ligatures fastening the head, the waist and the feet.⁶ But the bonds of sin are here intended.

May we belong to Aditi : May we be restored to freedom and the enjoyment of nature.

4 *They flee* : apparently, my enemies ; but the passage is very obscure.

6 *Both* : Varuṇa and Mitra. Why Mitra is thus suddenly introduced is not clear. The stanza breaks the connexion between stanzas 5 and 7 ; and is probably an interpolation.

7 Varuṇa is King of the air and of the sea, the latter being often regarded as identical with the former.

8 True to his holy law, he knows the twelve moons with their progeny :

He knows the moon of later birth.

9 He knows the pathway of the wind, the spreading, high, and mighty wind :

He knows the Gods who dwell above.

10 Varuṇa, true to holy law, sits down among his people ; he, Most wise, sits there to govern all.

11 From thence perceiving he beholds all wondrous things, both what hath been,

And what hereafter will be done.

12 May that Âditya, very wise, make fair paths for us all our days : May he prolong our lives for us.

13 Varuṇa, wearing golden mail, hath clad him in a shining robe : His spies are seated round about.

14 The God whom enemies threaten not, nor those who tyrannize o'er men,

Nor those whose minds are bent on wrong.

15 He who gives glory to mankind, not glory that is incomplete, To our own bodies giving it,

16 Yearning for the wide-seeing One, my thoughts move onward unto him,

As kine unto their pastures move.

17 Once more together let us speak, because my meath is brought : priest-like

Thou eatest what is dear to thee.

18 Now saw I him whom all may see, I saw his ear above the earth :

He hath accepted these my songs.

19 Varuṇa, hear this call of mine : be gracious unto us this day Longing for help I cried to thee.

20 Thou, O wise God, art Lord of all, thou art the King of earth and heaven :

Hear, as thou goest on thy way.

8 *The twelve moons with their progeny* : the twelve months with the days which are their offspring. *The moon of later birth* : the thirteenth, the supplementary or intercalary month of the lunisolar year. 13 *His spies* : Varuṇa's spies, messengers or angels, are probably the rest of the Âdityas, See M. Müller, *A. S. Literature*, p. 538. 17 *My meath* : or honey (*mádhu*), the libation of Soma juices. 18 *Now saw I him* : I saw Varuṇa, visible to the mental eye of his worshippers.

21 Release us from the upper bond, untie the bond between, and loose

The bonds below, that I may live.

• HYMN XXVI.

Agni.

O WORTHY of oblation, Lord of prospering powers, assume thy robes,

And offer this our sacrifice.

2 Sit, ever to be chosen, as our Priest, most youthful, through our hymns,

O Agni, through our heavenly word.

3 For here a Father for his son, Kinsman for kinsman worshippeth, And Friend, choice worthy, for his friend.

4 Here let the foe-destroyers sit, Varuṇa, Mitra, Aryaman, Like men, upon our sacred grass.

5 O ancient Herald, be thou glad in this our rite and fellowship ; Hearken thou well to these our songs.

6 What'e'r in this perpetual course we sacrifice to God and God, That gift is offered up in thee.

7 May he be our dear household Lord, Priest, pleasant and choice-worthy : may We, with bright fires, be dear to him.

8 The Gods, adored with brilliant fires, have granted precious wealth to us : So, with bright fires, we pray to thee.

9 And, O Immortal One, so may the eulogies of mortal men Belong to us and thee alike.

10 With all thy fires, O Agni, find pleasure in this our sacrifice, And this our speech, O Son of Strength.

21 *Release us from the upper bond* : I. 24. 15.

1 *Assume thy robes* : clothe thyself in thy vesture of flames.

2 *Most youthful* : continually renewed for sacrifice, either from the household fire or by repeated attrition.

3 *For here a Father for his son* : Agni, who stands in the place of father, kinsman, and friend to his worshipper.

4 *Aryama* : the name of an Āditya commonly invoked together with Varuṇa and Mitra. He is said to preside over twilight.

5 *Like men* : or, according to Sāyaṇa, as they sat at the sacrifice of Manu, who is the same as Manu.

10 *Son of Strength* : the appellation is of frequent occurrence, and is sometimes applied to Indra also as a specially mighty God. The expression, applied to Agni, alludes to the strength employed in rubbing together the two pieces of wood to generate fire.

HYMN XXVII.

Agni.

WITH worship will I glorify thee, Agni, like a long-tailed steed,
Imperial Lord of sacred rites.

2 May the far striding Sop of Strength, bringer of great
felicity,

Who pours his gifts like rain, be ours.

3 Lord of all life, from near, from far, do thou, O Agni evermore
Protect us from the sinful man.

4 O Agni, graciously announce this our oblation to the Gods,
And this our newest song of praise.

5 Give us a share of strength most high, a share of strength
that is below,

A share of strength that is between.

6 Thou dealest gifts, resplendent One; nigh, as with waves of
Sindhu, thou

Swift streamest to the worshipper.

7 That man is lord of endless strength whom thou protectest in
the fight,

Agni, or urgest to the fray.

8 Him, whosoever he may be, no man may vanquish, mighty One :
Nay, very glorious power is his.

9 May he who dwells with all mankind bear us with war-steeds
through the fight,

And with the singers win the spoil.

10 Help, thou who knowest lauds, this work, this eulogy to
Rudra, him

Adorable in every house.

11 May this our God, great, limitless, smoke-bannered, excel-
lently bright,

Urge us to strength and holy thought.

1 Like a long-tailed steed : Agni, or Fire, is likened to a horse, probably, on account of his impetuosity; and his long flames, curled and driven by the wind, are compared to the horse's flowing tail. Sâyana explains: scattering our foes with thy flames as a horse brushes away the flies that trouble him. 6 Sindhu: the Indus; or the word may stand for any river, and the expression mean, with great abundance.

9 With the singers: the priests who sing hymns of praise at the sacrifice.

10 Thou who knowest lauds: (*jardhodha*) seems to refer to the Rishi or poet of the hymn, not to Agni. Rudra: the Roarer, or Howler, is here a name of Agni, on account of the loud crackling or roaring of his flames. Or the word may signify red, bright. See Pischel, *Vedische Studien*, l. pp. 55 sqq.

- 12 Like some rich Lord of men may he, Agni, the banner of
the Gods,
Refrilgent, hear us through our lauds. •
- 13 Glory to Gods, the mighty and the lesser, glory to Gods the
younger and the older !
Let us, if we have power, pay the Gods worship : no better
prayer than this, ye Gods, acknowledge.

HYMN XXVIII.

Indra, Etc.

- THERE where the broad-based stone is raised on high to press
the juices out,
O Indra, drink with eager thirst the droppings which the
mortar sheds.
- 2 Where, like broad hips, to hold the juice, the platters of the
press are laid,
O Indra, drink with eager thirst the droppings which the
mortar sheds.
- 3 There where the woman marks and learns the pestle's constant
rise and fall,
O Indra, drink with eager thirst the droppings which the
mortar sheds.
- 4 Where, as with reins to guide a horse, they bind the churning-
staff with cords,
O Indra, drink with eager thirst the droppings which the
mortar sheds.
- 5 If of a truth in every house, O Mortar, thou art set for
work,
Here give thou forth thy clearest sound, loud as the drum of
conquerors

12 *The banner of the Gods* : who like a banner brings the Gods to-
gether ; or it may be rendered 'the herald of the Gods,' the Gods,' he
who notifies to them, as Sāvāṇa explains it. 13 These distinctions
of greater and lesser, older and younger Gods, or as we should say,
angels, are nowhere further explained. Sunahśepa, it is said, by
the advice of Agni, worships the Viṣvedevas or the Universal Gods. The
Viṣvedevas, as a separate troop or class of Gods, are ten in number,
especially worshipped at funeral obsequies, and moreover, according to
the laws of Manu, entitled to daily offerings.

This hymn—a song sung during the preparation of the Soma juice
—is said to be addressed to Indra, and to the pestle and mortar and other
utensils used in the work

2 *Platters* : two shallow plates, one
being used as a receiver and the other as a cover. *They bind the
churning-staff with cords* : the churning stick is moved by a rope passed
round its handle and round a post used as a pivot.

5 *O Mortar* :
according to Sāvāṇa the divinities presiding over the mortar and pestle,
and not the implements themselves, are addressed.

- 6 O Sovran of the Forest, as the wind blows soft in front of thee,
Mortar, for Indra press thou forth the Soma juice that he may drink.
- 7 Best strength-givers, ye stretch wide jaws, O Sacrificial Implements,
Like two bay horses champing herbs.
- 8 Ye Soverans of the Forest, both swift, with swift pressers press to-day
Sweet Soma juice for Indra's drink.
- 9 Take up in beakers what remains : the Soma on the filter pour,
And on the ox-hide set the dregs.

HYMN XXIX.

Indra.

- O SOMA-DRINKER, ever true, utterly hopeless though we be,
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
- 2 O Lord of Strength, whose jaws are strong, great deeds are thine, the powerful :
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
- 3 Lull thou asleep, to wake no more, the pair who on each other look :
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
- 4 Hero, let hostile spirits sleep, and every gentler genius wake :
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.

6 *O Sovran of the Forest* : (*vanaspati*) a large tree ; used in this place, by metonymy, for the mortar, and in verse 8. in the dual number, for the mortar and pestle. 7 *Strength-givers* : explained by Sâyana as especially givers of food. The two platters mentioned above are probably meant. When the upper platter is raised to receive the juice of the Soma stalks the aperture between the two is like a horse's mouth when he chews succulent grass. 2 This verse is addressed to the ministering priest. *What remains* : after the libation. *The filter* or sieve was used to purify the juice before it was poured into the receptacle. *Ox-hide* : laid under the mortar.

3 *The pair who on each other look* : 'The text is very elliptical and obscure. In is, literally : Put to sleep the two reciprocally looking : let them sleep, not being awakend. The Scholiast calls them the two female messengers of Yama [the God of the Dead].' Wilson.

- 5 Destroy this ass, O Indra, who in tones discordant brays to thee:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
- 6 Far distant on the forest fall the tempest in a circling course!
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
- 7 Slay each reviler, and destroy him who in secret injures us:
Do thou, O Indra, give us hope of beauteous horses and of kine
In thousands, O most wealthy One.

HYMN XXX.

Indra.

- WE seeking strength with Soma-drops fill full your Indra
like a well,
Most liberal. Lord of Hundred Powers.
- 2 Who lets a hundred of the pure, a thousand of the milk-blent
draughts
Flow, even as down a depth, to him;
- 3 When for the strong, the rapturous joy he in this manner
hath made room
Within his belly, like the sea.
- 4 This is thine own. Thou drawest near, as turns a pigeon to
his mate:
Thou carest too for this our prayer.
- 5 O Hero, Lord of Bounties, praised in hymns, may power and
joyfulness
Be his who sings the laud to thee.
- 6 Lord of a Hundred Powers stand up to lend us succour in
this fight:
In others too let us agree.
- 7 In every need, in every fray we call as friends to succour us
Indra the mightiest of all.

5 *This ass*: our adversary, says the Scholiast. 'Therefore is he called an ass, as braying, or uttering harsh sounds intolerable to hear'

6 *Far distant on the forest*: may the cyclone or tempest expend its fury on the wood, and not come nigh us. The word *kundrin'chi*, which I have rendered in accordance with Sāyaṇa, means elsewhere a certain kind of animal, a lizard according to Sāyaṇa. This passage may perhaps mean, 'may the wind fall on the forest with the *kundrin'chi* whatever that may be.'

1 *Lord of Hundred Powers*: Satakratu.
rapturous joy: the exhilarating Soma juice.
this Soma libation is for thee alone.

3 *The strong, the*
4 *This is thine own*:
6 *In this fight*: the hymn is
a prayer for aid in a coming battle.

- 8 If he will hear us let him come with succour of a thousand kinds,
And all that strengthens, to our call.
- 9 I call him mighty to resist, the Hero of our ancient home,
Thee whom my sire invoked of old.
- 10 We pray to thee, O much-invoked, rich in all precious gifts,
O Friend,
Kind God to those who sing thy praise.
- 11 O Soma-drinker, Thunder-armed, Friend of our lovely-featured
dames
And of our Soma-drinking friends.
- 12 Thus, Soma-drinker, may it be : thus, Friend who wieldest
thunder, act
To aid each wish as we desire.
- 13 With Indra splendid feasts be ours, rich in all strengthening
things wherewith,
Wealthy in food, we may rejoice.
- 14 Like thee, thyself, the singers' Friend, thou movest, as it were,
besought,
Bold One, the axle of the car,
- 15 That Satakratu, thou to grace and please thy praisers, as it were,
Stirrest the axle with thy strength,
- 16 With champing, neighing, loudly-snorting horses Indra hath
ever won himself great treasures.
A car of gold hath he whose deeds are wondrous received from
us, and led us too receive it.
- 17 Come, Asvins, with enduring strength wealthy in horses and
in kine,
And gold, O ye of wondrous deeds.

9 *The Hero of our ancient home* : the tutelary God of our family.

11 *Friend of our lovely-featured dames* : the meaning of *siprinīndam* in the text is very doubtful. Wilson, following Sāyana, paraphrases : (bestow upon) us, thy friends, (abundance of cows) with projecting jaws, Benfey takes the word to mean beautiful women. Ludwig suggests helmeted, from a possible form *siprini*, agreeing with *viśām*, of men, understood. Roth considers the reading to be faulty, and suggests, *siprinī-van*, in the vocative case, agreeing with Soma-drinker.

14 The lines in this and the following stanza referring to the axle and the chariot or wain are somewhat obscure and have been variously interpreted. Ludwig's explanation, which I follow, appears to be the simplest and the best. The expression, *movest*, or *stirrest*, the axle, which is the firmest and strongest part of the car, is intended to signify Indra's great strength exerted at his worshippers' prayer.

16 The hymn really ends with the preceding stanza. The *car of gold* given to Indra is the hymn. The car of gold prayed for is abundant wealth.

- 18 Your chariot yoked for both alike, immortal, ye of mighty acts,
Travels, O Asvins, in the sea.
19 High on the forehead of the Bull one chariot wheel ye ever keep,
The other round the sky revolves.
20 What mortal, O immortal Dawn, enjoyeth thee ? Where
lovest thou ?
To whom, O radiant, dost thou go ?
21 For we have had thee in our thoughts whether anear or far away,
Red-hued and like a dappled mare.
22 Hither, O Daughter of the Sky, come thou with these thy
strengthenings,
And send thou riches down to us.

HYMN XXXI.

Agni.

- THOU, Agni, wast the earliest Angiras, a Seer ; thou wast, a
God thyself, the Gods' auspicious Friend.
After thy holy ordinance the Maruts, sage, active through
wisdom, with their glittering spears, were born.
2 O Agni, thou, the best and earliest Angiras, fulfillest as a Sage
the holy law of Gods,
Sprung from two mothers, wise, through all existence spread,
resting in many a place for sake of living man.
3 To Matarisvan first thou, Agni, wast disclosed, and to Vivas-
vân through thy noble inward power.
Heaven and Earth, Vasu ! shook at the choosing of the Priest:
the burthen thou didst bear, didst worship mighty Gods.

- 18 *The sea* : the ocean of air. 19 *The Bull* : apparently the Sun.
The car of the Asvins stands at his head or in front of him, and the
Asvins precede him in his course round heaven. But the meaning is not
very clear. 20 We are reminded of the old Grecian myth of Eos
and Tithonus. Ushas, Dawn, or Morning, is the daughter of personified
Heaven, Dyau, or Dyu.

This hymn, and the four following, are ascribed to Hiranyastûpa, son
of Angiras.

1 *Thou, Agni, wast the earliest Angiras*: the Angirases
are the most important priestly family mentioned in the Veda. See 1.
1. 6. *With their glittering spears*: the spears of the Maruts or Storm-
Gods are lightning flashes. 2 *The holy law of Gods*: sacrifice to
the Gods, which Agni performs. *Sprung from two mothers*: from
the two pieces of wood used to produce fire.

3 *Matarisvan*: the
name of a divine being described in I. 60. 1 as bringing the hidden Agni
to Bhrigu, and identified by Sâyana with Vâyu the God of wind.

Vivasvân: 'the brilliant,' he appears to be the God of daylight and the
morning sun, the personification of all manifestations of light. He is said
to be the father of Yama, and the Gods are called his offspring.

Vasu: (good) often used as a name or epithet of Agni. The Vasus
as a class of Gods, eight in number, were at first personifications of
natural phenomena.

4 Agni thou madest heaven to thunder for mankind ; thou, yet more pious, for pious Purûravâs.

When thou art rapidly freed from thy parents, first eastward they bear thee round, and, after, to the west.

5 Thou, Agni, art a Bull who makes our store increase, to be invoked by him who lifts the ladle up.

Well knowing the oblation with the hallowing word, uniting all who live, thou lightenest first our folk.

6 Agni, thou savest in the synod when pursued e'en him, far-seeing One ! who walks in evil ways.

Thou, when the heroes fight for spoil which men rush round, slayest in war the many by the hands of few.

7 For glory, Agni, day by day, thou liftest up the mortal man to highest immortality,—

Even thou who yearning for both races givest them great bliss, and to the prince grantest abundant food:

8 O Agni, highly lauded, make our singer famous that he may win us store of riches :

May we improve the rite with new performance. O Earth and Heaven, with all the Gods, protect us.

9 O blameless Agni lying in thy Parents' lap, a God among the Gods, be watchful for our good.

Former of bodies, be the singer's Providence : all good things hast thou sown for him, auspicious One !

10 Agni, thou art our Providence, our Father thou : we are thy brethren and thou art our spring of life.

In thee, rich in good heroes, guard of high decrees, meet hundred, thousand treasures, O infallible !

4 *Purûravâs* : son of Budha. He is said to have instituted the three sacrificial fires. Agni, to reward him, sent thunder the forerunner of rain. *Freed from thy parents* : produced and separated from the fire-sticks. *Eastward they bear thee* : the fire is first applied to light the Ahavaniya fire and then the Gârhapatya. 5 *A Bull* : exceedingly strong. *With the hallowing word* : the exclamation *Vashat* : (may he (Agni) bear it (to the Gods), used at the moment of pouring the sacrificial oil or clarified butter on the fire. 6 *Agni, thou savest in the synod* : the *vidâtha*, synod or sacrificial assembly, seems to have been regarded as an inviolable asylum. 7 *Both races* : Gods and men. *The prince* : the *Sâri*, the noble or eminent man who institutes and pays the charges of the sacrifice. 9 *Thy Parents* : here said to mean Heaven and Earth. *Former of bodies* : giver of children.

- 11 Thee, Agni, have the Gods made the first living One for living man, Lord of the house of Nahusha.
 12 They made the teacher of the sons of men, what time a Son was born to the father of my race.
- 12 Worthy to be revered, O Agni, God, preserve our wealthy patrons with thy succours, and ourselves.
 Guard of our seed art thou, aiding our cows to bear, incessantly protecting in thy holy way.
- 13 Agni, thou art a guard close to the pious man; kindled art thou, four-eyed! for him who is unarmed.
 With fond heart thou acceptest e'en the poor man's prayer, when he hath brought his gift to gain security.
- 14 Thou, Agni gainest for the loudly-praising priest the highest wealth, the object of a man's desire.
 Thou art called Father, caring even for the weak, and, wisest, to the simple one thou teachest lore.
- 15 Agni, the man who giveth guerdon to the priests, like well-sewn armour thou guardest on every side.
 He who with grateful food shows kindness in his house, an offerer to the living, is the type of heaven.
- 16 Pardon, we pray, this sin of ours, O Agni,—the path which we have trodden, widely straying,
 Dear Friend and Father, caring for the pious, who speedest nigh and who inspirest mortals.
- 17 As erst to Manus, to Yayāti, Angiras, so Angiras! pure Agni! come thou to our hall.
 Bring hither the celestial host and seat them here upon the sacred grass, and offer what they love.
- 18 By this our prayer be thou, () Agni, strengthened, prayer made by us after our power and knowledge.
 Lead thou us, therefore, to increasing riches; endow us with thy strength-bestowing favour.

11 *Nahusha*: one of the great progenitors of the human race.

12 *Ita*: the personification of prayer, and the first teacher of the rules of sacrifice. *What time a Son was born*: this Son is Agni himself.

Hiranyastâpa, the Rishi of the hymn, is the son or descendant of Angiras, who, as one of the first introducers of the sacrificial fire and the rites of worship, is regarded as the generator or father of Agni. The meaning of the verse is that Agni was appointed priest, and *Ita* teacher of the rules of divine worship in the earliest time when Agni was first born on earth as sacrificial fire. 13 *Four-eyed*:

illuminating the four cardinal points, or looking in all directions. 15 *An offerer to the living*: probably, one who offers food and hospitality to a human being, the *nriyajña*, worship of man, of Manu. Or it may mean, as Ludwig suggests, one who offers a sacrifice that transports the sacrificer at once, living, to heaven. 16 *Yayāti*: a celebrated king, one of the sons of Nahusha.

HYMN XXXII.

Indra.

- I WILL declare the manly deeds of Indra, the first that he achieved, the Thunder-wielder.
He slew the Dragon, then disclosed the waters, and cleft the channels of the mountain torrents.
- 2 He slew the Dragon lying on the mountain : his heavenly bolt of thunder Tvashtar fashioned.
Like lowing kine in rapid flow descending the waters glided downward to the ocean.
- 3 Impetuous as a bull, he chose the Soma, and in three sacred beakers drank the juices.
Maghavan grasped the thunder for his weapon, and smote to death this firstborn of the dragons.
- 4 When, Indra, thou hadst slain the dragons, firstborn, and overcome the charms of the enchanters,
Then, giving life to Sun and Dawn and Heaven, thou foundest not one foe to stand against thee.
- 5 Indra with his own great and deadly thunder smote into pieces Vritra, worst of Vritras.
As trunks of trees, what time the axe hath felled them, low on the earth so lies the prostrate Dragon.
- 6 He, like a mad weak warrior, challenged Indra, the great impetuous many-slaying Hero.
He, brooking not the clashing of the weapons, crushed—Indra's foe--the shattered forts in falling
- 7 Footless and handless still he challenged Indra, who smote him with his bolt between the shoulders.
Emasculate yet claiming manly vigour, thus Vritra lay with scattered limbs dissevered.

1 ' In this and subsequent Suktas we have an ample elucidation of the original purport of the legend of Indra's slaying Vritra, converted by the Paurāṇik writers into a literal contest between Indra and an Asura, or chief of the Asuras, from what in the Vedas is merely an allegorical narrative of the production of rain. Vritra, sometimes also named Ahi, is nothing more than the accumulation of vapour, condensed or figuratively shut up in, or obstructed by, a cloud. Indra, with his thunderbolt, or atmospheric or electrical influence, divides the aggregated mass, and vent is given to the rain which then descends upon the earth' Wilson.

2 *The Dragon* : Ahi, literally a serpent. *Tvashtar* is the artist of the Gods. 3 *Maghavan* : the wealthy, and liberal ; Lord Bountiful.

4 *The charms of the enchanters* : magical or supernatural powers ascribed to Vritra and his allies. *In three sacred beakers* : *trikadrushu* ; according to Sāyana, on the *Trikadrukas*, the first three days of the Abhiplava ceremony.

- 8 There as he lies like a bank-bursting river, the waters taking courage flow above him.
The Dragon lies beneath the feet of torrents which Vṛitra with his greatness had encompassed.
- 9 Then humbled was the strength of Vṛitra's mother : Indra hath cast his deadly bolt against her.
The mother was above, the son was under, and like a cow beside her calf lay Dānu.
- 10 Rolled in the midst of never-ceasing currents flowing without a rest for ever onward,
The waters bear off Vṛitra's nameless body : the foe of Indra sank to during darkness.
- 11 Guarded by Abi stood the thralls of Dāsas, the waters stayed like kine held by the robber.
But he, when he had smitten Vṛitra, opened the cave wherein the floods had been imprisoned.
- 12 A horse's tail wast thou when he, O Indra, smote on thy bolt ; thou, God without a second,
Thou hast won back the kine, hast won the Soma ; thou hast let loose to flow the Seven Rivers.
- 13 Nothing availed him lightning, nothing thunder, hailstorm of mist which he had spread around him :
When Indra and the Dragon strove in battle, Maghavan gained the victory for ever.
- 14 Whom sawest thou to avenge the Dragon, Indra, that fear possessed thy heart when thou hadst slain him ;
That, like a hawk affrighted through the regions, thou crossedst nine-and-ninety flowing rivers ?

9 *Dānu* : according to Sâyana, the mother of Vṛitra. 11 *Thralls of Dāsas* : in the power of Vṛitra and his allies. *Dāsa* is a general name applied in the Veda to certain evil beings or demons, hostile to Indra and to men. It means, also, a savage, a barbarian, one of the non-Āryan inhabitants of India. *The robber* : *paṇī* (literally, one who barter and traffics) means a miser, a niggard ; an impious man who gives little or nothing to the Gods. The word is used also as the name of a class of envious demons watching over treasures, and as an epithet of the fiends who steal cows and hide them in mountain caverns. 12 *A horse's tail was thou* : destroying thy enemies as easily as a horse sweeps away flies with his tail. Cf. I 27. J. *The Seven Rivers* : according to Professor Max Muller, the Indus, the five rivers of the Panjāb (Vitastā, Asikni Parushni, Vipāsi Sutudni) and the Sarasvatī. Lassen and Ludwig put the Kubhā in the place of the last-named. 14 This flight of Indra is frequently alluded to. It is said that he fled thinking that he had committed a great sin in killing Vṛitra. *Nine-and-ninety* : used indefinitely for a great number.

- 15 Indra is King of all that moves and moves not, of creatures tame and horned, the Thunder-wielder.
 Over all living men he rules as Sovran, containing all as spokes within the felly.

. HYMN XXXIII.

Indra.

- COME, fain for booty let us seek to Indra : ye more shall he
 • increase his care that guides us.
 Will not the Indestructible endow us with perfect knowledge
 of this wealth, of cattle ?
- 2 I fly to him invisible Wealth-giver as flies the falcon to his
 cherished eyrie,
 With fairest hymns of praise adoring Indra, whom those
 who laud him must invoke in battle.
- 3 Mid all his host, he bindeth on the quiver : he driveth cattle
 from what foe he pleaseth :
 Gathearing up great store of riches, Indra, be thou no
 trafficker with us, most mighty.
- 4 Thou slewest with thy bolt the wealthy Dasyu, alone, yet
 going with thy helpers, Indra !
 Far from the floor of heaven in all directions, the ancient
 riteless ones fled to destruction.
- 5 Fighting with pious worshippers, the riteless turned and
 fled, Indra ! with averted faces,
 When thou, fierce Lord of the Bay Steeds, the Stayer,
 blewest from earth and heaven and sky the godless. •
- 6 They met in fight the army of the blameless : then the
 Navagvas put forth all their power.
 They, like emasculates with men contending, fled, conscious,
 by steep paths from Indra, scattered.

1 *Fain for booty* : *gavyántah*, literally seeking or eager for kine, that is, booty or wealth consisting chiefly of cattle. 3 *Be thou no trafficker with us* : Do not deal illiberally with us like a petty trader : do not give sparingly, nor demand too much in return. 4 *The wealthy Dasyu* : according to Sâyana, 'Vritra the robber,' the withholder of the fertilizing rain. The Dasyus are also a class of demons, enemies of gods and men, and sometimes the word means a savage, a barbarian. *The ancient riteless ones* : the followers of Vritra ; here apparently identified with indigenous races who had not adopted, or were hostile to, the ritual of the Veda. 5 *The Stayer* : he who stands firm in battle. The word in the text *sthatar* appears to correspond exactly with the *Latio Stator* (Jupiter Stator). See Benfey, *Orient und Occident*, 1. 48. 6 *The Navagvas* : the name of a mythological family often associated with that of Angiras, and described as sharing in Indra's battles, regulating the worship of the Gods, etc.

- 7 Whether they weep or laugh, thou hast o'erthrown them,
 O Indra, on the sky's extremest limit.
 The Dasyu thou hast burned from heaven, and welcomed
 the prayer of him who pours the juice and lauds thee.
- 8 Adorned with their array of gold and jewels, they o'er the
 earth a covering veil extended.
 Although they hastened, they o'ercame not Indra : their
 spies he compassed with the Sun of morning.
- 9 As thou enjoyest heaven and earth, O Indra, on every side
 surrounded with thy greatness,
 So thou with priests hast blown away the Dasyu, and those
 who worship not with those who worship.
- 10 They who pervaded earth's extremest limit subdued not
 with their charms the Wealth-bestower :
 Indra, the Bull, made his ally the thunder, and with its
 light milked cows from out the darkness.
- 11 The waters flowed according to their nature ; he mid the
 navigable streams waxed mighty.
 Then Indra, with his spirit concentrated, smote him for ever-
 with his strongest weapon.
- 12 Indra broke through Ilibisa's strong castles, and Śushna with
 his horn he cut to pieces :
 Thou, Maghavan, for all his might and swiftness, slewest thy
 fighting foeman with thy thunder.
- 13 Fierce on his enemies fell Indra's weapon : with his sharp
 bull he rent their forts in pieces.
 He with his thunderbolt dealt blows on Vṛitra, and con-
 quered, executing all his purpose.
- 14 Indra, thou holpest Kutsa whom thou lovedst, and guardedst
 brave Dasadyu when he battled.
 The dust of trampling horses rose to heaven, and Śvitara's son
 stood up again for conquest.

8 *With the Sun of morning* : We revert here to the allegory. The followers of Vṛitra are here said to be the shades of night which are dispersed by the rising of the sun : according to the Brāhmana "Verily the sun, when he rises in the east, drives away the Rākshasas" Wils. 10 *Milked cows* struck the cloud with his lightning, and made the milky stream of fertilizing rain flow forth. 12 *Ilibisa's strong castles* : Ilibisa is said by Śāyana to be Vṛitra 'who sleeps in caverns of the earth.' Probably one of the confederate demons is intended. *Sushna with his horn* : the demon of drought, 'furnished,' says the Scholiast, 'with weapons like the horns of bulls and buffaloes.' The meaning of 'horned' or 'with his horn' is simply 'mighty,' the horn being used as in Hebrew poetry as the emblem of strength. 13 *With his sharp bull* : the rushing thunderbolt. 14 *Kutsa* : said to have been a Rishi or seer, founder of a religious family or school, and elsewhere spoken of as the particular friend of Indra.

15 Svitrâ's mild steer, O Maghavan thou holpest in combat for the land, mid Tugra's houses.

Long stood they there before the task was ended : thou wast the master of the foemen's treasure.

• HYMN XXXIV.

Aṣvins.

YE who observe this day be with us even thrice : far-stretch-
• ing is your bounty, Aṣvins, and your course.

To you, as to a cloak in winter, we cleave close : ye are to be drawn nigh unto us by the wise.

2 Three are the fellies in your honey-bearing car, that travels after Soma's loved one, as all know.

Three are the pillars set upon it for support : thrice journey ye by night, O Aṣvins, thrice by day.

3 Thrice in the self-same day, ye Gods who banish want, sprinkle ye thrice to day our sacrifice with meath ;

And thrice vouchsafe us store of food with plenteous strength, at evening, O ye Aṣvins, and at break of day.

4 Thrice come ye to our home, thrice to the righteous folk, thrice triply aid the man who well deserves your help.

Thrice, O ye Aṣvins, bring us what shall make us glad ; thrice send us store of food as nevermore to fail.

5 Thrice, O ye Aṣvins, bring to us abundant wealth ; thrice in the Gods' assembly, thrice assist our thoughts.

Thrice grant ye us prosperity thrice grant us fame ; for the Sun's daughter hath mounted your three-wheeled car.

6 Thrice, Aṣvins, grant to us the heavenly medicines, thrice those of earth and thrice those that the waters hold.

Favour and health and strength bestow upon my son ; triple protection, Lords of Splendour, grant to him.

7 Thrice are ye to be worshipped day by day by us ; thrice, O ye Aṣvins, ye travel around the earth.

Car-borne from far away, O ye Nāsatyas, come, like vital air to bodies, come ye to the three.

Dṣadyu, is also said to have been Rishi, but nothing is known of him. The same may be said of Svaitroya or Svitr̥ya, the son of a woman named Svitr̥â. 15 The meaning of *tugryâsu* in the text is not clear. Sayana explains it by 'in the waters ;' Benfey translates, among Tugra's daughters,' and the Petersburg Lexicon takes it to mean 'among the families of Tugryans,' *Mild steer* : strong but gentle son.

1 *Be present with us even thrice* : that is, at all the three daily sacrifices.

2 *Soma* : is here the Moon. His darling is Jyotsnâ or Kaumudî, Moonlight, identified with Sûryâ, the light borrowed from the Sun.

5 *For the Sun's daughter* : Sûryâ, who is called the consort of the Aṣvins.

7 *Nāsatyas* : a common appellation of the Aṣvins, See I 3. 3. *To the three* : to the three daily sacrifices.

- 8 Thrice, O ye Asvins, with the Seven Mother Streams; three are the jars, the triple offering is prepared.
Three are the worlds, and moving on above, the sky ye guard the firm-set vault of heaven through day and nights.
- 9 Where are the three wheels of your triple chariot, where are the three seats thereto firmly fastened?
When will ye yoke the mighty ass that draws it, to bring you to our sacrifice, Nâsatyas?
- 10 Nâsatyas, come: the sacred gift is offered up; drink the sweet juice with lips that know the sweetness well.
Savitar sends, before the dawn of day, your car, fraught with oil, various-coloured, to our sacrifice.
- 11 Come, O Nâsatyas, with the thrice-eleven Gods; come, O ye Asvins, to the drinking of the meath.
Make long our days of life, and wipe out all our sins: ward off our enemies; be with us evermore.
- 12 Borne in your triple car, O Asvins, bring us present prosperity with noble offspring.
- I cry to you who hear me for protection: be ye our helpers where men win the booty.

HYMN XXXV.

Savitar.

AGNI I first invoke for our prosperity; I call on Mitra, Varuna, to aid us here.

- 1 call on Night who gives rest to all moving life; I call on Savitar the God to lend us help.
- 2 Throughout the dusky firmament advancing, laying to rest the immortal and the mortal,
Borne in his golden chariot he cometh, Savitar, God who looks on every creature.
- 3 The God moves by the upward path, the downward; with two bright Bays, adorable, he journeys.
Savitar comes, the God from the far distance, and chases from us all distress and sorrow.

8 *The Seven Mother Streams*: see I. 32. 12. *Three are the jars*: three sorts of pitchers, used to contain and pour out the Soma juice at the three daily sacrifices. 9 *The three worlds* earth, middle air, and heaven. 10 *The mighty ass*: according to the *Nighantu* 'two asses are the steeds of the Asvins.' 11 *Savitar*: implying that the Asvins are to be worshipped with this hymn at dawn. Savitar is the Sun. 12 *The thrice-eleven Gods*: This is authority for the usual Paurâṇik enumeration of thirty-three deities, avowedly resting on Vaidik texts. The list is, there, made up of the eight Vasus; twelve Adityas, Prajâpati, and Vashatkâra.' Wilson.

- 4 His chariot decked with pearl, of various colours, lofty, with golden pole, the God hath mounted,
The many-rayed One, Savitar the holy, bound, bearing power and might, for darksome regions.
- 5 Drawing the gold-yoked car his Rays, white-footed, have manifested light to all the peoples.
Held in the lap of Savitar, divine One, all men, all beings have their place for ever.
- 6 Three heavens there are; two Savitar's, adjacent : in Yama's world is one, the home of heroes.
As on a linch-pin, firm, rest things immortal : he who hath known it, let him here declare it.
- 7 He, strong of wing, hath lightened up the regions, deep-qui-
vering Asura, the gentle Leader.
Where now is Sūrya, where is one to tell us to what celestial sphere his ray hath wandered ?
- 8 The earth's eight points his brightness hath illumined, three desert regions and the Seven Rivers.
God Savitar the gold-eyed hath come hither, giving choice treasures unto him who worships.
- 9 The golden-handed Savitar, far-seeing, goes on his way be-
tween the earth and heaven,
Drives away sickness, bids the Sun approach us, and spreads the bright sky through the darksome region.
- 10 May he, gold-handed Asura, kind Leader, come hither to us
with his help and favour.
Driving off Rākshasas and Yātudhānas, the God is present,
praised in hymns at evening.
- 11 O Savitar, thine ancient dustless pathways are well established
in the air's mid-region :
O God, come by those paths so fair to travel, preserve thou
us from harm this day, and bless us.

6 *Two Savitar's* : heaven and earth, or the heaven of day and the heaven of night. *As on a linch-pin* : the linch-pin is the emblem of stability, retaining its position unchanged by the revolution of the wheels. So the Gods remain unmoved, unaffected by death or change, unlike the mortals who depart to the realm of Yama. See J. Ehn, *Der Mythos des Yama*, p. 115. • 7 *He, strong of wing* : (*suparūḥ*) an epithet or a name of the Sun. *Asura* : the immortal and divine One. 9 *Bids the Sun approach us* : Sāyaṇa says 'approaches the Sun', and observes that although Savitar and the Sun are the same as regards their divinity, yet they are two different forms, and therefore one may be said to go to the other. 10 *Yātudhānas* : a class of demons or evil spirits, much like Rākshasas, but more particularly of sorcery.

HYMN XXXVI.

Agni.

WITH words sent forth in holy hymns, Agni^{we} supplicate,
the Lord

Of many families who duly serve the Gods, yea, him whom
others also praise.

- 2 Men have won Agni, him who makes their strength abound :
we, with oblations, worship thee.

Our gracious-minded Helper in our deeds of might, be thou,
O Excellent, this day.

- 3 Thee for our messenger we choose, thee, the Omniscient, for
our Priest.

The flames of the mighty are spread wide around : thy
splendour reaches to the sky.

- 4 The Gods enkindle thee their ancient messenger,—Varuna,
Mitra, Aryaman.

That mortal man, O Agni, gains through thee all wealth, who
hath poured offerings unto thee.

- 5 Thou, Agni, art a cheering Priest, Lord of the House, men's
messenger :

All constant high decrees established by the Gods, gathered
together, meet in thee.

- 6 In thee, the auspicious One, O Agni, youthfullest, each sacred
gift is offered up :

This day, and after, gracious, worship thou our Gods, that
we may have heroic sons.

- 7 To him in his own splendour bright draw near in worship
the devout.

Men kindle Agni with their sacrificial gifts, victorious o'er
the enemies.

- 8 Vṛitra they smote and slew, and made the earth and heaven
and firmament a wide abode.

The glorious Bull, invoked, hath stood at Kaṇva's side : loud
neighed the Steed in fraya for kine.

This Hymn and the twelve following are ascribed to Kaṇva, a very
celebrated Rishi who is called the son of Ghora and is said to belong
to the family of Angirās.

5 The preservation of the whole world
rests, according to the Vaidik view, on the sacrifices offered by men, as
these give the Gods strength and enable them to perform their duties.

8 *The glorious Bull* : the mighty Agni, strong as a bull and impetuous
as a war horse, has aided his favourite Kaṇva in battle.

- 9 Seat thee, for thou art mighty; shine, best entertainer of the Gods.
 Worthy of sacred food, praised Agni! loose the smoke, ruddy and beautiful to see.
- 10 Bearer of offerings whom, best sacrificing Priest, the Gods for Manu's sake ordained;
 Whom Kanva, whom Medhyâtithi made the source of wealth, and Vṛishan and Upastuta.
- 11 Him, Agni, whom Medhyâtithi, whom Kanva kindled for his rite,
 Him these our songs of praise, him, Agni, we extol: his power shine out preëminent.
- 12 Make our wealth perfect thou, O Agni Lord divine: for thou hast kinship with the Gods.
 Thou rulest as a King o'er widely-famous strength: be good to us for thou art great.
- 13 Stand up erect to lend us aid, stand up like Savitar the God: Erect as strength-bestower when we call aloud, with unguents and with priests, on thee.
- 14 Erect, preserve us from sore trouble; with thy flame burn thou each ravening demon dead.
 Raise thou us up that we may walk and live: so thou shalt find our worship mid the Gods.
- 15 Preserve us, Agni from the fiend, preserve us from malicious wrong.
 Save us from him who fain would injure us or slay, Most Youthful, thou with lofty light.
- 16 Smite down as with a club, thou who hast fire for teeth, smite thou the wicked, right and left.
 Let not the man who plots against us in the night, nor any foe prevail o'er us.

10 *Medhyâtithi*: Sâyana takes this word to be an epithet of Kanva, 'entertainer of guests who are worthy of sacrificial food.' But, it appears to be the name of a Rishi of Kanva's family, the seer of twenty-eight hymns of Books VIII. and IX. • *Vṛishan and Upastuta*: rendered by Wilson, after Sâyana, 'Indra and some other worshipper,' are also apparently the names of two other Rishis. • 13 *Stand up erect*: Agni, as erect, is identified by Sâyana with the *yajña* or sacrificial post to which the victims, at an animal sacrifice, were bound. Accordingly he takes *anjîbhîh* to mean 'with unguents' wherewith the post was anointed. This word may however refer to the ornaments—another signification of the word—worn by the ministering priests.

- 17 Agni hath given heroic might to Kanva, and felicity :
 Agni hath helped our friends, hath helped ~~helped~~ Viodhyâtithi, hath
 helped Upastuta to win.
- 18 We call on Ugradeva, Yadu, Turvasa, by means of Agni,
 from afar ;
 Agni, bring Navavâstva and Bṛihadhratha, Turviti, to subdue
 the foe.
- 19 Manu hath stablished thee a light, Agni, for all the race
 of men ;
 Sprung from the Law, oil-fed, for Kanva hast thou blazed,
 thou whom the people reverence.
- 20 The flames of Agni full of splendour and of might are fearful,
 not to be approached.
 Consume for ever all demons and sorcerers, consume thou
 each devouring fiend.

HYMN XXXVII.

Maruts.

- Sing forth, O Kanvas, to your band of Maruts, unassailable,
 Sporting, resplendent on their car :
- 2 They who, self-luminous, were born together, with the spotted
 deer,
 Spears, swords, and glittering ornaments.
- 3 One hears, as though 'twere close at hand, the cracking of the
 whips they hold ;
 They gather glory on their way.
- 4 Now sing ye forth the God-given hymn to your exultant
 Marut host,
 The fiercely-vigorous, the strong.
- 5 Praise ye the Bull among the cows ; for 'tis the Maruts'
 sportive band :
 It strengthened as it drank the rain.

17 *Agni hath helped our friends*: S. yaya takes *mitrá* in the text as *mitrá'ni*, friends. Benfey and Ludwig consider it to mean, the former Mitra, and the latter the two Mitras, i. e. Mitra and Varuna ; and they translate respectively 'Agni and Mitra protected,' and 'Agni, as Mitra [and Varuna] hath favoured.' 18 Turvasa and Yadu are frequently mentioned together as eponyms of tribes of those names. The poet appears to pray for the return of Navavâstva, whoever he may have been, to protect the home attacked by the Dasyus or robbers, and perhaps, also to strengthen his prayer by an appeal to the spirits of departed heroes. 20 *Demons and sorcerers*: Rākshasas and evil spirits who practise sorcery.

For an exhaustive explanation of this and other Hymns to the Maruts, see M. Müller's *Vedic Hymns*, Part I (Sacred Books of the East, XXXII.) 5 *The Bull among the cows*: the band of Storm-Gods preeminent among the clouds as a bull is among cows.

- 6 Who is your mightiest, Heroes, when, O shakers of the earth
and heaven,
Ye shake them like a garment's hem?
- 7 At your approach man holds him down before the fury of
your wrath:
The rugged-jointed mountain yields
- 8 They at whose racings forth the earth, like an age weakened
lord of men,
Trembles in terror on their ways.
- 9 Strong is their birth: vigour have they to issue from their
Mother; strength,
Yea, even twice enough, is theirs.
- 10 And these, the Sons, the Singers, in their racings have enlarg-
ed the bounds,
So that the kine must walk knee-deep.
- 11 Before them, on the ways they go, they drop this offspring
of the cloud,
Long, broad, and inexhaustible.
- 12 O Maruts, as your strength is great, so have ye cast men
down on earth,
So have ye made the mountains fall.
- 13 The while the Maruts pass along, they talk together on the
way:
Doth any hear them as they speak?
- 14 Come quick with swift steeds, for ye have worshippers among
Kṛṣṇa's sons:
May you rejoice among them well.
- 15 All is prepared for your delight. We are their servants
evermore,
To live as long as life may last.

HYMN XXXVIII.

Maruts.

WHAT now? When will ye take us by both hands, as a dear
sire his son,
Gods, for whom sacred grass is clipped?

6 That is, where all are so mighty it would be superfluous to ask who is
mightiest. *Like a garment's hem*: or, according to Sāyana, 'like a
tree's high top.' 10 *The Singers*: the loud-voiced Maruts. The
Maruts have spread themselves over the sky and caused so much rain
to fall that the cows in the pastures are up to their knees in water.
But see Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der*
Rgveda-forschung, Prag 1893.

- 2 Now whither? To what goal of yours go ye in heaven, and not on earth?
Where do your cows disport themselves?
- 3 Where are your newest favours shown? Where, Maruts, your prosperity?
Where all your high felicities?
- 4 O ye Maruts, ye the Sons whom Prīṣni bare, were mortal, and
Immortal he who sings your praise,
- 5 Then never were your praiser loathed like a wild beast in pasture-land,
Nor should he go on Yama's path.
- 6 Let not destructive plague on plague hard to be conquered, strike us down :
Let each, with drought, depart from us.
- 7 Truly, they the fierce and mighty Sons of Rudra send their windless
Rain e'en on the desert places.
- 8 Like a cow the lightning lows and follows, motherlike, her youngling,
When their rain-flood hath been loosened.
- 9 When they inundate the earth they spread forth darkness e'en in day-time,
With the water-laden-cloud.
- 10 O Maruts, at your voice's sound this earthly habitation shakes,
And each man reels who dwells therein.
- 11 O Maruts, with your strong-hoofed steeds, unhindered in their courses, haste
Along the bright embanked streams.
- 12 Firm be the fellies, of your wheels, steady your horses and your cars,
And may your reins be fashioned well.

2 *Where do your cows disport themselves?* : perhaps, as M. Müller suggests : where tarry your herds? viz. the clouds. Why do you remain in the sky, and not come down to earth? Or, according to Ludwig : 'Where do the cows feed that are to supply milk and butter for sacrifice to you? Where is the place in which sacrifice is to be offered to you?' 5 *Like a wild beast* : or, unwelcome like a deer in the home-pasture or meadow reserved for the cows. *Yama's path* : the path that leads to Yama the God of the Departed, 6 *Destructive*

plague : *nīritih*; *sin.* M. Müller. *Drought* : greed, M. Müller 7 *Sons of Rudra* : or 'dear to Rudra,' who is the father of the Maruts.

Windless rain : steady rain, not blown away; that sinks into the ground; the wind generally ceasing as soon as heavy rain begins to fall.

8 The thunder follows the lightning as a cow lowing, follows her calf.

- 13 Invite thou higher with this song, for praise, Agni the Lord of Prayer,
 Him who is fair as Mitra is.
 14 Form in thy mouth the hymn of praise : expand thee like a rainy cloud :
 Sing forth the measured eulogy.
 15 Sing glory to the Marut host, praiseworthy, tuneful, vigorous :
 Here let the Strong Ones dwell with us.

HYMN XXXIX.

Maruts.

- WHEN thus, like flame, from far away, Maruts, ye cast your measure forth,
 To whom go ye, to whom, O shakers of the earth, moved by whose wisdom, whose design ?
 2 Strong let your weapons be to drive away your foes, firm for resistance let them be.
 Yea, passing glorious must be your warrior might, not as a guileful mortal's strength.
 3 When what is strong ye overthrow, and whirl about each ponderous thing.
 Heroes, your course is through the forest trees of earth, and through the fissures of the rocks.
 4 Consumers of your foes, no enemy of yours is found in heaven or on the earth :
 Ye Rudras, may the strength, held in this bond, be yours, to bid defiance even now,
 5 They make the mountains rock and reel, they rend the forest-kings apart.
 Onward, ye Maruts, drive, like creatures drunk with wine, ye Gods with all your company.

13 *Agni, the Lord of Prayer*: 'Agni is frequently invoked together with the Maruts, and is even called marut-sakhâ, the friend of the Maruts, viii. 92, 14. It seems better, therefore, to refer brâhmanas-pâtim to Agni, than, with Sâyana, to the host of the Maruts. Brâhmanaspâti and Brîhaspâti are both varieties of Agni, the priest and purohita of Gods and men, and as such he is invoked together with the Maruts in other passages, i. 40, 1.' M. Müller. 14 *Expand thee*: addressed to the poet of the hymn. 15 *Tuneful*: so in I. 37, 10 'And these the Sons, the Singers.' The song of the Maruts is the music or singing of the winds.

1 *Maruts, ye cast your measure forth*: 'In this passage we must take measure, not in the abstract sense, but as a measuring line, which is cast forward to measure the distance of an object, an image perfectly applicable to the Maruts, who seem with their weapons to strike the trees and mountains when they themselves are still far off.' M. Müller. 4 *Held in this bond*: together with your race. M. Müller.

- 6 Ye to your chariot have yoked the spotted deer : a red deer,
as a leader, draws.
Even the Earth herself listened as ye came near, and men were
sorely terrified.
- 7 O Rudras, quickly we desire your succour for this work of
ours.
Come to us with your aid as in the days of old, so now for
frightened Kanva's sake.
- 8 Should any monstrous foe, O Maruts, sent by you or sent by
mortals threaten us,
Tear ye him from us with your power and with your might,
and with the succours that are yours.
- 9 For ye, the worshipful and wise, have guarded Kanva
perfectly.
O Maruts, come to us with full protecting help, as lightning
flashes seek the rain.
- 10 Whole strength have ye, O Bounteous Ones ; perfect, earth-
shakers, is your might.
Maruts, against the poet's wrathful enemy send ye an enemy
like a dart.

HYMN XL.

Brahmanaspati.

- O BRAHMANASPATI, stand up: God-serving men, we pray to
thee.
May they who give good gifts, the Maruts, come to us Indra,
most swift, be thou with them.
- 2 O Son of Strength, each mortal calls to thee for aid when
spoil of battle waits for him.
O Maruts, may this man who loves you well obtain wealth of
good steeds and hero might.
- 3 May Brahmanaspati draw nigh, may Sānritā the Goddess
come,
And Gods bring to this rite which gives, the fivefold gift the
Hero, lover of mankind.

9 As *lightning-flashes seek the rain* : 'Lightning precedes the rain, and may therefore be represented as looking about for the rain.' M. Müller.

1 O *Brahmanaspati* : Agni is sometimes called Brahmanaspati, or Lord of Prayer. See 1. 38 13. 3 May *Sānritā the Goddess come* : Sānritā (Pleasantness) is, according to Sāyana, the Goddess of Speech (Vāgdevatā) in the form of lover of truth. The *fivefold gift* : an offering of gruel, curdled milk, rice-cake, and curds.

- 4 He who bestows a noble guerdon on the priest, wins fame that never shall decay.
For him we offer sacred hero-giving food, peerless and conquering easily.
- 5 Now Brahmanaspati speaks forth aloud the solemn hymn of praise,
Wherein Indra and Varuna, Mitra, Aryaman, the Gods, have made their dwelling-place.
- 6 May we in holy synods, Gods! recite that hymn, peerless, that brings felicity.
If you, O Heroes, graciously accept this word, may it obtain all bliss from you.
- 7 Who shall approach the pious? who the man whose sacred grass is trimmed?
The offerer with his folk advances more and more: he fills his house with precious things.
- 8 He amplifies his lordly might, with kings he slays: e'en mid alarms he dwells secure.
In great or lesser fight none checks him, none subdues,—the wielder of the thunderbolt.

HYMN XLI. Varuna, Mitra, Aryaman.

NĒṚ is he injured whom the Gods Varuna, Mitra, Aryaman, The excellently wise, protect.

- 2 He prospers ever, free from scathe, whom they, as with full hands, enrich,
Whom they preserve from every foe.
- 3 The Kings drive far away from him his troubles and his enemies,
And lead him safely o'er distress.

4 *Sacred food*: *śā* or *i'dā*, sacrificial food, or a libation, especially a holy libation coming between the Prayāja and the fore-sacrifice and the after-sacrifice; the preliminary and the final offering.

5 *Now Brahmanaspati speaks forth*: 'Professor Roth remarks: The thunder is his (Brahmanaspati's) voice. The voice of thunder, again, as the voice of the superintendent of prayer, is by a beautiful transference brought into connection with the prayer which, spoken on earth, finds, as it were, its echo in the heights of heaven.' Muir *O. S. Texts*, V. p. 279, note.

8 *The wielder of the thunderbolt*: meaning, Sāyana says, Brahmanaspati, and so far identifying him with Indra. Ludwig refers the expression to the pious sacrificer who is said to be armed, as it were with Brahmanaspati's thunderbolt.

3 *The Kings*: Varuna, Mitra, and Aryaman.

- 4 Thornless, Âdityas, is the path, easy for him who seeks the Law :
 With him is naught to anger you,
 5 What sacrifice, Âdityas, ye Heroes guide by the path direct,—
 May that come nigh unto your thought.
 6 That mortal, ever unsubdued gains wealth and every precious thing,
 And children also of his own.
 7 How, my friends, shall we prepare Aryaman's and Mitra's laud,
 Glorious food of Varuna ?
 8 I point not out to you a man who strikes the pious, or reviles :
 Only with hymns I call you nigh.
 9 Let him not love to speak ill words ; but fear the One who holds all four
 Within his hand, until they fall.

HYMN XLII.

Pûshan.

SHORTEN our ways, O Pûshan, move aside obstruction in the path :
 Go close before us, cloud-born God.

4 *Âdityas* : the three Gods named above, with others. See I. 14 3.

9 *But fear the One who holds the four* : Wilson remarks : 'The text has *chaturas chid dadamânâ bibhîyâ a nidhâto*, he may fear from one holding four until the fall. The meaning is supplied by the Scholiast with the assistance of Yâska, *chaturô' kshân dhârayatah...kitavât*, from a gambler holding four dice... That is, where two men are playing together, the man who has not the throw of the dice is in anxious apprehension lest it should be against him.' Benfey thinks that 'the holder of the four (dice)' is God who holds in his hands and decides the destinies of man. Ludwig maintains that there is no reference to dice, either of gambling or destiny, and that 'the four' are Varuna, Mitra, Bhaga, and Aryaman. The pious man when he possesses these four as friends should fear to let them go. Bergaigne (La Religion Védique, III. 158) is of opinion that the cords or nooses of Varuna, with which he catches and punishes the wicked, are intended.

1 *Shorten our ways, O Pûshan* : Pûshan is usually a synonym of the Sun ; that is, he is one of the twelve Âdityas. According to the tenour of this hymn, he is the deity presiding especially over roads and journeyings. *Cloud-born* : with reference, perhaps, to the close connexion between nourishing the earth, which is one of Pushan's especial duties, and the cloud that gives the necessary rain. But in Rîgvêda VIII. 4. 15, 16, Pûshan is called *vimochana*, the deliverer, (from sin, according to Sâyana), and perhaps *vimûcho napât* may mean the same thing. See Muir *O. S. Texts*, V. 175, where the whole hymn is translated.

- 2 Drive, Pūshan, from our road the wolf, the wicked inauspicious
wolf,
Who lies in wait to injure us.
- 3 Who lurks about the path we take, the robber with a guileful
heart:
Far from the road chase him away.
- 4 Tread with thy foot and trample out the firebrand of the
wicked one,
The double-tongued, whoe'er he be.
- 5 Wise Pūshan, Wonder-Worker, we claim of thee now the aid:
wherewith
Thou furtheredst our sires of old.
- 6 So, Lord of all prosperity, best wielder of the golden sword,
Make riches easy to be won.
- 7 Past all pursuers lead us, make pleasant our path and fair
to tread:
O Pūshan, find thou power for this.
- 8 Lead us to meadows rich in grass: send on our way no early
heat:
O Pūshan, find thou power for this.
- 9 Be gracious to us, fill us full, give, feed us, and invigorate:
O Pūshan, find thou power for this.
- 10 No blame have we for Pūshan; him we magnify with songs
of praise:
We seek the Mighty One for wealth.

HYMN XLIII.

Rudra.

WHAT shall we sing to Rudra, strong, most bounteous, excel-
lently wise,
That shall be dearest to his heart?

- 2 That Aditi may grant the grace of Rudra to our folk, our kine,
Our cattle and our progeny;
- 3 That Mitra and that Varuna, that Rudra may remember us,
Yea, all the Gods with one accord.

2 *The wolf*; *vṛka* = Swedish and Norwegian *varg*, which signifies not only wolf, but also a wicked godless man.

1 Rudra appears in this hymn as a gentle and beneficent deity, pre-
siding especially over medicinal plants. 2 *That Aditi may grant*
the grace: Aditi is said by Sâyana to mean here the earth, and is accord-
ingly so translated by Wilson. Benfey explains the word by 'Sinless-
ness,' and Ludwig takes it as a masculine deity meaning Rudra himself.

- 4 To Rudra Lord of sacrifice, of hymns and balmy medicines,
We pray for joy and health and strength.
- 5 He shines in splendour like the Sun, refulgent as bright gold
is he,
The good, the best among the Gods.
- 6 May he grant health into our steeds, well-being to our rams and
ewes,
To men, to women, and to kine.
- 7 O Soma, set thou upon us the glory of a hundred men,
The great renown of mighty chiefs.
- 8 Let not malignities, nor those who trouble Soma, hinder us.
Indu, give us a share of strength.
- 9 Soma ! head, central point, love these ; Soma ! know these as
serving thee,
Children of thee Immortal, at the highest place of holy law.

HYMN XLIV.

Agni.

- IMMORTAL Jātavedas, thou many-hued fulgent gift of Dawn,
Agni, this day to him who pays oblations bring the Gods who
waken with the morn.
- 2 For thou art offering-bearer and loved messenger, the chariot-
cer of sacrifice :
Accordant with the Asvins and with Dawn grant us heroic
strength and lofty fame.
- 3 As messenger we choose to-day Agni the good whom many
love,
Smoke-bannered spreader of the light, at break of day glory of
sacrificial rites.

6 *May he grant health*: here Rudra appears as *paśupāti*, Lord and guardian of cattle. 8 *Those who trouble Soma*: probably the people of the hills who interfere with the gathering of the Soma plant which has to be sought there. *Indu*: literally 'drop;' from the same root as Indra, the Rainer; a name of the Moon as rain-giver, and of Soma which is identified with it. 9 *At the highest place of holy law*: at the place where sacrifice is duly performed. 'The whole verse is difficult, possibly a later addition.' Max Müller.

This Hymn and the six following are ascribed to the Rishi Praskanya, the son of Kanva who is the seer of the preceding group. 1 *Immortal Jātavedas*: Jātavedas is a common epithet of Agni, the meaning of which is explained in five ways; 1. 'knowing all created beings'; 2. 'possessing all creatures'; 3. 'known by created beings'; 4. 'possessing riches'; 5. 'possessing wisdom.' 2 *The Asvins*: see I. 3. 1. *Dawn*: the Goddess Ushas; Morning personified.

- 4 Him noblest and most youthful, richly-worshipped guest, dear
to the men who offer gifts,
Him, Agni Jātavedas, I beseech at dawn that he may bring
the Gods to us.
- 5 Thee, Agni, will I glorify deathless nourisher of the world,
Immortal, offering-bearer, meet for sacred food, preserver,
• best at sacrifice.
- 6 Tell good things to thy praiser, O most youthful God, as
richly-worshipped, honey-tongued,
And, granting to Praskanva lengthened days of life, show
honour to the Heavenly Host.
- 7 For the men, Agni, kindle thee as all-possessor and as Priest ;
So Agni, much-invoked, bring hither with all speed the Gods,
the excellently wise,
- 8 At dawn of day, at night, Ushas and Savitar, the Aśvins,
Bhaga, Agni's self :
Skilled in fair rites, with Soma poured, the Kanvas light
thee, the oblation-wafting God.
- 9 For Agni, Lord of sacrifice and messenger of men art thou :
Bring thou the Gods who wake at dawn, who see the light,
this day to drink the Soma juice.
- 10 Thou shonest forth, O Agni, after former dawns, all visible,
O rich in light.
Thou art our help in battle-strife, the Friend of man, the great
High Priest in sacrifice.
- 11 Like Manu, we will stablish thee, Agni, performer of the rite,
Invoker, ministering Priest, exceeding wise, the swift immortal
messenger.
- 12 When as the Gods' High Priest, by many loved, thou dost
their mission as their nearest Friend,
Then, like the far-resounding billows of the flood, thy flames,
O Agni, roar aloud.
- 13 Hear, Agni, who hast ears to hear, with all thy train of escort Gods;
Let Mitra, Aryaman, seeking betimes our rite, seat them upon
the sacred grass.
- 14 Let those who strengthen Law, who bountifully give, the fire-
tongued Maruts, hear our praise.
May Law-supporting Varuṇa, with the Aśvins twain and
Ushas, drink the Soma juice.

11 *Like Manu* : the representative man and father of the human race and the first institutor of religious ceremonies. 12 *Of the flood* : or of Sindhu ; the word meaning either that river (the Indus) in general.

13 *Let Mitra, Aryaman* : and Varuṇa, understood. 14 *The fire-tongued Maruts* : who consume the sacrifice by means of the tongue-like flames of Agni.

HYMN XLV.

Agni.

- WORSHIP the Vasus, Agni ! here, the Rūdras, the Ādityas, all
 Who spring from Manu, those who know fair rites, who pour
 their blessings down.
- 2 Agni, the Gods who understand give ear unto the worshipper :
 Lord of Red Steeds, who lovest song, bring thou those Three-
 and-Thirty Gods.
- 3 O Jātavedas, great in act, hearken thou to Praskanya's call,
 As Priyamedha erst was heard, Atri, Virūpa, Angiras.
- 4 The sons of Priyamedha skilled in lofty praise have called for
 help
 On Agni who with fulgent flame is Ruler of all holy rites.
- 5 Hear thou, invoked with holy oil, bountiful giver of rewards.
 These eulogies, whereby the sons of Kaṇva call thee to their
 aid.
- 6 O Agni, loved by many, thou of fame most wondrous, in their
 homes
 Men call on thee whose hair is flame, to be the bearer of their
 gifts.
- 7 Thee, Agni, best to find out wealth, most widely famous, quick
 to hear,
 Singers have stablished in their rites Herald and ministering
 Priest.
- 8 Singers with Soma pressed have made thee, Agni, hasten to
 the feast,
 Great light to mortal worshipper, what time they bring the
 sacred gift.
- 9 Good, bounteous, Son of Strength, this day seat here on sacred
 grass the Gods
 Who come at early morn, the host of heaven, to drink the
 Soma juice.
- 10 Bring with joint invocations thou, O Agni, the celestial host :
 Here stands the Soma, bounteous Gods: drink this expressed
 ere yesterday.

1 *Vasus, Rudras, Ādityas* : three classes of Gods who make up almost the whole number of the thirty-three deities spoken of in the next stanza. *Who spring from Manu* : Manu appears here as Prajāpati, the progenitor of Gods as well as of men. • 2 *Lord of Red Steeds* : Agni, whose horses are flames of fire. *The Three-and-Thirty Gods* : see I. 34. 11. • 3 *Priyamedha, Atri, and Virūpa* are famous Rishis, the soors of many hymns of the Rigveda. Angiras has already been mentioned See I. 1. 6. • 9 *Son of Strength* : made or generated by strong friction ; ' kindled through agitation to a flame. 10 *Expressed ere yesterday* : prepared two days before in order that juice might ferment before it was used.

HYMN XLVI.

. Asvins.

- Now Morning with her earliest light shines forth, dear Daughter of the Sky:
 High, Asvins, I extol your praise,
 2 Sons of the Sea, mighty to save, discoverers of riches, ye Gods with deep thought who find out wealth.
 3 Your giant coursers hasten on over the region all in flames, When your car flies with winged steeds.
 4 He, liberal, lover of the flood, Lord of the House, the vigilant, Chiefs! with oblations feeds you full.
 5 Ye have regard unto our hymns, Nāsatyas, thinking of our words:
 Drink boldly of the Soma juice.
 6 Vouchsafe to us, O Asvin Pair, such strength as, with attendant light,
 May through the darkness carry us.
 7 Come in the ship of these our hymns to bear you to the hither shore:
 O Asvins, harness ye the car.
 8 The heaven's wide vessel is your own: on the flood's shore your chariot waits:
 Drops, with the hymn, have been prepared.
 9 Kanvas, the drops are in the heaven; the wealth is at the waters' place:
 Where will ye manifest your form?

1 *Morning*: Ushas or Dawn, personified as a Goddess. *Asvins*: see I. 3. 1. 2 *Sons of the sea*: offspring of the celestial ocean, the atmosphere.

4 *He, liberal lover of the flood*: evidently Agni and not the Sun. Agni's connexion with water is frequently alluded to, and he is often called the Lord and Guardian of the house or family.

6 *The darkness*: in the shape of poverty or want, according to the Scholiast.

7 The poet appears to invite the Asvins to yoke their chariot for part of the journey and come to meet his hymn which shall bear them as in a ship through the sky. The middle air or atmosphere is the Sea between heaven and earth, and the earth is the hither shore.

8 *Vessel*: (*aritrām*), a vehicle in the shape of a ship, says Sāyaṇa. You have already the ship of our songs to bear you through the sky, and now your chariot has reached the earth and the place where, together with this hymn, the Soma juice has been prepared for a libation to you.

9 The drops, or Soma libation, and the wealth or treasure, and the sky and the place of rivers appear here to be parallelisms, both pairs of expressions signifying the same thing. The oblation is said to have already reached the heaven where the Asvins will receive it. Sāyaṇa's paraphrase which Wilson has followed, seems forced and unnatural. 'Kanvas, (ask this of the Asvins): (How) do the rays (of the sun proceed) from the sky?: (How) does the dawn (rise) in the region of the waters?'

- 10 Light came to lighten up the branch : the Sun appeared as it were gold:
 And with its tongue shone forth the dark.
- 11 The path of sacrifice was made to travel to the farther goal:
 The road of heaven was manifest.
- 12 The singer of their praise awaits whatever grace the Asvins give,
 Who save when Soma gladdens them.
- 13 Ye dwellers with Vivasvân come, auspicious, as to Manu erst ;
 Come to the Soma and our praise.
- 14 O circumambient Asvins, Dawn follows the brightness of your way:
 Approve with beams our solemn rites.
- 15 Drink ye of our libations, grant protection, O ye Asvins Twain,
 With aids which none may interrupt.

HYMN XLVII.

Asvins.

- ASVINS, for you who strengthen Law this sweetest Soma hath been shed.
 Drink this expressed ere yesterday and give riches to him who offers it.
- 2 Come, O ye Asvins, mounted on your triple car, three-seated, beautiful of form.
 To you at sacrifice the Kanvas send the prayer: graciously listen to their call.
- 3 O Asvins, ye who strengthen Law, drink ye this sweetest Soma juice.
 Borne on your wealth-fraught car come ye this day to him who offers, ye of wondrous deeds.
- 4 Omniscient Asvins, on the thrice-heaped grass bedew with the sweet juice the sacrifice.
 The sons of Kanva, striving heavenward, call on you with draughts of Soma juice out-poured.
- 5 O Asvins, with those aids wherewith ye guarded Kanva carefully,
 Keep us, O Lords of Splendour : drink the Soma juice, ye strengtheners of holy law.

10 *Light came to lighten up the branch* : the branch is probably the sacrificial fire. Cf. 'The other fires are verily thy branches' (I. 59. 1). The epithet 'dark' may refer to the darkening of the fire by the sunlight or by the smoke. 11 Sacrifice is the path which leads the Gods from heaven to earth, and the way through heaven is made visible by the sacrificial fire or by the daylight. 13 *Vivasvân* : 'the Brilliant,' a name of the morning heaven personified. He is regarded as the father of Yama, Manu, and the Asvins. See X. 17. 2, note.

- 6 O Mighty Ones, ye gave Sudās abundant food, brought on your treasure-laden car ;
 So now vouchsafe us the wealth which many crave, either from heaven or from the sea.
- 7 Nāsatyas, whether ye be far away or close to Turvaṣa, Borne on your lightly rolling chariot come to us, together with the sunbeams come.
- 8 So let your coursers, ornaments of sacrifice, bring you to our libations here,
 Bestowing food on him who acts and gives aright, sit, Chiefs, upon the sacred grass.
- 9 Come, O Nāsatyas, on your car decked with a sunbright canopy, Whereon ye ever bring wealth to the worshipper, to drink the Soma's pleasant juice.
- 10 With lands and songs of praise we call them down to us, that they, most rich, may succour us ;
 For ye have ever in the Kanvas' well-loved house, O Asvins, drunk the Soma juice.

HYMN XLVIII.

Dawn.

- Dawn on us with prosperity, O Ushas, Daughter of the Sky, Dawn with great glory, Goddess, Lady of the Light, dawn thou with riches, Bounteous One.
- 2 They, bringing steeds and kine, boon givers of all wealth, have oft sped forth to lighten us.
 O Ushas, waken up for me the sounds of joy : send us the riches of the great.
- 3 Ushas hath dawned, and now shall dawn, the Goddess, driver forth of cars
 Which, as she cometh nigh, have fixed their thought on her, like glory-seekers on the flood.

6 *Sudās* : a king, the son of Pijivānā. See VII. 18. 5—25. 7 *Nāsatyas* : Asvins. See I. 3. 3. *Turvaṣa* : the tribe or family called after the chief of this name, frequently mentioned in the R̥gveda. See I. 36. 18. 10 *With laud* : *ukthébbhiḥ*, answering, according to Sāyaṇa, to what in the Brāhmaṇa is called *Sāstram* (to be recited by the Hotar) while the *Stoma* (stotram) song, is sung by the Sāma-priests.

1 *Ushas* : Morning, Dawn, personified. *2 *They* : the Dawns of preceding days. 3 The approach of Dawn sets cars or wains in motion in the same way as it causes ships or boats that have anchored during the night to move out to the open water.

- 4 Here Kanva, chief of Kanva's race, sings forth aloud the glories of the heroes' names,—
The princes who, O Ushas, as thou comest near, direct their thoughts to liberal gifts.
- 5 Like a good matron Ushas comes carefully tending everything :
Rousing all life she stirs all creatures that have feet, and makes the birds of air fly up.
- 6 She sends the busy forth, each man to his pursuit : delay she knows not as she springs.
O rich in opulence, after thy dawning birds that have flown forth no longer rest.
- 7 This Dawn hath yoked her steeds afar, beyond the rising of the Sun :
Borne on a hundred chariots she, the auspicious Dawn, advances on her way to men.
- 8 To meet her glance all living creatures bend them down :
Excellent One, she makes the light.
Ushas, the Daughter of the Sky, the opulent, shines foes and enmities away.
- 9 Shine on us with thy radiant light, O Ushas, Daughter of the Sky,
Bringing to us great store of high felicity, and beaming on our solemn rites.
- 10 For in thee is each living creature's breath and life, when,
Excellent ! thou dawnest forth.
Borne on thy lofty car, O Lady of the Light, hear, thou of wondrous wealth, our call.
- 11 O Ushas, win thyself the strength which among men is wonderful.
Bring thou thereby the pious unto holy rites, those who as priests sing praise to thee.
- 12 Bring from the firmament, O Ushas, all the Gods, that they may drink our Soma juice,
And, being what thou art, vouchsafe us kine and steeds, strength meet for praise and hero might.
- 13 May Ushas whose auspicious rays are seen resplendent round about,
Grant us great riches, fair in form, of all good things, wealth which light labour may attain.
- 14 Mighty One, whom the Rishis of old time invoked for their protection and their help,

4 *The princes* are the wealthy patrons or institutors of sacrifice, who bear all expenses and remunerate the priests.

O Ushas, graciously answer our songs of praise with bounty
and with brilliant light.

- 15 Ushas, as thou with light to day hast opened the twin doors
of heaven,
So grant thou us a dwelling wide and free from foes. O Goddess,
give us food with kine.
- 16 Bring us to wealth abundant, sent in every shape, to plentiful
refreshing food,
To all-subduing splendour, Ushas, Mighty One, to strength, thou
rich in spoil and wealth.

HYMN XLIX

Dawn.

E'en from above the sky's bright realm come, Ushas, by auspicious ways:

Let red steeds bear thee to the house of him who pours the
Soma juice.

- 2 The chariot which thou mountest, fair of shape, O Ushas!
light to move, --
Therewith, O Daughter of the Sky, aid men of noble fame to-day.

- 3 Bright Ushas, when thy times return, all quadrupeds, and
bipeds stir,
And round about flock winged birds from all the boundaries of
heaven.

- 4 Thou dawning with thy beams of light illumest all the radiant
realm.

Thee, as thou art, the Kaṇvas, fain for wealth, have called
with sacred songs.

HYMN L.

Sūrya.

His bright rays bear him up aloft, the God who knoweth all
that lives,

Sūrya, that all may look on him.

- 2 The constellations pass away, like thieves, together with their
beams,
Before the all-beholding Snu.

- 3 His herald rays are seen afar refulgent o'er the world of men,
Like flames of fire that burn and blaze.

- 4 Swift and all beautiful art thou, O Sūrya, maker of the light,
Illuming all the radiant realm.

1 Let red steeds bear thee: the Scholiast explains *arundīpavah* as the purple cows, the vehicles of morning, that is, the dark red clouds that accompany the dawn.

1 The God who knoweth all that live: *jātāvedasam*, have an epithet of Sūrya the Sun-God.

- 5 Thou goest to the hosts of Gods, thou comest hither to mankind
Hither all light to behold.
- 6 With that same eye of thine wherewith thou lookest, brilliant
Varuna,
Upon the busy race of men,
- 7 Traversing sky and wide mid-air, thou metest with thy beams
our days,
Sun, seeing all things that have birth.
- 8 Seven Bay Steeds harnessed to thy car bear thee, O thou far
seeing One,
God, Sûrya with the radiant hair.
- 9 Sûrya hath yoked the pure bright Seven, the daughters of the
car : with these,
His own dear team, he goeth forth.
- 10 Looking upon the loftier light above the darkness we have come
To Sûrya, God among the Gods, the light that is most excellent.
- 11 Rising this day, O rich in friends, ascending to the loftier
heaven,
Sûrya, remove my heart's disease, take from me this my yellow
hue.
- 12 To parrots and to starlings let us give away my yellowness,
Or this my yellowness let us transfer to Haritâla trees.
- 13 With all his conquering vigour this Âditya hath gone up on high,
Giving my foe into mine hand : let me not be my foeman's prey.

6 *Varuna* : the word is, as Sâyana points out, used here as an appellative (the encompasser) and applied to Sûrya. Sâyana explains it as *anishṭanivâraka*, averter of evil. 9 *Sûrya hath yoked the pure bright Seven* : the seven steeds that draw his car, and which, as intimately connected therewith, are called the daughters of the chariot. The number seven has reference to the seven days of the week. 11 This verse and the two following constitute a *tricha* or triplet, the repetition of which, with due formalities, is considered to be curative of disease. Wilson.

12 The yellowness here spoken of is probably the colour of the skin in jaundice. The *haritâladrava* of the text is said by Sâyana to mean *haritâladrava*, a haritâla tree ; but there seems to be no tree of that name. *Haritilla* means, usually, yellow orpiment, and *haridrava*, a yellow vegetable powder. The word *haridrava* is explained in the Petersburg Lexicon as a certain yellow bird. To parrots and to starlings : similarly, among the Romans, people with the jaundice were called 'icterici' according to Pliny (H. N. xxx. 11), from the fanciful notion that the disease was cured by looking at the icterus, one of the many varieties of the sturidae or starling family. The bird was said to die instead of the patient.

HYMN LI.

Indra,

- MAKE glad with songs that Ram whom many men invoke,
 worthy of songs of praise, Indra, the sea of wealth ;
 Whose gracious deeds for men spread like the heavens abroad :
 sing praise to him the Sage, most liberal for our good.
- 2 As aids the skilful Ribhus yearned to Indra strong to save,
 who fills mid-air, encompassed round with might,
 Rushing in rapture ; and o'er Satakratu came the gladdening
 shout that urged him on to victory.
- 3 Thou hast disclosed the kine's stall for the Angirases, and
 made a way for Atri by a hundred doors.
 On Vimada thou hast bestowed both food and wealth, making
 thy bolt dance in the sacrificer's fight.
- 4 Thou hast unclosed the prisons of the waters ; thou hast in
 the mountain seized the treasure rich in gifts.
 When thou hadst slain with might the dragon Vritra, thou
 Indra, didst raise the Sun in heaven for all to see.

This hymn and the six following are attributed to the Rishi Sayva, who is called the son of Angiras. 1 *That Ram* : that famous ram, Indra. See I. 10. 2. Here the reference is to a fighting ram ; or, according to Sâyana to a legend which says that Indra came in the form of a ram to Medhâtithi's sacrifice, and drank the Soma juice. 2 *The skilful Ribhus* : see I. 20. 1 Sâyana says that the Maruts are here intended, who encouraged Indra when all the Gods had deserted him.

Rushing in rapture : when exhilarated by draughts of Soma.

'Here again,' says Professor Max Müller, 'the difficulty of rendering Vedic thought in English, or any other modern language, becomes apparent, for we have no poetical word to express a high state of mental excitement produced by drinking the intoxicating juice of the Soma or other plants, which has not something opprobrious mixed up with it, while in ancient times that state of excitement was celebrated as a blessing of the gods, as not unworthy of the gods themselves, nay, as a state in which both the warrior and the poet would perform their highest achievements. The German *Bausch* is the nearest approach to the Sanskrit *mada*.' In this version *mada* has generally been rendered by rapture, delight, transport, or wild joy. *Satakratu* Indra, See I. 4. 8. 3 *The kine's stall* : the dark cloud that holds the waters imprisoned. *The Angirases* : an ancient priestly family See I. 4. 6. *Atri* : a Rishi usually enumerated with the Angirases among the *prajâpatis* or progenitors of men. Indra freed him from captivity, showing him a hundred ways of escape. *Vimada* was also a rishi of ancient times.

4 *The mountain* : the cloud. *The treasure* is the fertilizing rain. *Didst raise the Sun* : according to Sâyana, didst free the Sun which had been hidden by Vritra.

- 5 With wondrous might thou blewest enchanter fiends away,
with powers celestial those who called on thee in jest.
Thou, hero-hearted, hast broken down Pipru's forts, and helped
Rijisvan when the Dasyus were struck dead.
- 6 Thou savedst Kutsa when Śushna was smitten down ; to Ati-
thigva gavest Śambara for a prey.
E'en mighty Arbuda thou trodest under foot : thou from of
old wast born to strike the Dasyus dead.
- 7 All power and might is closely gathered up in thee ; thy
bounteous spirit joys in drinking Soma juice.
Known is the thunderbolt that lies within thine arms : rend
off therewith all manly prowess of our foe.
- 8 Discern thou well Āryas and Dasyus ; punishing the lawless
give them up to him whose grass is strewn.
Be thou the sacrificer's strong encourager : all these thy deeds
are my delight at festivals.
- 9 Indra gives up the lawless to the pious man, destroying by
the Strong Ones those who have no strength.
Vamra when glorified destroyed the gathered piles of the still
waxing great one who would reach the heaven.
- 10 The might which Uṣanâ hath formed for thee with might
rends in its greatness and with strength both worlds apart.

5 *Those who called on thee in jest* : literally, called on thee or offered to thee above or over the shoulder, apparently an ancient proverbial expression applied to those who instead of sacrificing to the Gods put the intended oblation into their own mouths. *Pipru* is one of the demons of the air ; his *forts* are the clouds that withhold the rain ; *Rijisvan* : is a pious worshipper oppressed by the Dasyus, robbers or barbarians. 6 *Śushna*, 'the Drier-up,' is the personification of the excessive heat before the rain ; a demon of drought. *Sambara* and *Arbuda* are similar demons of the atmosphere. *Atithigva* is another name of the liberal prince Divodāsa. 8 The Āryas are, first, the people who speak the language of the Veda, and the Dasyus are the original and hostile peoples of India. Later, the former are the true and loyal people, faithful to Indra and the Gods, and the latter are the wicked and godless. *Whose grass is strewn* : the faithful worshipper, the priest who has trimmed and strewn the sacred grass for the Gods.

9 *Vamra* : the second half of the stanza is unintelligible. Wilson remarks : The text is obscure,—*Vanro vi jaghāna sandihah* ; Vamra destroyed the collections. The Scholiast says that a Rishi named Vamra took advantage of Indra's absence from sacrifice, to carry away the accumulated heap of offerings. 10 The Rishi Uṣanâ, called also Kāuya or Kavi's son, appears in the Veda as the especial friend of Indra. In 'I. 121, 12, he is said to have given Indra his thunderbolt : 'The bolt which Kāuya Uṣanâ erst gave thee.' Here, also, 'the might' means the conquering thunderbolt, although in other places its fabrication is attributed to Vāshtar. *The steeds of Vāt* : horses of the Wind-God, horses swift as wind.

O Hero-souled, the steeds of Vâta, yoked by thought, have carried thee to fame while thou art filled with power.

- 11 When Indra hath rejoiced with Kāvya Uṣanâ, he mounts his steeds who swerve wider and wider yet.

The Strong hath loosed his bolt with the swift rush of rain, and he hath rent in pieces Śushnâ's firm-built forts.

- 12 Thou mountest on thy car amid strong Soma draughts : Śâr-yâta brought thee those in which thou hast delight.

Indra, when thou art pleased with men whose Soma flows thou risest to unchallenged glory in the sky.

- 13 To old Kakshivân, Soma-presser, skilled in song, O Indra, thou didst give the youthful Vṛichayâ.

Thou, very wise, wast Menâ, Vṛishanâśva's child : those deeds of thine must all be told at Soma feasts.

- 14 The good man's refuge in his need is Indra, firm as a door-post, praised among the Pajras.

Indra alone is Lord of wealth, the Giver, lover of riches, chariots, kine, and horses.

- 15 To him the Mighty One, the self-resplendent, verily strong and great, this praise is uttered.

May we and all the heroes, with the princes, be, in this fray, O Indra, in thy keeping.

HYMN LII.

Indra.

I GLORIFY that Ram who finds the light of heaven, whose hundred nobly-natured ones go forth with him.

With hymns may I turn hither Indra to mine aid,—the Car which like a strong steed hasteth to the call.

- 11 *When Indra hath rejoiced* : drunk the exhilarating Soma. 12 *Śîryâta* : a Râjarshi or royal Rishi of the family of Bhṛigî. *Brought thee these* : draughts of Soma juice. *Thou risest to unchallenged glory* : when thou hast exhilarated thyself with the Soma offered by thy worshippers thou performest thy most glorious deeds. 13 *Kakshivân* : a Rishi, son of Uṣij. See I. 18. 1 *Vṛichayâ*, the damsel who was given to him, is not mentioned elsewhere. *Menâ* : according to a later legend, Indra became, himself, the daughter of King Vṛishanâśva. 14 *Among the Pajras* : an ancient priestly family, said to be identical with the Angirasas. 15 *In this fray* : the hymn appears to have been addressed to Indra for aid in a coming battle.

1 *That Ram* : that famous warrior. See I. 51. 1. *Whose hundred nobly-natured ones* : see verse 4.

- 2 Like as a mountain on firm basis, unremoved, he, thousand-fold protector, waxed in mighty strength,
When Indra, joying in the draughts of Soma juice, forced the clouds, slaying Vṛitra slayer of their flow.
- 3 For he stays e'en the stayers, spread o'er laden cloud, rooted in light, strengthened in rapture by the wise.
Indra with thought, with skilled activity, I call, most liberal giver, for he sates him with the juice.
- 4 Whom those that flow in heaven on sacred grass, his own assistants, nobly-natured, fill full like the sea,—
Beside that Indra when he smote down Vṛitra stood his helpers, straight in form, mighty, invincible.
- 5 To him, as in wild joy he fought with him who stayed the rain, his helpers sped like swift streams down a slope,
When Indra, thunder armed, made bold by Soma draughts, as Trita cleaveth Vala's fences, cleft him through.
- 6 Splendour encompassed thee, forth shone thy warrior might; the rain-obstructor lay in mid-air's lowest deep,
What time, O Indra, thou didst cast the thunder down upon the jaws of Vṛitra hard to be restrained.
- 7 The hymns which magnify thee, Indra, reach to thee even as water-brooks flow down and fill the lake.
Tvāstar gave yet more force to thine appropriate strength, and forged thy thunderbolt of overpowering might.
- 8 When, Indra, thou whose power is linked with thy Bay Steeds hadst smitten Vṛitra, causing floods to flow for man,
Thou heldst in thine arms the metal thunderbolt, and settest in the heaven the Sun for all to see.

3 *For he stays e'en the stayers*: the words of the text *sá hí dvarā dvarishu navrá ū'dhanī*, are very difficult. Śāyana's paraphrase, adopted by Wilson, is loose but seems to give the general sense of the passage. 'He who is victorious over his enemies, who is spread through the dewy (firmament)' 'The stayer among the stayers, is probably the conqueror who checks the demons who obstruct the rain, and ū'dhan, the udder (of the sky) means the rain-giving clouds, over which Indra, as God of the firmament, is extended as a covering.

4 *His own assistants*: the inspiring Soma draughts.

5 *His helpers*: his constant allies, the Maruts. *As Trita burst his way*: Śāyana refers to a legend which says that Trita fell into a well, and the Asuras heaped coverings over its mouth; but he broke through them with ease. So Indra broke down the defences of the demon Vala. See Wilson's note on the passage. But Trita appears to be Indra's associate Agni. See Macdonell, *Journal R. A. Society*, July, 1893.

6 *The rain-obstructor*: the demon Vṛitra.

7 *Tvāstar*: the Vulcan or Hephestus of the Indian Gods. 8 *The metal thunderbolt*: *vájram āgasām*, usually translated 'iron thunderbolt'; but we do not know for certain what metal *āyas* (Latin *aes*) was.

- 9 In fear they raised the lofty self-resplendent hymn, praise-giving and effectual, leading up to heaven,
 • When Indra's helpers fighting for the good of men, the Maruts, faithful to mankind, joyed in the light.
- 10 Then Heaven himself, the mighty, at that Dragon's roar reeled back in terror when, Indra, thy thunderbolt
 In the wild joy of Soma had struck off with might the head
 • of Vṛitra, tyrant of the earth and heaven.
- 11 O Indra, were this earth extended forth tenfold, and men who dwell therein multiplied day by day,
 Still here thy conquering might, Maghavan, would be famed: it hath waxed vast as heaven in majesty and power.
- 12 Thou, bold of heart, in thine own native might, for help, upon the limit of this mid-air and of heaven,
 Hast made the earth to be the pattern of thy strength: embracing flood and light thou reachest to the sky.
- 13 Thou art the counterpart of earth, the Master of lofty heaven with all its mighty Heroes:
 Thou hast filled all the region with thy greatness: yea, of a truth there is none other like thee.
- 14 Whose amplitude the heaven and earth have not attained, whose bounds the waters of mid-air have never reached,—
 Not, when in joy he fights the stayer of the rain: thou, and none else, hast made all things in order due.
- 15 The Maruts sang thy praise in this encounter, and in thee all the Deities delighted,
 What time thou, Indra, with thy spiky weapon, thy deadly bolt, smotest the face of Vṛitra.

HYMN LIII.

Indra.

We will present fair praise unto the Mighty One, our hymns to Indra in Vivasvân's dwelling-place;
 For he hath ne'er found wealth in those who seem to sleep: those who give wealth to men accept no paltry praise.

9 In fear they raised: that is, Indra's worshippers in fear of Vṛitra.

11 If the earth were ten times as large and populous as it is, thy fame would extend over the whole of it. 14 The waters of mid-air: the aerial ocean, the firmament. He fights: said of Indra. We should expect 'thou fightest;' but this and similar sudden changes of person are common in the Veda.

Vivasvân's dwelling-place: the seat of the sacrificer, the representative of the celestial Vivasvân.

- 2 Giver of horses, Indra, giver, thou, of kine, giver of barley,
thou art Lord and guard of wealth:
Man's helper from of old, not disappointing hope, Friend of
our friends, to thee as such we sing this praise.
- 3 Indra, most splendid, powerful, rich in mighty deeds, this
treasure spread around is known to be thine own.
Gather therefrom, O Conqueror, and bring to us: fail not the
hope of him who loves and sings to thee.
- 4 Well pleased with these bright flames and with these Soma
drops, take thou away our poverty with steeds and kine.
With Indra scattering the Dasyu through these drops, freed
from their hate may we obtain abundant food.
- 5 Let us obtain, O Indra, plenteous wealth and food, with strength
exceeding glorious, shining to the sky:
May we obtain the Goddess Providence, the strength of heroes,
special source of cattle, rich in steeds.
- 6 These our libations, strength-inspiring, Soma draughts, glad-
dened thee in the fight with Vṛitra, Hero Lord,
What time thou slewest for the singer with trimmed grass ten
thousand Vṛitras, thou resistless in thy might.
- 7 Thou goest on from fight to fight intrepidly, destroying castle
after castle here with strength.
Thou, Indra, with thy friend who makes the foe bow down,
slewest from far away the guileful Namuchi.
- 8 Thou hast struck down in death Karanja, Parnaya, in Ati-
thigva's very glorious going forth.
Unyielding, when Rijisvan compassed them with siege, thou
hast destroyed the hundred forts of Vangṛida.
- 9 With all-outstripping chariot-wheel, O Indra, thou far-famed,
hast overthrown the twice ten Kings of men,
With sixty thousand nine-and-ninety followers, who came in
arms to fight with friendless Suśravās.
- 10 Thou hast protected Suśravās with succour, and Tūrvayāna
with thine aid, O Indra.

2 *Those who seem to sleep*: Indra derives no advantage from those
who are remiss in their religious duties. 6 *Ten thousand Vṛitras*:
countless demons like Vṛitra.

7 *With thy friend*: the thunderbolt.
Or *nāmyā* may mean 'with Namī' as thy confederate. *Namuchi*:
'non-looser (of the heavenly waters),' another demon of drought.

8 *Karanja, Parnaya, and Vangṛida* are Asuras or demons; *Atithigva*
has been mentioned before, I. 51. 6, and Rijisvan in verse 5 of the same
hymn. 9 *Suśravās, and Tūrvayāna*, in the next verse, are said to
be kings.

Thou madest Kutsa, Atithigva, Ayu, subject unto this King,
the young, the mighty.

11 May we protected by the Gods hereafter remain thy very
prosperous friends, O Indra.

Thee we extol, enjoying through thy favour life long and
joyful and with store of heroes.

HYMN. LIV.

Indra.

URGE us not, Maghavan, to this distressful fight, for none
may comprehend the limit of thy strength.

Thou with fierce shout hast made the woods and rivers roar :
did not men run in crowds together in their fear ?

2 Sing hymns of praise to Śakra, Lord of power and might :
laud thou and magnify Indra who heareth thee,

Who with his daring might, a Bull exceeding strong in
strength, maketh him master of the heaven and earth.

3 Sing forth to lofty Dyaus a strength-bestowing song, the Bold,
whose resolute mind hath independent sway.

High glory hath the Asura, compact of strength, drawn on by
two Bay steeds : a Bull, a Car is he.

4 The ridges of the lofty heaven thou madest shake ; thou,
daring, of thyself smotest through Śambara,

When, bold with gladdening juice, thou warredst with thy
bolt, sharp and two-edged, against the banded sorcerers.

10 *Kutsa* has been mentioned (I 33. 11.) as a favourite of Indra, but is here represented, together with Atithigva and Ayu, as chastised by him. *This King* : *Suśravās*, or *Turvayāna* ; these names perhaps denote the same individual.

1 *Urge us not, Maghavan* : the verb, *urge*, which is not in the text, is supplied by *Sāyana*. The meaning appears to be, Do not, O Indra, force us into any conflict in which we may have thee for our opponent.

2 *Śakra* : ' the Mighty,' a name of Indra. 3 *Sing forth to lofty Dyaus* : Heaven The God who is represented in the Veda as the consort of Earth and the progenitor of the Gods is called Dyaus or Dyauhspitar, names identical in origin with Zeus, or Zeus pater, and Jupiter, or Diespiter, the appellations given to the supreme God of the Greeks and Romans. In this place *Sāyana* identifies Dyaus with Indra, who seems, in later times, to have succeeded to the functions assigned to the former God. See Muir, *Original Sanskrit Texts*, v. 33. *The Asura* : the divine One, Indra as the supreme Dyaus. 4 *Śambara* : a demon. See I. 51. 6. *The banded sorcerers* : the fiends of the atmosphere who use enchantments of supernatural powers in their conflicts with Indra.

- 5 When, with a roar that fills the woods, thou forcest down on
the wind's head the stores which Śuśhna kept confined,
Who shall have power to stay thee firm and eager-souled
form doing still this day what thou of old hast done?
- 6 Thou holpest Narya, Turvaśa, and Yadu, and Vayya's son
Turviti, Satakratu!
Thou holpest horse and car in final battle; thou brakest down
the nine-and-ninety castles.
- 7 A hero-lord is he, King of a mighty folk, who offers free
oblations and promotes the Law,
Who with a bounteous guerdon welcomes hymns of praise:
for him flows down the abundant stream below the sky.
- 8 His power is matchless, matchless is his wisdom; chief,
through their work, be some who drink the Soma,
Those, Indra, who increase the lordly power, the firm heroic
strength of thee the Giver.
- 9 Therefore for thee are these abundant beakers, Indra's drink,
stone-pressed juices held in ladles.
Quaff them and satisfy therewith thy longing; then fix thy
mind upon bestowing treasure.
- 10 There darkness stood, the vault that stayed the waters' flow:
in Vṛitra's hollow side the rain-cloud lay concealed.
But Indra smote the rivers which the obstructor stayed, flood
following after flood, steep declivities.
- 11 So give us, Indra, bliss-increasing glory; give us great sway
and strength that conquers people.
Preserve our wealthy patrons, save our princes; vouchsafe
us wealth and food with noble offspring.

HYMN LV.

Indra.

Though e'en this heaven's wide space and earth have spread
them out, nor heaven nor earth may be in greatness Indra's
match.

Awful and very mighty, causing woe to men, he whets his
thunderbolt for sharpness, as a bull.

5 *Śuśhna*: a demon of drought, 6 *Thou holpest Narya*: some
chief or Rishi so named; or the word may be an adjective, manly,
qualifying *Turvaśa*. *Turvaśa*, *Yadu*, *Turviti* have been mentioned
before. I. 36. 18. . .

1 *As a bull*: as a bull sharpens his horns. *Causing woe to men*:
as the punisher of the wicked.

2 Like as the watery ocean, so doth he receive the rivers spread
on all sides in their ample width.

He bears him like a bull to drink of Soma juice, and will, as
Warrior from of old, be praised for might.

3 Thou swayest, Indra, all kinds of great manly power, so as to
bend, as't were, even that famed mountain down.

Foremost among the Gods is he through hero might, set in the
van, the Strong One, for each arduous deed.

4 He only in the wood is praised by worshippers, when he shows
forth to men his own fair Indra-power.

A friendly Bull is he, a Bull to be desired, when Maghavan
auspiciously sends forth his voice.

5 Yet verily the Warrior in his vigorous strength stirreth up
with his might great battles for mankind ;

And men have faith in Indra, the resplendent One, what time
he hurleth down his bolt, his dart of death.

6 Though, fain for glory, and with strength increased on earth,
he with great might destroys the dwellings made with art,

He makes the lights of heaven shine forth secure, he bids,
exceeding wise, the floods flow for his worshipper.

7 Drinker of Soma, let thy heart incline to give ; bring thy Bays
hitherward, O thou who hearest praise.

Those charioteers of thine, best skilled to draw the rein, the
rapid sunbeams, Indra, lead thee not astray.

8 Thou bearest in both hands treasure that never fails ; the
famed One in his body holds unvanquished might.

O Indra, in thy members many powers abide, like wells
surrounded by the ministering priests.

4 *A friendly Bull is he* : Maghavan, the mighty Indra, is here represented in his gracious mood, strong yet gentle. But *vr̥śad*, the male, the bull, the strong, may also mean the strong Soma ; *maghāvā* means also the rich institutor of a sacrifice, a worshipper ; and *dhénā* means cow as well as voice. Accordingly Professor Max Müller translates the passage : 'The strong Soma is pleasing, the strong Soma is delicious, when the sacrificer safely brings the cow,' in order that the Soma may be mixed with milk. See *Vedic Hymns*, Part I, p. 148. *In the wood*, in the first line of the verse seems to be an allusion to the forest life of Brāhmaṇs.

5 In this verse Indra is represented as a terrible God, and in the following verse as sometimes sending afflictions but generally blessing men with light and with kindly rain.

HYMN LVI.

Indra.

For this man's full libation held in ladles, he hath roused him, eager, as a horse to meet the mare.

He stays his golden car, yoked with Bay Horses, swift, and drinks the Soma juice which strengthens for great deeds.

2 To him the guidance-following songs of praise flow full, as those who seek gain go in company to the flood.

To him the Lord of power, the holy synod's might, as to a hill, with speed, ascend the loving ones.

3 Victorious, great is he; in manly battle shines, unstained with dust, his might, as shines a mountain peak;

Wherewith the iron one, fierce e'en against the strong, in rapture, fettered wily Śushna fast in bonds.

4 When Strength the Goddess, made more strong for help by thee, waits upon Indra as the Sun attends the Dawn,

Then he who with his might unflinching kills the gloom stirs up the dust aloft, with joy and triumphing.

5 When thou with might, upon the framework of the heaven, didst fix, across, air's region firmly, unremoved,

In the light-winning war, Indra, in rapturous joy, thou smotest Vṛitra dead and broughtest floods of rain.

6 Thou with thy might didst grasp the holder-up of heaven, thou who art mighty also in the seats of earth.

Thou, gladdened by the juice, hast set the waters free and broken Vṛitra's stony fences through and through.

HYMN LVII.

Indra.

To him most liberal, lofty Lord of lofty wealth, verily powerful and strong, I bring my hymn,—

Whose checkless bounty, as of waters down a slope, is spread abroad for all that live, to give them strength.

1 *This man*: the institutor of the sacrifice. *He*: Indra. 2 *The flood*: (*samudrā*) any large gathering of waters not necessarily the sea or ocean. *The holy synod*: an assembly for worship of the Gods.

The loving ones: the songs of loving praise. I find the stanza unintelligible; and the version (based chiefly on Grassmann's) which I offer is merely a temporary makeshift.

3 *The iron one*: the thunderbolt, made of *dyas*, iron or other metal. 4 *By thee*: by Soma. 5 *In the light-winning war*: waged with the demons of the air for rain and the light which follows the dispersion of the clouds.

6 *The bearer-up of heaven*: perhaps the thunderbolt, with which Indra maintains order.

2 Now all this world, for worship, shall come after thee—the offerer's libations like floods to the depth.

When the well-loved one seems to rest upon the hill, the thunderbolt of Indra, shatterer wrought of gold.

3 To him the terrible,*most meet for lofty praise, like bright Dawn, now bring gifts with reverence in this rite, Whose being, for renown, yea, Indra-power and light, have been created, like bay steeds, to meve with speed.

4 Thine, Indra, praised by many, excellently rich! are we who trusting in thy help draw near to thee.

Lover of praise, none else but thou receives our laud : as earth loves all her creatures, love thou this our hymn.

5 Great is thy power, O Indra, we are thine. Fulfil, O Maghavan, the wish of this thy worshipper.

After thee lofty heaven hath measured out its strength : to thee and to thy power this earth hath bowed itself.

6 Thou, who hast thunder for thy weapon, with thy bolt hast shattered into pieces this broad massive cloud.

Thou hast sent down the obstructed floods that they may flow ; thou hast, thine own for ever, all victorious might.

HYMN LVIII.

Agni

NE'ER waxeth faint the Immortal, Son of Strength, since he, the Herald, hath become Vivasvân's messenger.

On paths most excellent he measured out mid-air : he with oblation calls to service of the Gods.

2 Never decaying, seizing his appropriate food, rapidly, eagerly through the dry wood he spreads.

His back, as he is sprinkled, glistens like a horse: loud hath he roared and shouted like the heights of heaven.

2 *When the well-loved one* : when the lightning-laden cloud is resting on the mountain, men pray to Indra in order that he may discharge his celestial artillery and bring down the rain. 5 *After thee* : the heaven has taken thy might as a pattern for its own might.

This Hymn and the five following are ascribed to Nodhas, the son of Gotama.

1 *Vivasvân's messenger* : Vivasvân is the morning heaven and the personification of the sacrificer of the Gods. *He measured out mid-air* : this act is ascribed to Indra in I. 56. 5. 2 *As he is sprinkled* : with clarified butter.

- 3 Set high in place o'er all that Vasus, Rudras do immortal,
 Lord of riches, seated as High Priest ;
 Hastening like a car to men, to those who live, the God
 without delay gives boons to be desired
- 4 Urged by the wind he spreads through dry wood as he lists,
 armed with his tongues for sickles, with a mighty roar.
 Black is thy path, Agni, changeless, with glittering waves !
 when like a bull thou rushest eager to the trees.
- 5 With teeth of flame, wind-driven, through the wood he speeds,
 triumphant like a bull among the herd of cows,
 With bright strength roaming to the everlasting air : things
 fixed, things moving quake before him as he flies.
- 6 The Bhṛigus established thee among mankind for men, like as
 a treasure, beauteous, easy to invoke ;
 Thee, Agni, as a herald and choice-worthy guest, as an aus-
 picious Friend to the Celestial Race.
- 7 Agni, the seven tongues' dearest Sacrificer, him whom the
 priests elect at solemn worship,
 The Herald, messenger of all the Vasus, I serve with dainty
 food, I ask for riches.
- 8 Grant, Son of Strength, thou rich in friends, a refuge without
 a flaw this day to us thy praisers.
 O Agni, Son of Strength, with forts of iron preserve thou
 from distress the man who lauds thee.
- 9 Be thou a refuge, Bright One, to the singer, a shelter, Boun-
 teous Lord, to those who worship.
 Preserve the singer from distress, O Agni. May he, enriched
 with prayer, come soon and early.

HYMN LIX.

Agni.

THE other fires are, verily, thy branches ; the Immortals all
 rejoice in thee, O Agni.

Centre art thou, Vaisvânara, of the people, sustaining men like
 a deep-founded pillar.

3 *Rudras, Vasus* : two classes of Gods. See. I. 34. 11. 4 The
 description of Agni in this verse and the next applies, not to the sacri-
 ficial fire, but to the fire that clears the jungle as the new settlers ad-
 vance into the country.

6 *The Bhṛigus* : one of the most eminent
 priestly families of more ancient times. *Friend to the Celestial Race* :
 as bearing to the Gods the oblations of their worshippers.

7 *Agni, the seven tongues' dearest Sacrificer* : the seven tongues appear to be the
 tongue-like flames which Agni employs to consume the oblations.

1 *Thy branches* : merely offshoots of thee. *Vaisvânara* : a name
 of Agni ; common to, dwelling with, and benefiting all Arya men,

- 2 The forehead of the sky, earth's centre, Agni became the messenger of earth and heaven.
 Vaiṣvānara, the Deities produced thee, a God, to be a light unto the Ārya.
- 3 As in the Sun firm rays are set for ever, treasures are in Vaiṣvānara, in Agni.
 Of all the riches in the hills, the waters, the herbs, among *mankind, thou art the Sovran.
- 4 As the great World-halves, so are their Son's praises ; skilled, as a man, to act, is he the Herald.
 Vaiṣvānara, celestial, truly mighty, most manly One, hath many a youthful consort.
- 5 Even the lofty heaven, O Jātavedas Vaiṣvānara, hath not attained thy greatness.
 Thou art the king of lands where men are settled, thou hast brought comfort to the Gods in battle.
- 6 Now will I tell the greatness of the Hero whom Pāru's sons follow as Vṛitra's slayer :
 Agni Vaiṣva'nara struck down the Dasyu, gave Śambara through and shattered down his fences.
- 7 Vaiṣvānara, dwelling by his might with all men, far-shining, holy mid the Bharadvājas,
 Is lauded, excellent, with hundred praises by Purunītha, son of Śatavani.

HYMN LX.

Agni.

As' twere some goodly treasure Mātariśvan brought, as a gift, the glorious Priest to Bhṛigu,
 Banner of sacrifice, the good Protector, child of two births, the swiftly moving envoy.

4 Vast as heaven and earth, which constitute the world, are the praises offered to Agni their son. *Skilled, as a man, to act :* duties of the heavenly Hotar, invoking priest, or herald, being regarded as similar to those of the earthly functionary. *Many a youthful consort :* the flames. 6 *Pāru's sons :* men in general ; Pāru being regarded as their progenitor. *Struck down the Dasyu :* the demon who stayed the rain. The deeds usually ascribed to Indra are here attributed to Agni, that is, Agni is identified with Indra. 7 *The Bharadvājas :* the descendants of the Rishi Bhṛadvāja. *Purunītha :* a king of that name, says Śāyana ; probably the institutor of the sacrifice. The name does not occur again, and nothing is known regarding him.

1 *Mātariśvan* a divine or semi-divine being, who as the messenger of Vivasvān brings down from heaven Agni who had hitherto been concealed. The explanation of Mātariśvan as Vāyu, the God of wind, does not appear to be justified by Rīgveda texts. See Muir, *O. S. Texts*, v. 204.

- 2 Both Gods and men obey this Ruler's order, Gods who are worshipped, men who yearn and worship.
- As Priest he takes his seat ere break of morning, House-Lord, adorable with Men, Ordainer.
- 3 May our fair praise, heart-born, most recent, reach him whose tongue, e'en at his birth, is sweet as honey ;
Whom mortal priests, men, with their strong endeavour, supplied with dainty viands, have created.
- 4 Good to mankind, the yearning Purifier hath among men been placed as Priest choice-worthy.
May Agni be our Friend, Lord of the Household, protector of the riches in the dwelling.
- 5 As such we Gotamas with hymns extol thee, O Agni, as the guardian Lord of riches,
Decking thee like a horse, the swift prize-winner. May he, enriched with prayer, come soon and early.

HYMN LXI.

Indra.

- Even to him, swift, strong, and high-exalted, I bring my song of praise as dainty viands,
My thought to him resistless, praise-deserving, prayers offered most especially to Indra.
- 2 Praise, like oblation, I present, and utter aloud my song, my fair hymn to the Victor.
For Indra, who is Lord of old, the singers have decked their lauds with heart and mind and spirit.
- 3 To him then with my lips mine adoration, winning heaven's light, most excellent, I offer,
To magnify with songs of invocation and with fair hymns the Lord, most bounteous Giver.

The glorious Priest : Agni. Bhṛigu : the chief of the ancient priestly family who bear that name. *Banner of sacrifice :* announcer of sacrifice by his crackling flames. *Child of two births :* born of heaven and earth and again from the two fire-sticks, or born from the fire-sticks and again when he is consecrated. *Swiftly moving envoy :* messenger between Gods and men. See I. 1. 1, note. 3 *Sweet as honey :* with tasting the sweet libations. *Have created :* by rapid agitation of the fire-stick. 5 *We Gotamas :* descendants of Gotama, men of the family to which the Rishi of the hymn belongs. *Decking thee :* trimming thee, to make thee shine as men groom a race-horse in the morning.

- 4 Even for him I frame a laud, as fashions the wright a chariot
for the man who needs it,—
Praises to him who gladly hears our praises, a hymn well-formed,
ed, all-moving to wise Indra.
- 5 So with my tongue I deck, to please that Indra, my hymn, as
'twere a horse, through love of glory,
To reverence the Hero, bounteous Giver, famed far and wide,
destroyer of the castles.
- 6 Even for him hath Tvashtar forged the thunder, most deftly
wrought, celestial, for the battle,
Wherewith he reached the vital parts of Vṛitra, striking—the
vast, the mighty—with the striker.
- 7 As soon as, at libations of his mother, great Vishṇu had drunk
up the draught, he plundered
The dainty eates, the cooked mess; but One stronger trans-
fixed the wild boar, shooting through the mountain.
- 8 To him, to Indra, when he slew the Dragon, the Dames, too,
Consorts of the Gods, wove praises.
The mighty heaven and earth hath he encompassed: thy great-
ness heaven and earth, combined, exceed not.
- 9 Yea, of a truth, his magnitude surpasseth the magnitude of
earth, mid-air, and heaven.
Indra, approved by all men, self-resplendent, waxed in his home
lound-voiced and strong for battle.
- 10 Through his own strength Indra with bolt of thunder cut
piece-meal Vṛitra, drier up of waters.
He let the floods go free, like cows imprisoned, for glory, with
a heart inclined to bounty.

4 *For the man who needs it*: and orders it to be made. *Tātsindya* is a difficult word. Wilson renders it, after Sāyaṇa, (that the driver) may, thence, (obtain) food. 5 *The castles*: the strongholds of the atmospheric demons of drought, the castles of rain-imprisoning cloud.

6 *The striker*: the thunderbolt or lightning. 7 *His mother*: Indra's mother Aditi who gave him Soma to drink as soon as he was born. See III. 32. 9, 10; 48. 2. 3; VII. 98. 3. *Dainty eates*: the demon's store of raig. *One stronger*: the mightier Indra. *The wild boar*: the fierce demon Vṛitra. Cf. VIII. 66. 10. *The mountain*: the massive cloud in which Vṛitra was enveloped. For my corrected version of this stanza I am indebted to Prof. A. A. Macdonell's article on Mythological Studies in the Rigveda, Royal Asiatic Society Journal, January, 1895. 8 *The Dames, the Consorts of the Gods*: according to Sāyaṇa these are the personified Gāyatrī and other metres of the Veda. The Celestial Waters are probably intended.

- 11 The rivers played, through his impetuous splendour, since with his bolt he compassed them on all sides.
Using his might and favouring him who worshipped, he made a ford, victorious, for Turviti.
- 12 Vast, with thine ample power, with eager movement, against this Vṛitra cast thy bolt of thunder.
Rend thou his joints, as of an ox, dissevered, with bolt oblique, that floods of rain may follow.
- 13 Sing with new lauds his exploits wrought aforetime, the deeds of him, yea, him who moveth swiftly,
When, hurling forth his weapons in the battle, he with impetuous wrath lays low the foemen.
- 14 When he, yea, he, comes forth the firm-set mountains, and the whole heaven and earth, tremble for terror.
May Nodhas, ever praising the protection of that dear Friend, gain quickly strength heroic.
- 15 Now unto him of these things hath been given what he who rules alone o'er much, electeth.
Indra hath helped Etasa, Soma-presser, contending in the race of steeds with Sūrya.
- 16 Thus to thee, Indra, yoker of Bay Coursers, the Gotamas have brought their prayers to please thee.
Bestow upon them thought, decked with all beauty. May he, enriched with prayer, come soon and early.

HYMN LXII.

Indra.

- LIKE Angiras a gladdening laud we ponder to him who loveth song, exceeding mighty.
Let us sing glory to the far-famed Hero who must be praised with fair hymns by the singer.
- 2 Unto the great bring ye great adoration, a chant with praise to him exceeding mighty,
Through whom our sires, Angirases, singing praises and knowing well the places, found the cattle.
- 11 *Turviti* : Sâyana says that this Rishi had been immersed in water and that Indra brought him to dry land. 14 *Nodhas* : the Rishi, or seer of the hymn. 15 Praises and sacrifice have been offered to Indra. He himself possesses everything else. Such praises and sacrifice led Indra to help Etasa, his worshipper, in his rivalry of Sūrya and his horses. See II. 19 5, note. 16 The hymn ends with the refrain that concludes also Hymns I 58 and 60.

1 Like Angiras : after the manner of Angiras, one of the first instructors of religious ceremonies. 2 Found the cattle : the rain-clouds, or the rays of light which follow the effusion of rain.

- 3 When Indra and the Angirases desired it, Saramâ found provision for her offspring.
 Brihaspati cleft the mountain, found the cattle : the heroes shouted with the kine in triumph.
- 4 Mid shout, loud shout, and roar, with the Navagvas, seven singers, hast thou, heavenly, rent the mountain ;
 Thou hast, with speeders, with Dasagvas, Indra, Śakra, with thunder rent obstructive Vala.
- 5 Praised by Angirases, thou, foe-destroyer, hast with Dawn, Sun, rays, dispelled the darkness.
 Thou Indra, hast spread out the earth's high ridges, and firmly fixed the region under heaven.
- 6 This is the deed most worthy of all honour, the fairest marvel of the Wonder-Worker,
 That, nigh where heaven bends down, he made four rivers flow full with waves that carry down sweet water.
- 7 Unwearied, won with lauding hymns, he parted of old the ancient Pair, united ever.
 In highest sky, like Bhaga, he the doer of marvels set both Dames and earth and heaven.
- 8 Still born afresh, young Dames, each in her manner, unlike in hue, the Pair in alternation
 Round heaven and earth from ancient time have travelled,
 Night with her dark limbs, Dawn with limbs of splendour.

3 *Saramâ found provision for her offspring* : Saramâ, the hound of Indra and mother of the two dogs called after their mother Sârameyas who are the watchdogs of Yama the God of the Dead, is said to have pursued and recovered the cows stolen by the Panis; which has been supposed to mean that Saramâ is the Dawn who recovers the rays of the Sun that have been carried away by night. The legend says that Saramâ agreed to go in search of the stolen cattle on condition that the milk of the cows should be given to her young ones. Ludwig is of opinion that the word 'offspring' in the text refers not to Saramâ's young ones, but to the descendants of the Angirases. Cf. I. 72. 8. *Brihaspati cleft the mountain* : Brihaspati or Brahmanaspati is the Lord of prayer. 'It is, therefore,' as Professor Roth observes, 'brahma, prayer, with which the God breaks open the hiding-place of the enemy. Prayer pierces through to the object of its desire, and attains it.'

4 *The seven singers* are probably the Angirases themselves; the *Navagvas* and *Dasagvas* are also the Angirases or their priestly allies. They are called *speeders* as hastily following the track of the stolen cows. *Vala* is the fiend who keeps the cows imprisoned.

6 *Nigh where heaven bends down*: flowing away to the distant horizon. The *four rivers* are not specified by Sâyana, who merely says they are the Ganges and others.

7 *The ancient Pair* : Heaven and Earth. *Bhaga* is here the Supreme God. *Both Dames* : Night and Morning.

- 9 Rich in good actions, skilled in operation, the Son with might maintains his perfect friendship.

Thou in the raw cows, black of hue or ruddy, storest the ripe milk glossy white in colour.

- 10 Their paths, of old connected, rest uninjured; they with great might preserve the immortal statutes.

For many thousand holy works the Sisters wait on the haughty Lord like wives and matrons.

- 11 Thoughts ancient, seeking wealth, with adoration, with newest lauds have sped to thee, O Mighty-

As yearning wives cleave to their yearning husband, so cleave our hymns to thee, O Lord most potent.

- 12 Strong God, the riches which thy hands have holden from days of old have perished not nor wasted.

Splendid art thou, O Indra, wise, unbending: strengthen us with thy might, O Lord of Power.

- 13 O mighty Indra, Gotama's son Nodhas hath fashioned this new prayer to thee Eternal,

Sure leader, yoker of the Tawny Coursers. May he, enriched with prayer, come soon and early.

HYMN LXIII.

Indra.

Thou art the Mighty One; when born, O Indra, with power thou terrifiedst earth and heaven;

When, in their fear of thee, all firm-set mountains and monstrous creatures shook like bust before thee.

- 2 When thy two wandering Bays thou dravest hither, thy praiser laid within thine arms the thunder,

Wherswith, O Much-invoked, in will resistless, thou smitest foemen down and many a castle.

9 *The Son with might*: Sâyana takes *sâvasa*, 'with might,' in the sense of the genitive *sâvasah*, and explains: the Son of Might, that is the exceedingly strong one. But this seems forced. *The Son* is Indra.

Thou in the raw cows: the cows are called raw, as contrasted with the warm milk matured or cooked in their udders. The colour of the milk is also contrasted with that of the cows, as in the German child's ditty quoted by Zimmer: 'O sage mir, wie geht es zu, gibst weisse Milch die rothe Kuh.' 10 *Their paths*: the courses of Night and Morning. *The Sisters*: frequently occurring appellation of the fingers as employed in acts of worship. *The haughty Lord*: Indra.

2 *Thy praiser*: the praises of the worshipper strengthen Indra, and urge him to the performance of glorious exploits.

- 3 Faithful art thou, these thou defiest, Indra; thou art the Ribhus' Lord, heroic, victor.
Thou, by his side, for young and glorious Kutsa, with steed and car in battle slewest Sushna.
- 4 That, as a friend, thou furtheredst, O Indra, when, Thunderer, strong in act, thou crushedst Vṛitra;
When, Hero, thou, great-souled, with easy conquest didst rend the Dasyus in their distant dwelling.
- 5 This doest thou, and art not harmed, O Indra, e'en in the anger of the strongest mortal.
Lay thou the race-course open for our horses: as with a club, slay, Thunder-armed! our foemen.
- 6 Hence men invoke thee, Indra, in the tumult of battle, in the light-bestowing conflict.
This aid of thine, O Godlike One, was ever to be implored in deeds of might in combat.
- 7 Warring for Purukutsa thou, O Indra, Thunder-armed! brakest down the seven castles;
Easily, for Sudâs, like grass didst rend them, and out of need, King, broughtest gain to Pûru.
- 8 O Indra, God who movest round about us, feed us with varied food plenteous as water—
Food wherewithal, O Hero, thou bestowest vigour itself to flow to us for ever.
- 9 Prayers have been made by Gotamas, O Indra, addressed to thee, with laud for thy Bay Horses.
Bring us in noble shape abundant riches. May he, enriched with prayer, come soon and early.

HYMN LXIV.

Maruts.

BRING for the manly host, wise and majestic, O Nodhas, for the Maruts bring thou a pure gift.

I deck my songs as one deft-handed, wise in mind prepares the water that hath power in solemn rites.

3 *The Ribhus' Lord*: Chief over the three semi-divine beings who by their good works raised themselves to immortality and godhead. See I. 20. *Kutsa*: has been mentioned before as protected by Indra. See I. 33, 14; 51. 6. 4 *Dasyus*: hostile demons, or perhaps savage tribes. 7 *Purukutsa*: a favourite of Indra and of the Asvins. See I. 112. 7; 174. 2; IV. 42. 8, note. *Sudds* (See I. 47, 6) and *Pûru* are kings or chiefs of clans. 9 *Who movest round about us*: *pârijman*, circumambient, is an epithet applied to the Sun also, and to the chariot of the Asvins. 9 *With laud for thy Bay Horses*: this is clearly the sense of the words as they stand. Sâyana explains 'with reverence to thee connected with thy bay horses.'

1 *O Nodhas*: the Rishi or seer of the hymn addresses this line to himself.

- 2 They spring to birth, the lofty Ones, the Bulls of Heaven, divine, the youths of Rudra, free from spot and stain ;
The purifiers, shining brightly even as suns, awful of form like giants, scattering rain-drops down.
- 3 Young Rudras, demon-slayers, never growing old, they have waxed, even as mountains, irresistible.
They make all beings tremble with their mighty strength, even the very strongest, both of earth and heaven.
- 4 With glittering ornaments they deck them forth for show ; for beauty on their breasts they bind their chains of gold.
The lances on their shoulders pound to pieces ; they were bron together, of themselves, the Men of Heaven.
- 5 Loud roarers, giving strength, devourers of the foe, they make the winds, they make the lightnings with their powers.
The restless shakers drain the udders of the sky, and ever wandering round fill the earth full with milk.
- 6 The bounteous Maruts with the fatness-dropping milk fill full the waters which avail in solemn rites.
They lead, as 'twere, the Strong Horse forth, that it may rain : they milk the thundering, the never-failing spring.
- 7 Mighty, with wondrous power and marvellously bright, self-strong like mountains, ye glide swiftly on your way.
Like the wild elephants ye eat the forests up when ye assume your strength among the bright red flames.
- 8 Exceeding wise they roar like lions mightily, they, all-possessing, are beauteous as antelopes ;
Stirring the darkness with lances and spotted deer combined as priests, with serpents' fury through their might.
- 9 Heroes who march in companies, befriending man, with serpents' ire through strength, ye greet, the earth and heaven.
Upon the seats, () Maruts, of your chariots, upon the cars stands lightning visible as-light.

2 *The Bulls of Heaven* : *et* of Dyu or Dyaus. 3 *Young Rudras* : the Maruts, or Storm-Gods, are the sons of Rudra. *Demon slayers* : slayers of the clouds that give no rain. 4 *The lances*, as well as their other bright ornaments, are the lightning-flashes. 5 *The udders of the sky* ; the full clouds. *The milk*, is the sweet fertilizing rain. 6 *The Strong Horse* : is the rain cloud, which in the same line is called a spring or well. 8 *Combined as priests* : the music of wind and storm being regarded as the Maruts' song of praise. But the meaning of the words thus rendered is not clear. Sâyana, Benfey, and Max Muller give other interpretations.

- 10 Lords of all riches, dwelling in the home of wealth, endowed
 with mighty vigour, singers loud of voice,
 Heroes, of powers infinite, armed with strong men's rings, the
 archers, they have laid the arrow on their arms.
- 11 They who with golden fellies make the rain increase drive for-
 ward the big clouds like wanderers on the way.
 Self-moving, brisk, unwearied, they o'erthrow the firm; the
 Maruts with bright lances make all things to reel.
- 12 The progeny of Rudra we invoke with prayer, the brisk, the
 bright, the worshipful, the active Ones.
 To the strong band of Maruts cleave for happiness, the chasers
 of the sky, impetuous, vigorous.
- 13 Maruts, the man whom ye have guarded with your help, he
 verily in strength surpasseth all mankind.
 Spoil with his steeds he gaineth, treasure with his men; he
 winneth honourable strength and prospereth.
- 14 O Maruts, to the worshippers give glorious strength invincible
 in battle, brilliant, bringing wealth,
 Praiseworthy, known to all men. May we foster well, during
 a hundred winters, son and progeny.
- 15 Will ye then, O ye Maruts, grant us riches, durable, rich in
 men, defying onslaught,
 A hundred, thousandfold, ever increasing? May he, enriched
 with prayer, come soon and early.

10 *Armed with strong men's rings*: the meaning of *vrīṣhakkhādayah* is uncertain; but the *khādī* seems to have been a ring worn on the arm and foot. It may also have been used as a weapon, as the sharp-edged quoits are used by the Sikhs. *Vrīṣhan* as Professor Max Müller observes, 'conveys the meaning of strong, though possibly with the implied idea of rain-producing, fertilizing.' . . . 12 *The worshipful*: the meaning of *vanīnam* is uncertain. Wilson, after Sāyaṇa, translates it by 'water-shedding,' *vana* being said to mean water. Ludwig suggests 'dwelling in the woods,' instead of 'fighting' which he gives in his translation. 'Worshipful' is Professor Max Müller's suggestion, and I adopt it for the present. 15 *Enriched with prayer*: either, generally, invoked by many worshippers, or rich through the hymn just recited. This last hemistich is the usual refrain of the hymns ascribed to Nodhas.

I have generally followed Professor Max Müller in his translation of this hymn. See his *Vedic Hymns*, Part I.

HYMN LXV.

Agni.

•ONE-MINDED, wise, they tracked thee like a thief lurking in dark cave with a stolen cow ;

Thee claiming worship, bearing it to Gods: there nigh to thee sate all the Holy Ones.

2 The Gods approached the ways of holy Law ; there was a gathering vast as heaven itself.

The waters feed with praise the growing Babe, born nobly in the womb, the seat of Law.

3 Like grateful food, like some wide dwelling-place, like a fruit-bearing hill, a wholesome stream ;

Like a steed urged to run in swift career, rushing like Sindhu, who may check his course ?

4 *King* as a brother to his sister floods, he eats the woods as a King eats the rich.

When through the forest, urged by wind, he spreads, verily Agni shears the hair of earth.

5 Like a swan sitting in the floods he pants ; wisest in mind mid men he wakes at morn.

A Sage like Soma, sprung from Law, he grew like some young creature, mighty, shining far.

HYMN LXVI.

Agni.

LIKE the Sun's 'glance, like wealth of varied sort, like breath which is the life, like one's own son,

Like a swift bird, a cow who yields her milk, pure and refugent to the wood he speeds.

This and the eight following hymns are ascribed to the Rishi Parāgara, son of Śukti the son of Vasishṭha. They are generally difficult, and not seldom unintelligible.

1 *They tracked thee*: the Gods followed Agni who had fled away, carrying with him the sacrifice as a thief carries off a cow. The *dark cave* is the depth of the waters in which Agni hid himself.

2 *The seat of Law*: the place of sacrifice, the law ordained for ever.

3 *Sindhu*: the Indus, or any great river.

4 *As a King eats the rich*: supports his state by levying contributions from the wealthy.

The hair of earth: grass and shrubs, which forest-fires destroy.

5 *He pants*: after his rapid flight to the waters in which he hid himself.

He wakes at morn: at the time of the early morning sacrifice.

A Sage like Soma: like the deified Soma. 'As Soma creates or causes useful plants to grow, so Agni creates, or extracts from them, their nutritive faculty.'—

Wilson (from Śāyana).

- 2 He offers safety like a pleasant home, like ripened corn, the Conqueror of men.
Like a Seer lauding, famed among the folk ; like a steed friendly he vouchsafes us power.
- 3 With flame insatiate, like eternal might ; caring for each one like a dame at home ;
Bright when he shines forth, whitish mid the folk, like a car, gold-decked, thundering to the fight.
- 4 He strikes with terror like a dart shot forth, e'en like an archer's arrow tipped with flame ;
Master of present and of future life, the maidens' lover and the matrons' Lord.
- 5 To him lead all your ways : may we attain the kindled God as cows their home at eve.
He drives the flames below as floods their swell : the rays rise up to the fair place of heaven.

HYMN LXVII.

Agni.

- VICTORIOUS in the wood, Friend among men, ever he claims obedience as a King.
Gracious like peace, blessing like mental power, Priest was he, offering-bearer, full of thought.
- 2 He, bearing in his hand all manly might, crouched in the cavern, struck the Gods with fear.
Men filled with understanding find him there, when they have sung prayers formed within their heart.
- 3 He, like the Unborn, holds the broad earth up, and with effective utterance fixed the sky.
O Agni, guard the spots which cattle love : thou, life of all, hast gone from lair to lair.

2 *Like a steed* : like a war-horse who helps to win spoil in battle.

4 *The maidens' lover* : the offering to Agni being an essential part of the marriage-service. *The matrons' Lord* : children being especially the gift of Agni, in whose worship the wife of the sacrificer bears an important part. I have not attempted to imitate the rhythm of the original, and have contented myself with preserving the same number of syllables in each line.

1 *Victorious in the wood* : subduing the fuel and burning it to ashes.

2 *Crouched in the cavern* : concealed in the dark depth of the waters, See I. 65. 1. 3 *The Unborn* : the Sun ; regarded as the Supreme God. *The spots which cattle love* : as thou knowest by experience how pleasant it is to find a safe place of refuge, do not burn up the places where the cattle find refuge and food.

- 4 Whoso hath known him dwelling in his lair, and hath approached the stream of holy Law,—
 • They who release him, paying sacred rites,—truly to such doth he announce great wealth.
- 5 He who grows mightily in herbs, within each fruitful mother and each babe she bears,
 Wise, life of all men, in the waters' home,—for him have sages built as' tware a seat.

HYMN LXVIII.

Agni.

- COMMINGLING, restless, he ascends the sky, unveiling nights and all that stands or moves,
 As he the sole God is preeminent in greatness among all these other Gods.
- 2 All men are joyful in thy power, O God, that living from the dry wood thou art born.
 All truly share thy Godhead while they keep, in their accustomed ways, eternal Law.
- 3 Stroag is the thought of Law, the Law's behest; all works have they performed; he quickens all.
 Whoso will bring oblation, gifts to thee, to him, bethinking thee, vouchsafe thou wealth.
- 4 Seated as Priest with Manu's progeny, of all these treasures he alone is Lord.
 Men yearn for children to prolong their line, and are not disappointed in their hope.
- 5 Eagerly they who hear his word fulfil his wish as sons obey their sire's behest.
 He, rich in food, unbars his wealth like doors: he, the House-Friend, hath decked heaven's vault with stars.

4 *The stream of holy Law*: or as Sâyana explains, the supporter of the truth or of sacrifice, that is, Agni. *They who release him*: free him, by attrition, from the fire-sticks.

1 *Commingle*: Agni, devouring and fusing together with his flames and smoke the elements of the oblations which he bears to the Gods. 3 I can make nothing of the first hemistich. Wilson, after Sâyana, paraphrases: 'Praises are addressed to him who has repaired (to the solemnity); oblations are offered to him who has gone (to the sacrifice); in him is all sustenance; (and to him) have all (devout persons) performed (the customary) rites.' 4 *Manu's progeny*: all Âryan men. *Men yearn for children*: men have children at their desire, as the reward of their faithful worship of Agni, *He, the House-Friend*: he, Agni, who is the friend and guardian of every house in his character of the household fire, as the Sun, the Creator, the Supreme God, made the heaven and adorned it with stars.

HYMN LXIX.

. Agni.

BRIGHT, splendid, like Dawn's lover, he hath filled the two joined worlds as with the light of heaven.

When born, with might thou hast encompassed them : Father of Gods, and yet their Son wast thou.

2 Agni, the Sage, the humble, who discerns like the cow's udder, the sweet taste of food,

Like a bliss-giver to be drawn to men, sits gracious in the middle of the house.

3 Born in the dwelling like a lovely son, pleased, like a strong steed, he bears on the folk.

What time the men and I, with heroes, call, may Agni then gain all through Godlike power.

4 None breaks these holy laws of thine when thou hast granted audience to these chieftains here.

This is thy boast, thou smotest with thy peers, and joined with heroes dravest off disgrace.

5 Like the Dawn's lover, spreading light, well-known as hued like morn, may he remember me.

They, bearing of themselves, unbar the doors: they all ascend to the fair place of heaven.

HYMN LXX.

Agni.

MAY we, the pious, win much food by prayer, may Agni with fair light pervade each act,—

He the observer of the heavenly laws of Gods, and of the race of mortal man.

1 *Like Dawn's lover* : both the Sun and Agni are called the lovers of Ushas or Dawn. Agni is so called from his making his appearance as sacrificial fire at the earliest break of day. *The two joined worlds* : earth and heaven coupled into a single dual conception.

2 *Like the cow's udder* : Agni discerns and selects the sweet savours of oblations in the same manner as the udder of a cow selects and assimilates the sweet juices of grass and herbs for the production of milk.

3 The meaning of the second hemistich is not clear. Wilson, after Sâyana, renders it : 'Whatever (divine) beings I may, along with other men, invoke (to the ceremony) thou, Agni, assumest all (their) celestial natures.'

5 *They, bearing of themselves* : either, his rays bearing up the oblation of their own accord, or the steeds who freely draw the chariot of Dawn.

1 *Pervade each act* : be present and regulate all our acts of worship; or the meaning may be 'attain each gift,' receive every oblation that we offer.

- 2 He who is germ of waters, germ of woods, germ of all things
that move not and that move,—
To him even in the rock and in the house: Immortal One, he
cares for all mankind.
- 3 Agni is Lord of riches for the man who serves him readily
with sacred songs.
Protect these beings thou with careful thought, knowing the
races both of Gods and men.
- 4 Whom many dawns and nights, unlike, make strong, whom,
born in Law, all things that move and stand,—
He hath been won, Herald who sits in light, making effectual
all our holy works.
- 5 Thou settest value on our cows and woods: all shall bring
tribute to us, to the light.
Men have served thee in many and sundry spots, parting, as
'twere, an aged father's wealth.
- 6 Like a brave archer, like one skilled and bold, a fierce avenger,
so he shines in fight.

HYMN LXXI

Agni.

- LÖVING the loving One, as wives their husband, the sisters of
one home have urged him forward,
Bright-coloured, even as the cows love morning, dark, breaking
forth to view, and redly beaming.
- 2 Our sires with lauds burst e'en the firm-set fortress, yea, the
Angirases, with roar, the mountain.
They made for us a way to reach high heaven, they found
us day, light, day's sign, beams of morning.
- 3 They stablished order, made his service fruitful; then parting
them among the longing faithful,
Not thirsting after aught, they come, most active, while with
sweet food the race of Gods they strengthen.

2 *To him even in the rock*: I can make nothing out of this. Wilson, after SAYANA, paraphrases: '(They offer oblations) on the mountain, or in the mansion, to that Agni:' but this cannot be the meaning. Ludwig suggests an alteration of the text, so that the meaning would be, 'even within the stone is his dwelling.' 5 'Agni, confer excellence upon our valued cattle; and may all men bring us acceptable tribute.'—Wilson.

1 *The loving One*: Agni. *The sisters of one home*: the fingers that serve him by kindling the fire, etc. *The cows*: the clouds brightened by the approach of Dawn. 2 The priestly Angirases, the earliest institutors of religious worship, caused by prayer and praise the mountain-like cloud, that held the rain imprisoned, to be opened. 3 *His service*: the worship of Agni.

- 4 Since Mâtarisvan, far-diffused, hath stirred him, and he in
 every house grown bright and noble,
 He, Bhrigu-like, hath gone as his companion, as on commission
 to a greater Sovran.
- 5 When man poured juice to Heaven, the mighty Father, he
 knew and freed himself from close embracement.
 The archer boldly shot at him his arrow, and the God threw
 his splendour on his Daughter.
- 6 Whoso hath flames for thee within his dwelling, or brings the
 worship which thou lovest daily,
 Do thou of double might increase his substance : may he whom
 thou incitest meet with riches.
- 7 All sacrificial viands wait on Agni as the Seven mighty Rivers
 seek the ocean.
 Not by our brethren was our food discovered : find with the
 Gods care for us, thou who knowest.
- 8 When light hath filled the Lord of men for increase, straight
 from the heaven descends the limpid moisture.
 Agni hath brought to light and filled with spirit the youthful
 host blameless and well providing.
- 9 He who like thought goes swiftly on his journey, the Sun,
 alone is ever Lord of riches.
 The Kings with fair hands, Varuna and Mitra, protect the
 precious nectar in our cattle.
- 10 O Agni, break not our ancestral friendship, Sage as thou art,
 endowed with deepest knowledge.
 Old age, like gathering cloud, impairs the body : before that
 evil be come nigh protect me.

4 *Mâtarisvan* : the divine or semi-divine being who brought Agni to Bhrigu. 5 This verse is very obscure. The meaning of the first hemistich seems to be that when oblations were offered to Dyaus or Heaven Agni shone forth freed from encompassing night. Who the archer is, whether Mâtarisvan or Agni, is uncertain nor is it clear at whom the arrow was shot. The God may be Dyaus, and his Daughter may be Ushas or Dawn. 7 The Seven mighty Rivers : see I. 32. 12. Not by our brethren : we do not look to our kinsmen for food, but depend upon Agni and the other Gods. 8 The Lord of men : according to Sâkyana, the sacrificer. Perhaps Indra is meant, who comes attended by the youthful host of Maruts.

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HYMN LXXII.

Agni.

THOUGH holding many gifts for men, he humbleth the higher powers of each wise ordainer.

Agni is now the treasure-lord of treasures, for ever granting all immortal bounties.

- 2 The Gods infallible all searching found not him, the dear Babe who still is round about us.

Worn weary, following his track, devoted, they reached the lovely highest home of Agni,

- 3 Because with holy oil the pure Ones, Agni, served thee the very pure three autumn seasons,

Therefore they won them holy names for worship, and nobly born they dignified their bodies.

- 4 Making them known to spacious earth and heaven, the holy Ones revealed the powers of Rudra.

The mortal band, discerning in the distance, found Agni standing in the loftiest station.

- 5 Nigh they approached, one-minded, with their spouses, kneeling to him adorable paid worship.

Friend finding in his own friend's eye protection, they made their own the bodies which they chastened.

Wilson, after Sâyana, translates : ' Agni.....appropriates the prayers addressed to the creator.' The meaning appears to be that although Agni bestows many good gifts on men, his flames are at times terribly destructive.

The flight of Agni and his pursuit by the Gods have been mentioned before (l. 65. 1). The idea here is, as Ludwig observes, that the Gods did not really find Agni—visible though he be in his earthly form—until they attained to the true philosophical knowledge of the Deity as he is.

3 *The pure Ones*. 'The text has only *sûchayah*, the pure : the Scholiast supplies *Maruts*, for whom, it is said, seven platters are placed at the Agnichayana ceremony : and they are severally invoked by the appellations *Îdriṣ*, *Anyâdriṣ*, *Tâdriṣ*, *Pratidriṣ*, *Mitah*, *Saṁmitah*, and others. In consequence of this participation, with Agni, of sacrificial offerings, they exchanged their perishable, for immortal, bodies, and obtained heaven. The *Maruts* are, therefore, like the *Ribhus*, deified mortals.' Wilson. *Three autumn seasons* : during three years. Ludwig observes that the period of three years in connexion with religious vows or ceremonies is mentioned elsewhere also.

4 *The powers of Rudra* : Rudra here is a name of Agni. *The mortal band* : the *Maruts*, so called as not having been originally immortal.

- 6 Soon as the holy beings had discovered the thrice-seven mystic things contained within thee,
 With these, one-minded, they preserve the Amrit : guard thou the life of all their plants and cattle.
- 7 Thou, Agni, knower of men's works, hast sent us good food in constant course for our subsistence :
 Thou deeply skilled in paths of Gods becamest an envoy never wearied, offering-bearer.
- 8 Knowing the Law, the seven strong floods from heaven, full of good thought, discerned the doors of riches.
 Sa a nã found the cattle's firm-built prison, whereby the race of man is still supported
- 9 They who approached all noble operations making a path that leads to life immortal,
 To be the Bird's support, the spacious mother, Aditi, and her great Sons stood in power.
- 10 When Gods immortal made both eyes of heaven, they gave to him the gift of beautiful glory.
 Now they flow forth like rivers set in motion : they knew the Red Steeds coming down, () Agni.

HYMN LXXIII.

Agni.

- He who gives food, like patrimonial riches, and guides aright like some wise man's instruction,
 Loved like a guest who lies in pleasant lodging,—may he, as Priest, prosper his servant's dwelling.
- 2 He who like Savitar the God, true-minded, protecteth with his power all acts of vigour,
 Truthful, like splendour, glorified by many, like breath joy-giving,—all must strive to win him.
- 3 He who on earth dwells like a king surrounded by faithful friends, like a God all-sustaining,
 Like heroes who preside, who sit in safety : like as a blameless dame dear to her husband.

6 *The thrice-seven mystic things* : the secret or mysterious rites by which heaven is to be obtained ; offerings of various kinds, food, clarified butter, Soma juice, etc., arranged in three classes of seven. All these offerings require fire, and so are contained in Agni. *They preserve the Amrit* : the nectar or drink of the Gods ; by the performance of these sacrifices they secure the fall of rain in due season. 8 *Saranyã* found the cattle's firm built prison : see I 62 3. 9 *To be the Bird's support* : the Bird is the Sun. *Aditi* is infinite Nature, and her great Sons are the Adityas. 10 *Both eyes of heaven* : the Sun and Moon. *The Red Steeds* : the Sun's rays.

4 Thee, such, in settlements secure, O Agni, our men serve ever
kindled in each dwelling

• On him have they laid splendour in abundance : dear to all
men, bearer be he of riches. •

5 May thy rich worshippers win food, O Agni, and princes gain
long life who bring oblation.

May we get booty from our foe in battle, presenting to the
Gods their share for glory.

6 The cows of holy law, sent us by Heaven, have swelled with
laden udders, loudly lowing ;

Soliciting his favour, from a distance the rivers to the rock
have flowed together.

7 Agni, with thee, soliciting thy favour, the holy Ones have
gained glory in heaven.

They made the Night and Dawn of different colours, and set
the black and purple hues together.

8 May we and those who worship be the mortals whom thou,
O Agni, ledest on to riches.

Thou hast filled earth and heaven and air's mid-region, and
followest the whole world like a shadow.

9 Aided by thee, O Agni, may we conquer steeds with steeds,
men with men, heroes with heroes,

Lords of the wealth transmitted by our fathers : and may our
princes live a hundred winters.

10 May these our hymns of praise, Agni, Ordainer, be pleasant
to thee in thy heart and spirit.

May we have power to hold thy steeds of riches, laying on
thee the God-sent gift of glory.

6 *The cows of holy law* : the cows whose milk is used in the various
sacrifices offered in accordance with the eternal ordinance. *The
rivers* : the water used in sacrifices which flows or is brought to *the rock*
or stone with which the Soma juice is expressed. 7 Through
Agni's favour *the holy Ones*, the immortal Gods, receive the oblations
which strengthen them for the performance of the great deeds which
bring them glory. 8 *Like a shadow* : averting distress, as the shade
of a great rock or tree wards off the oppressive heat of the sun. 9
May our princes : may the wealthy men who institute our sacrifices live
to the greatest age usually allotted to men. 10 *To hold thy steeds
of riches* : to retain by us thy horses which bring wealth, that is,
continue to receive and keep the riches which thou sendest.

HYMN LXXIV.

, Agni.

- As forth to sacrifice we go, a hymn to Agni let us say,
 Who hears us even when afar ;
- 2 Who, from of old, in carnage, when the people gathered, hath
 preserved
 His household for the worshipper.
- 3 And let men say, Agni is born, e'en he who slayeth Vṛitra, he
 Who winneth wealth in every fight.
- 4 Him in whose house an envoy thou lovest to taste his offered
 gifts,
 And strengthenest his sacrifice,
- 5 Him, Angiras, thou Son of Strength, all men call happy in his
 God,
 His offerings, and his sacred grass.
- 6 Hitherward shalt thou bring these Gods to our laudation and
 to taste
 These offered gifts, fair-shining One.
- 7 When, Agni, on thine embassy thou goest not a sound is
 heard of steed or straining of thy car.
- 8 Aided by thee uninjured, strong, one after other, goes he forth :
 Agni, the offerer forward steps.
- 9 And splendid strength, heroic, high, Agni, thou grantest from
 the Gods,
 Thou God, to him who offers gifts.

HYMN LXXV.

Agni.

- ACCEPT our loudest-sounding hymn, food most delightful to
 the Gods,
 Pouring our offerings in thy mouth.
- 2 Now, Agni, will we say to thee, O wisest and best Angiras,
 Our precious, much-availing prayer.
- 3 Who, Agni, is thy kin, of men ? who is thy worthy worshipper ?
 On whom dependent ? who art thou ?
- 4 The kinsman, Agni of mankind, their well-beloved Friend art
 thou,
 A Friend whom friends may supplicate.
- 5 Bring to us Mitrā, Varuṇa, bring the Gods to mighty sacrifice.
 Bring them, O Agni, to thine home.

This Hymn and the nineteen following are ascribed to the Rishi
 Gotama, son of Rahûgana. 3 Who slayeth Vṛitra : Agni may here
 be identified with Iudra. 5 Angiras : a name of Agni. See I. 1. 6.

HYMN LXXVI.

Agni.

How may the mind draw nigh to please thee, Agni? What hymn of praise shall bring us greatest blessing?

Or who hath gained thy power by sacrifices? or with what mind shall we bring thee oblations?

2 Come hither, Agni; sit thee down a Hotar; be thou who never wast deceived our leader.

May Heaven and Earth, the all-pervading, love thee: worship the Gods to win for us their favour.

3 Burn thou up all the Rakshasas, O Agni; ward thou off curses from our sacrifices.

Bring hither with Bays the Lord of Soma: here is glad welcome for the Bounteous Giver.

4 Thou Priest with lip and voice that bring us children hast been invoked. Here with the Gods be seated.

Thine is the task of Cleanser and Presenter: waken us, Wealth-bestower and Producer.

5 As with oblations of the priestly Manus thou worshippedst the Gods, a Sage with sages,

So now, O truthfullest Invoker, Agni, worship this day with joy-bestowing ladle.

HYMN LXXVII.

Agni.

How shall we pay oblation unto Agni? What hymn, God-loved is said to him refulgent?

Who, deathless, true to Law, mid men a herald, bringeth the Gods as best of sacrificers?

2 Bring him with reverence hither, most propitious in sacrifices, true to Law, the herald;

For Agni, when he seeks the Gods for mortals, knows them full well and worships them in spirit.

3 *The Lord of Soma: Indra.* 4 Agni, the priest or bearer of oblations, has been invoked with a hymn which will bring the blessing of children. *The Cleanser (Potar) and the Presenter or Invoker (Hotar) are two of the sixteen officiating priests.*

5 *Manus*: another form of the word Manu, Man, the great forefather of men. *With joy-bestowing ladle*: with the sacrificial ladle used in pouring the holy oil or clarified butter into the fire, an offering especially pleasing to the Gods.

- 3 For he is mental power, a man, and perfect ; he is the bringer,
 friend-like, of the wondrous.
 The pious Aryan tribes at sacrifices address them first to him
 who doeth marvels.
- 4 May Agni, foe-destroyer, manliest Hero, accept with love our
 hymns and our devotion.
 So may the liberal lords whose strength is strongest, urged
 by their riches, stir our thoughts with vigour.
- 5 Thus Agni Jātavedas, true to Order, hath by the priestly Go-
 tams been lauded.
 May he augment in them splendour and vigour : observant,
 as he lists, he gathers increase.

HYMN LXXVIII.

Agni.

- O JATAVEDAS, keen and swift, we Gotams with sacred song
 exalt thee for thy glories' sake.
- 2 Thee, as thou art, desiring wealth Gotama worships with his
 song :
 We laud thee for thy glories' sake.
- 3 As such, like Angiras we call on thee best winner of the spoil :
 We laud thee for thy glories' sake.
- 4 Thee, best of Vṛitra-slayers, thee who shakest off our Dasyu
 foes ;
 We laud thee for thy glories' sake.
- 5 A pleasant song to Agni we, sons of Rākṣaṇa, have sung :
 We laud thee for thy glories' sake.

HYMN LXXIX.

Agni.

HE in mid-air's expanse hath golden tresses ; a raging serpent,
 like the rushing tempest :
 Purely refulgent, knowing well the morning ; like honourable
 dames, true, active workers.

3 *The wondrous* : extraordinary wealth. 4 *Liberal lords* :
 wealthy patrons whose gifts will encourage and strengthen the devo-
 tions of the priests :

3 *Like Angiras* : after the manner of Angiras, one of the earliest
 performers of sacrifice. 4 *Best of Vṛitra slayers* : here again Agni
 is identified with Indra.

1 Agni is here spoken of in his three forms, the golden-haired Sun,
 the serpentine lightning, and the household fire for religious purposes
 and ordinary use. He is said to know the morning as being re-kindled
 for sacrifice at daybreak, and is compared to an active matron on account
 of his employment of domestic purposes.

- 2 Thy well-winged flashes strengthen in their manner, when the
black Bull hath bellowed round about us.
With drops that bless and seem to smile he cometh : the wa-
ters fall, the clouds utter their thunder.
- 3 When he comes streaming with the milk of worship, conduct-
ing by directest paths of Order,
Aryaman, Mitra, Varuṇa, Parijman fill the hide full where lies
the nether press-stone.
- 4 O Agni, thou who art the Lord of wealth in kine, thou Son
of Strength,
Vouchsafe to us, O Jātavedas, high renown.
- 5 He, Agni, kindled, good and wise, must be exalted in our song :
Shine, thou of many forms, shine radiantly on us.
- 6 O Agni, shining of thyself by night and when the morning
breaks,
Burn, thou whose teeth are sharp, against the Rākshasas.
- 7 Adorable in all our rites, favour us, Agni, with thine aid,
When the great hymn is chanted forth.
- 8 Bring to us ever-conquering wealth, wealth, Agni, worthy of
our choice,
In all our frays invincible.
- 9 Give us, O Agni, through thy grace wealth that supporteth all
our life,
Thy favour so that we may live.
- 10 O Gotama, desiring bliss present thy songs composed with
care
To Agni of the pointed flames.
- 11 May the man fall, O Agni, who near or afar assaileth us :
Do thou increase and prosper us.
- 12 Keen and swift Agni, thousand-eyed, chaseth the Rākshasas
afar :
He singeth, herald meet for lauds.

2 *The black Bull hath bellowed* : the dark rain-clouds have thundered.

3 *When he comes to the Gods with the milk of worship*, the rich
sacrificial offering, the Gods send copious rain. *Parijman*, the Wan-
derer, the circumambient, is in this place the stormy Wind. *The*
nether press-stone (which rests upon an ox hide) is here the earth, the
heaven being the upper stone. Wilson, following Sâyana, translates :
'pierce through the (investing) membrane into the womb of the cloud.'

HYMN LXXX.

Indra.

- THUS in the Soma, in wild joy the Brahman hath exalted thee :
- Thou, mightiest, thunder-armed, hast driven by force the Dragon from the earth, lauding thine own imperial sway.
- 2 The mighty flowing Soma-draught, brought by the Hawk, hath gladdened thee,
That in thy strength, O Thunderer, thou hast struck down Vritra from the floods, lauding thine own imperial sway.
- 3 Go forward, meet the foe, be bold ; thy bolt of thunder is not checked.
Manliness, Indra, is thy might : slay Vritra, make the waters thine, lauding thine own imperial sway.
- 4 Thou smotest Vritra from the earth, smotest him, Indra, from the sky.
Let these life-fostering waters flow attended by the Marut host, lauding thine own imperial sway.
- 5 The wrathful Indra with his bolt of thunder rushing on the foe,
Smote fierce on trembling Vritra's back, and loosed the waters free to run, lauding his own imperial sway.
- 6 With hundred-jointed thunderbolt Indra hath struck him on the back,
And while rejoicing in the juice, seeketh prosperity for friends, lauding his own imperial sway.
- 7 Indra, unconquered might is thine, Thunderer, Caster of the Stone,
For thou with thy surpassing power smotest to death the guileful beast, lauding thine own imperial sway.
- 8 Far over ninety spacious floods thy thunderbolts were cast abroad :
Great, Indra, is thy hero might, and strength is seated in thine arms, lauding thine own imperial sway.
- 9 Land him a thousand all at once, shout twenty forth the hymn of praise.
Hundreds have sung aloud to him, Indra hath the prayer been raised, lauding his own imperial sway.

1 *The Dragon* : the great serpent Ahi, one of the demons of drought. 2 *Brought by the Hawk* : the Soma is said to have been brought from heaven by a hawk or falcon. Cf. I 93 6. 7 *The guileful beast* : the demon Vritra. 8 *Ninety spacious floods* : the many waters obstructed by Vritra.

- 10 Indra hath smitten down the power of Vṛitra,—might with stronger might.
This was his manly exploit, he slew Vṛitra and let loose the
• floods, lauding his own imperial sway. ^a
- 11 Yes, even this great Pair of Worlds trembled in terror at thy wrath,
When, Indra, Thunderer, Marut-girt, thou slewest Vṛitra in thy strength, lauding thine own imperial sway.
- 12 But Vṛitra scared not Indra with his shaking or his thunder roar.
On him that iron thunderbolt fell fiercely with its thousand points, lauding his own imperial sway.
- 13 When with the thunder thou didst make thy dart and Vṛitra meet in war,
Thy might, O Indra, fain to slay the Dragon, was set firm in heaven, lauding thine own imperial sway.
- 14 When at thy shout, O Thunder-armed, each thing both fixed and moving shook,
E'en Tvashtar trembled at thy wrath and quaked with fear because of thee, lauding thine own imperial sway.
- 15 There is not, in our knowledge, one who passeth Indra in his strength :
In him the Deities have stored manliness, insight, power and might, lauding his own imperial sway.
- 16 Still as of old, whatever rite Atharvan, Mannu sire of all, Dadhyach performed, their prayer and praise united in that Indra meet, lauding his own imperial sway.

HYMN LXXXI.

Indra.

- THE men have lifted Indra up, the Vṛitra-slayer, to joy and strength :
Him, verily, we invoke in battles whether great or small :
be he our aid in deeds of might.
- 2 Thou, Hero, art a warrior, thou art giver of abundant spoil.
Strengthening e'en the feeble, thou aidest the sacrificer, thou givest the offerer ample wealth.

16 Atharvan is the priest who first obtained fire and offered Soma and prayers to the Gods. Dadhyach is his son. Mannu or Mann is the progenitor of mankind. The refrain, ' lauding ' his own imperial sway, ' is not always in syntactical connexion with the verse of which it forms the conclusion.

The men : the ministering priests who exalt and strengthen with oblations.

- 3 When war and battles are on foot, booty is laid before the bold.
Yoke thou thy wildly-rushing Bays. Whom wilt thou slay,
and whom enrich? Do thou, O Indra, make us rich.
- 4 Mighty through wisdom, as he lists, terrible, he hath waxed
in strength.
Lord of Bay Steeds, strong-jawed, sublime, he in joined hands
for glory's sake hath grasped his iron thunderbolt.
- 5 He filled the earthly atmosphere and pressed against the lights
in heaven.
None like thee ever hath been born, none, Indra, will be born
like thee—Thou hast waxed mighty over all.
- 6 May he who to the offerer gives the foeman's man-sustaining
food,
May Indra lend his aid to us. Deal forth—abundant is thy
wealth—that in thy bounty I may share.
- 7 He, righteous-hearted, at each time of rapture gives us herds
of kine.
Gather in both thy hands for us treasures of many hundred
sorts. Sharpen thou us, and bring us wealth.
- 8 Refresh thee, Hero, with the juice outpoured for bounty and
for strength.
- 9 We know thee Lord of ample store, to thee have sent our
hearts' desires: be therefore our Protector thou.
- 9 These people, Indra, keep for thee all that is worthy of thy
choice.
Discover thou, as Lord, the wealth of men who offer up no
gifts: bring thou to us this wealth of theirs.

HYMN LXXXII.

Indra.

GRACIOUSLY listen to our songs, Maghavan, be not negligent.
As thou hast made us full of joy and lettest us solicit thee,
now, Indra, yoke thy two Bay Steeds.

- 2 Well have they eaten and rejoiced; the friends have risen and
passed away.
The sages luminous in themselves have praised thee with their
latest hymn. Now, Indra, yoke thy two Bay Steeds.
- 3 Maghavan, we will reverence thee who art so fair to look upon.
Thus praised, according to our wish come now with richly
laden ear. Now, Indra, yoke thy two Bay Steeds.

9 The people; thy worshippers here.

1 Maghavan: Indra, the rich and liberal.
eaten: they, meaning the worshippers.

2 Well have they

- 4 He will in very truth ascend the powerful car that finds the kine,
 Who thinks upon the well-filled bowl, the Tawny Coursers' harnesser, Now, Indra, yoke thy two Bay Steeds.
 5 Let, Lord of Hundred Powers, the Steeds be harnessed on the right and left.
 Therewith in rapture of the juice, draw near to thy beloved Spouse. Now, Indra, yoke thy two Bay Steeds.
 6 With holy prayer I yoke thy long maned pair of Bays : come hitherward ; thou holdest them in both thy hands.
 The stirring draughts of juice outpoured have made thee glad : thou, Thunderer, hast rejoiced with Pūshan and thy Spouse.

HYMN LXXXIII

Indra.

- INDRA, the mortal man well guarded by thine aid goes foremost in the wealth of horses and of kine.
 With amplest wealth thou fillest him, as round about the waters clearly seen afar fill Sindhu full.
 2 The heavenly Waters come not nigh the priestly bowl : they but look down and see how far mid-air is spread :
 The Deities conduct the pious man to them : like suitors they delight in him who loveth prayer.
 3 Praiseworthy blessing hast thou laid upon the pair who with uplifted ladle serve thee, man and wife.
 Unchecked he dwells and prospers in thy law : thy power brings blessing to the sacrificer pouring gifts.
 4 First the Angirases won themselves vital power, whose fires were kindled through good deeds and sacrifice.
 The men together found the Pan's hoarded wealth, the cattle, and the wealth in horses and in kine.
 5 Atharvan first by sacrifices laid the paths ; then, guardian of the Law, sprang up the loving Sun.
 Uṣanā Kāvya straightway hither drove the kine. Let us with offerings honour Yama's deathless birth.

5 *Thy Spouse* : Indrāṇī. See I. 22. 12.

3 *Man and wife* : the text has only *mithunā*, a couple. The word apparently means here the offerer of the sacrifice and his wife, who took part in the ceremony. Sāyaṇa explains it as the grain and the butter of oblation. 4 *The Pan* : is the illiberal demon who withholds the rain. 5 *The paths* : for rising Sun to travel. *Uṣanā Kāvya* is the name of a celebrated ancient Rishi. See I. 51. 10. The meaning of the latter half of the second verse is obscure. Ludwig renders it ' Seek we to win by sacrifice the immortality which has sprung from Yama, Yama seems here to represent the rising Sun. See Ehné, *Der Mythos des Yama*, p. 62.

- 6 When sacred grass is trimmed to aid the auspicious work, to the hymn makes its voice of praise sound to the sky.
Where the stone rings as 'twere a singer skill in laud,—Indra in truth delights when these come near to him.

HYMN LXXXIV.

Indra

THE Soma hath been pressed for thee, O Indra; mightiest, bold One, come.

May Indra-vigour fill thee full, as the Sun fills mid-air with rays.

- 2 His pair of Tawny Coursers bring Indra of unresisted might
Hither to Rishis' songs of praise and sacrifice performed by men.

- 3 Slayer of Vṛitra, mount thy car; thy Bay Steeds have been yoked by prayer.

May, with its voice, the pressing stone draw thine attention hitherward.

- 4 This poured libation, Indra, drink, immortal, gladdening, excellent.

Streams of the bright have flowed to thee here at the seat of holy Law.

- 5 Sing glory now to Indra, say to him your solemn eulogies.

The drops poured forth have made him glad; pay reverence to his might supreme.

- 6 When, Indra, thou dost yoke thy Steeds, there is no better charioteer:

None hath surpassed thee in thy might, none with good steeds o'ertaken thee.

- 7 He who alone bestoweth wealth on mortal man who offereth gifts,

The ruler of resistless power, is Indra, sure.

- 8 When will he trample, like a weed, the man who hath no gift for him?

When, verily, will Indra hear our songs of praise?

- 9 He who with Soma juice prepared and the many honours thee,—

Verily Indra gains thereby tremendous might.

4 *The bright*: Soma juice. *The seat of holy Law*: the place where sacrifice, ordained by *ṛita*, or eternal Law, is performed.

10 • The juice of Soma thus diffused, sweet to the taste, the bright cows drink,

Who for the sake of splendour close to mighty Indra's side
• • rejoice, good in their own supremacy.

11 Craving his touch the dappled kine mingle the Soma with their milk.

The milch-kine dear to Indra send forth his death-dealing thunderbolt, good in their own supremacy.

12 With veneration, passing wise, honouring his victorious might,
They follow close his many laws to win them due preeminence, good in their own supremacy.

13 With bones of Dadhyach for his arms, Indra, resistless in attack.

Struck nine-and-ninety Vritras dead.

14 He, searching for the horse's head, removed among the mountains, found

At Saryanāvān what he sought.

15 Then verily they recognized the essential form of Tvashtar's Bull,

Here in the mansion of the Moon.

10 *The bright cows*: the pure and glossy milk which absorbs or drinks the Soma juice with which it is mixed, and is close to, or united with, Indra when offered to and accepted by him in libation.

11 *Send forth*: the cows, that is, their milk, exalt and strengthen Indra, and incite him to battle with the demons. The meaning of the refrain of of this triad (verses 10, 11, 12) is not very clear. Wilson, following Śāṅkara, translates it: abiding (in their stalls) expectant of his sovereignty.

13 *Dadhyach*, or in a later form, Dadhicha, was a Rishi, son of Atharvan, he and his father being regarded as the first founders of sacrifice. He is described as having the head of a horse given to him by the Agvins which was afterwards cut off by Indra. With his bones or, as the legend says, the bones of this horse's head, converted into a thunderbolt, Indra slew the Vritras or demons who withheld the rain. The Vedic legend, which was modified and amplified in later times, appears to have been connected in its origin with that of Dadhikrās, often mentioned in the Veda and described as a kind of divine horse, probably a personification of the morning Sun in his rapid course. Dadhyach may be the old Moon whose bones, when he dies, become the stars with which Indra slays the fiends of darkness.

14 *Mountains*: the morning clouds. *Saryanāvān*: said to be a lake and district in Kurukshetra, near the modern Delhi.

15 *Tvashtar's Bull*: an obscure expression for the Sun. The purport of the verse may be that when, after the rains, the bright moonlight nights come, men recognized the fact that the light was borrowed from the Sun. Wilson following Śāṅkara, translates the verse: 'The (solar rays) found on this occasion the light of Tvashtar, verily, concealed in the mansion, of the moving moon.' See Hymns of the Atharva-veda, XX. 41.

- 16 Who yokes to day unto the pole of Order the strong and passionate steers of cheekless spirit,
 With shaft armed mouths, heart-piercing, health-bestowing?
 Long shall he live who richly pays their service.
- 17 Who fleeth forth? who suffereth? who feareth? Who knoweth
 Indra present, Indra near us?
 Who sendeth benediction on his offspring, his household,
 wealth and person, and the people?
- 18 Who with poured oil and offering honours Agni, with ladle
 worships at appointed seasons?
 To whom do the Gods bring oblation quickly? What offerer,
 God-favoured, knows him thoroughly?
- 19 Thou as a God, O Mightiest, verily blessest mortal man.
 O Maghavan, there is no comforter but thou: Indra, I speak
 my words to thee.
- 20 Let not thy bounteous gifts, let not thy saving help fail us,
 good Lord, at any time;
 And measure out to us, thou lover of mankind, all riches
 hitherward from men.

HYMN LXXXV.

Maruts.

- THEY who are glancing forth, like women, on their way, doers
 of mighty deeds, swift racers, Rudra's Sons,
 The Maruts have made heaven and earth increase and grow:
 in sacrifices they delight, the strong and wild.
- 2 Grown to their perfect strength greatness have they attained;
 the Rudras have established their abode in heaven.
 Singing their song of praise and generating might, they have
 put glory on, the Sons whom Prîṣni bare.

16 *The strong and passionate steers*: the zealous and indefatigable priests, who are yoked to the chariot-pole of Order or employed in the performance of sacrifice ordained by eternal Law. The words of the priests are the arrows with which their mouths are armed. 17 The answer to these questions is, the priests, who represent the feelings of the man who institutes the sacrifice. 18 The second line of this verse is rendered by Wilson, following Sâvâṇa: 'To whom do the gods quickly bring (the wealth) that has been called for?' This would be intelligible enough; but *hóma* (oblation) can hardly bear the interpretation thus forced upon it.

1 *Rudra's Sons*: the Maruts or Storm-Gods, are the sons of Rudra and of Prîṣni, the earth or the speckled cloud. 2 *The Rudras*: the sons of Rudra.

- 3 When, Children of the Cow, they shine in bright attire, and
on their fair limbs lay their golden ornaments,
They drive away each adversary from their path, and, follow-
ing their traces, fatness floweth down,
- 4 When, mighty Warriors, ye who glitter with your spears, o'er-
throwing with your strength even what is ne'er o'erthrown,
When, O ye Maruts, ye the host that send the rain, had har-
nessed to your cars the thought-fleet spotted deer.
- 5 When ye have harnessed to your cars the spotted deer, urging
the thunderbolt, O Maruts, to the fray,
Forth rush the torrents of the dark-red stormy cloud, and
moist n, like a skin, the earth with water-floods.
- 6 Let your swift gliding coursers bear you hitherward with their
fleet pinions. Come ye forward with your arms.
Sit on the grass ; a wide seat hath been made for you : delight
yourselves, O Maruts, in the pleasant food.
- 7 Strong in their native strength to greatness have they grown,
stepped to the firmament and made their dwelling wide.
When Vishnu saved the Soma bringing wild delight, the Maruts
sate like birds on their dear holy grass.
- 8 In sooth like heroes fain for fight they rush about, like com-
batants fame-seeking have they striven in war.
Before the Maruts every creature is afraid : the men are like to
Kings, terrible to behold
- 9 When Tvashtar deft of hand had turned the thunderbolt,
golden, with thousand edges, fashioned skilfully,
Indra received it to perform heroic deeds. Vritra he slew,
and forced the flood of water forth.
- 10 They with their vigorous strength pushed the well up on high,
and clove the cloud in twain though it was passing strong.
The Maruts, bounteous Givers, sending forth their voice, in
the wild joy of Soma wrought their glorious deeds.

3 *Children of the Cow* ; that is, of Prîni or the cloud under that
type. *Fatness floweth down* : the clouds drop fatness ; the fertili-
zing rain descends. 4 *The glittering spears are the flashes of light-
ning*. The chariot of the Maruts is said to be drawn by spotted deer
or antelopes. 5 *Sit on the grass* : on the sacred grass trimmed and
strewn for the Gods. 6 *When Vishnu saved the Soma* : Vishnu
prepared the Soma and brought it to Indra, and the Maruts, Indra's
companions, sat down with him to enjoy it. 10 *The well* : here the
cloud, as a reservoir of water.

- 11 They drove the cloud transverse directed hitherward, and
poured the fountain forth for thirsting Gotama
Shining with varied light they come to him with help : they
with their might fulfilled the longing of the sage.
- 12 The shelters which ye have for him who lauds you, bestow
them threefold on the man who offers.
Extend the same boons unto us, ye Maruts. Give us, O Heroes,
wealth with noble offspring.

HYMN LXXXVI.

Maruts.

- THE best of guardians hath that man within whose dwelling-
place ye drink,
O Maruts, giants of the sky.
- 2 Honoured with sacrifice or with the worship of the sages'
hymns, O Maruts, listen to the call.
- 3 Yea, the strong man to whom ye have vouchsafed to give a
sage, shall move.
Into a stable rich in kine.
- 4 Upon this hero's sacred grass Soma is poured in daily rites :
Praise and delight are sung aloud.
- 5 Let the strong Maruts hear him, him surpassing all men :
strength be his
That reaches even to the Sun.
- 6 For, through the swift Gods' loving help, in many an autumn,
Maruts, we
Have offered up our sacrifice.
- 7 Fortunate shall that mortal be, O Maruts most adorable,
Whose offerings ye bear away.
- 8 O Heroes truly strong, ye know the toil of him who sings
your praise,
The heart's desire of him who loves.
- 9 O ye true strength, make this thing manifest by your great-
ness : strike
The demon with your thunderbolt.
- 10 Conceal the horrid darkness, drive far from us each devour-
ing fiend.
Create the light for which we long.

11 *Gotama* : the Rishi to whom the hymn was revealed.

3 *Shall move into a stable rich in kine* : shall become the wealthy
possessor of many cows. 8 *Of him who loves* : of the suppliant
who loves and prays to you. 10 *Devouring fiend* : 'Atrin, which
stands for attrin, is one of the many names assigned to the powers of

loud Singers, never humbled, active, full of strength, immovable, impetuous, manliest, best-beloved,

They have displayed themselves with glittering ornaments, a few in number only, like the heavens with stars.

- 2 When, Maruts, on the steeps ye pile the moving cloud, ye are like birds on whatsoever path it be.

Clouds everywhere shed forth the rain upon your cars. Drop fatness, honey-hued, for him who sings your praise.

- 3 Earth at their racings trembles as if weak and worn, when on their ways they yoke their cars for victory.

They, sportive, loudly roaring, armed with glittering spears, shakers of all, themselves admire their mightiness.

- 4 Self-moving is that youthful band, with spotted steeds; thus it hath lordly sway, endued with power and might.

Truthful art thou, and blameless, searcher-out of sin: so thou, Strong Host, wilt be protector of this prayer.

- 5 We speak by our descent from our primeval Sire; our tongue, when we behold the Soma, stirs itself.

When, shoutign, they had joined Indra in toil of fight, then only they obtained their sacrificial names.

- 6 Splendours they gained for glory, they who wear bright rings; rays they obtained, and men to celebrate their praise.

Armed with their swords, impetuous and fearing naught, they have possessed the Maruts' own beloved home.

darkness and mischief. It is derived from *atru*, which means, tooth or jaw, and therefore meant originally an ogre with large teeth or jaws, a devourer.—Max Muller. See Vedic Hymns, Part I. (Sacred Books of the East, XXXII) for a translation and full explanation of this and other Hymns to the Maruts.

1 *A few in number only*: 'refers to the Maruts, who are represented as gradually rising or just showing themselves, as yet only a few in number, like the first stars in the sky.'—Max Muller. 5 The Soma juice inspires us, and we are guided by the tradition received from our ancestors. The Maruts obtained divine honours only as a reward for assisting Indra in his battle with the demon Vritra. 6 *They have possessed the Maruts' own beloved home*: 'have established themselves in what became afterward known as their own abode, their own place among the gods invoked at the sacrifice'—Max Muller.

HYMN LXXXVIII.

Maruts.

- COME hither, Maruts, on your lightning laden cars, sounding
with sweet songs, armed with lances, winged with steeds.
Fly unto us with noblest food, like birds, O ye of mighty power,
2 With their red-hued or haply, tawny coursers, which speeds
their chariots on, they come for glory.
Brilliant like gold is he who holds the thunder. Earth have
they smitten with the chariot's felly.
3 For beauty ye have swords upon your bodies. As they stir
woods so may they stir our spirits.
For your sake, O ye Maruts very mighty and well-born, have
they set the stone in motion.
4 The days went round you and came back, O yearners, back,
to this prayer and to this solemn worship.
The Gotamas making their prayer with singing have pushed
the well's lid up to drink the water.
5 No hymn was ever known like this aforetime which Gotama
sang forth for you, O Maruts,
What time upon your golden wheels he saw you, wild boars
rushing about with tusks of iron.
6 To you this freshening draught of Soma rusheth, O Maruts,
like the voice of one who prayeth.
It rusheth freely from our hands as these libations wont to
flow.

HYMN LXXXIV.

Viṣvedevas.

- MAY power auspicious come to us from every side, never de-
ceived, unhindered, and victorious,
That the Gods ever may be with us for our gain, our guardians
day by day unceasing in their care.

2 *He who holds the thunder* : the holder of the thunder* or thunder-bolt is Indra. 3 *Have they set the stone in motion* : men have pressed out the Soma juice and offered libations to you. 4 *And to this solemn worship* : (*vârkâryâm cha devâm*) 'The most likely supposition is that *vârkâryâ* was the name given to some famous hymn, some psalm or song of triumph belonging to the Gotamas. The purport of the whole line then would be that many days have gone for the Maruts as well as for the famous hymn addressed to them, or, in other words, that the Gotamas have long been devoted to the Maruts. . . . The pushing up of the lid of the well for to drink, means that they obtained rain from the cloud, which is here, as before, represented as a covered well.'—Max Muller. 6 This verse is very obscure. I follow M. M.'s translation which 'is to a great extent conjectural.'

- 2 May the auspicious favour of the Gods be ours, on us descend
the bounty of the righteous Gods.
The friendship of the Gods have we devoutly sought : so may
the Gods extend our life that we may live.
- 3 We call them higher with a hymn of olden time, Bhaga, the
friendly Daksha, Mitra, Aditi,
Aryaman, Varuna, Soma, the Asvins. May Sarasvati, auspici-
ous, grant felicity.
- 4 May the Wind waft to us that pleasant medicine, may Earth
our Mother give it, and our Father Heaven,
And the joy-giving stones that press the Soma's juice. Asvins,
may ye, for whom our spirits long, hear this.
- 5 Him we invoke for aid who reigns supreme, the Lord of all
that stands or moves, inspirer of the soul,
That Pûshan may promote the increase of our wealth, our
keeper and our guard infallible for our good.
- 6 Illustrious far and wide, may Indra prosper us : may Pûshan
prosper us, the Master of all wealth.
May Târکشya with uninjured felines prosper us : Bṛhaspati
• vouchsafe to us prosperity.
- 7 The Maruts, Sons of Pṛiṣni, borne by spotted steeds, moving
in glory, oft visiting holy rites,
Sages whose tongue is Agni, brilliant as the Sun,—hither let
all the Gods for our protection come.
- 8 Gods may we with our ears listen to what is good, and with
our eyes see what is good, ye Holy Ones.
With limbs and bodies firm may we extolling you attain the
term of life appointed by the Gods.
- 9 A hundred autumns stand before us, O ye Gods, within whose
space ye bring our bodies to decay ;
Within whose space our sons become fathers in turn. Break
ye not in the midst our course of fleeting life.

3 *Bhaga*, enumerated by Yaska among the deities of the highest sphere, is an Âditya regarded in the Veda as bestowing wealth and instituting or presiding over love and marriage. *Daksha* is a creative power associated with Aditi, and therefore sometimes identified with Prajâpati.

4 *Our Father Heaven*: pitâ Dyâus = Jupiter. 6 *Târکشya*: usually described as a divine horse, and probably a personification of the Sun. *Bṛhaspati*: Lord of Prayer. 7 *Whose tongue is Agni*: who receive oblations through Agni or fire.

9 *A hundred autumns*: regarded as the natural length of human life. Cf. Isaiah, LXV. 20 'There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old.'

- 10 Aditi is the heaven, Aditi is mid air, Aditi is the Mother and the Sire and Son.
 Aditi is all Gods, Aditi five-classed men, Aditi all that hath been born and shall be born.

HYMN XC.

Visvedevas.

- MAY Varuṇa with guidance straight, and Mitra lead us, he who knows,
 And Aryaman in accord with Gods.
 2 For they are dealers forth of wealth, and, not deluded, with their might
 Guard evermore the holy laws.
 3 Shelter may they vouchsafe to us, Immortal Gods to mortal men,
 Chasing our enemies away.
 4 May they mark out our paths to bliss, Indra, the Maruts, Pūshan, and
 Bhaga, the Gods to be adored.
 5 Yea, Pūshan, Viṣṇu, ye who run your course, enrich our hymns with kine;
 Bless us with all prosperity.
 6 The winds waft sweets, the rivers pour sweets for the man who keeps the Law:
 So may the plants be sweet for us.
 7 Sweet be the night and sweet the dawns, sweet the terrestrial atmosphere;
 Sweet be our Father Heaven to us.
 8 May the tall tree be full of sweets for us, and full of sweets the Sun:
 May our milch-kine be sweet for us.
 9 Be Mitra gracious unto us, and Varuṇa and Aryaman:
 Indra, Bṛihaspati be kind, and Viṣṇu of the mighty stride.

HYMN XCI.

Soma.

THOU, Soma, art preeminent for wisdom; along the straightest path thou art our leader.
 Our wise forefathers by thy guidance, Indu, dealt out among the Gods their share of treasure.

10 Aditi: the Infinite, infinite Nature.

9 Viṣṇu of the mighty stride: as the Sun, striding over or traversing the three worlds.

1 Indu: another name of Soma, here identified with the Moon who teaches men the proper seasons at which to worship the Manes or deified Fathers. See I 43. 8, note,

- 2 Thou by thine insight art most wise, O Soma, strong by thine energies and all-possessing ;
Mighty art thou by all thy powers and greatness, by glories art thou glorious, guide of mortals.
- 3 Thine are King Varuṇa's eternal statutes, lofty and deep, O Soma, is thy glory.
All-pure art thou like Mitra the beloved, adorable, like Aryaman, O Soma.
- 4 With all thy glories on the earth, in heaven, on mountains, in the plants, and in the waters,—
With all of these, well-pleased and not in anger, accept, O royal Soma, our oblations.
- 5 Thou, Soma, art the Lord of heroes, King, yea, Vṛitra-slayer thou :
Thou art auspicious energy.
- 6 And, Soma, let it be thy wish that we may live and may not die :
Praise-loving Lord of plants art thou.
- 7 To him who keeps the law, both old and young, thou givest happiness,
And energy that he may live.
- 8 Guard us, King Soma, on all sides from him who threatens us :
never let
The friend of one like thee be harmed.
- 9 With those delightful aids which thou hast, Soma, for the worshipper,—
Even with those protect thou us.
- 10 Accepting this our sacrifice and this our praise, O Soma, come,
And be thou nigh to prosper us.
- 11 Well-skilled in speech we magnify thee, Soma, with our sacred songs :
Come thou to us, most gracious One.
- 12 Enricher, healer of disease, wealth-finder, prospering our store,
Be, Soma, a good Friend to us.
- 13 Soma, be happy in our heart, as milch-kine in the grassy meads,
As a young man in his own house.
- 14 O Soma, God, the mortal man who in thy friendship hath delight.
Him doth the mighty Sage befriend.

3 *Thine are King Varuṇa's eternal statutes* : thy laws are the same as Varuṇa's, or Varuṇa's laws have their origin in thee.

15 Save us from slanderous reproach, keep us, O Soma, from distress :

Be unto us a gracious Friend.

16 Soma, wax great. From every side may vigorous powers unite in thee :

Be in the gathering-place of strength.

17 Wax, O most gladdening Soma, great through all thy rays of light, and be

A Friend of most illustrious fame to prosper us.

18 In thee be juicy nutriments united, and powers and mighty foe subduing vigour,

Waxing to immortality, O Soma : win highest glories for thyself in heaven.

19 Such of thy glories as with poured oblations men honour, may they all invest our worship.

Wealth-giver, furtherer with troops of heroes, sparing the brave, come, Soma, to our houses.

20 To him who worships Soma gives the milch-cow, a fleet steed and a man of active knowledge,

Skilled in home duties, meet for holy synod, for council meet, a glory to his father.

21 Invincible in fight, saver in battles, guard of our camp, winner of light and water,

Born amid hymns, well-housed, exceeding famous, victor, in thee will we rejoice, O Soma.

22 These herbs, these milch-kine, and these running waters, all these, O Soma, thou hast generated.

The spacious firmament hast thou expanded, and with the light thou hast dispelled the darkness.

23 Do thou, God Soma, with thy Godlike spirit, victorious, win for us a share of riches.

Let none prevent thee : thou art Lord of valour. Provide for both sides in the fray for booty.

14 *The mighty Sage* : Soma himself, 16 *Be in the gathering place of strength* : be thou the central point and source of all power.
 17 *Through all thy rays of light* : through all thy stalks, according to Ludwig who takes Soma to be the plant. Wilson, following Sâyana, translates : 'Increase with all twining plants' 22 *These milch-kine* : the milk which is to be mixed with the Soma juice.

HYMN XCII.

Dawn.

- THESE Dawns have raised their banner ; in the eastern half
 of the mid-air they spread abroad their shining light.
 Like heroes who prepare their weapons for the war, onward
 they come bright red in hue, the Mother Cows.
- 2 Readily have the purple beams of light shot up ; the Red
 Cows have they harnessed, easy to be yoked.
 The Dawns have brought distinct perception as before : red-
 hued, they have attained their fulgent brilliancy.
- 3 They sing their song like women active in their tasks, along
 their common path hither from far away,
 Bringing refreshment to the liberal devotee, yea, all things to
 the worshipper who pours the juice.
- 4 She, like a dancer, puts her brodered garments on : as a cow
 yields her udder so she bares her breast.
 Creating light for all the world of life, the Dawn hath laid
 the darkness open as the cows their stall.
- 5 We have beheld the brightness of her shining ; it spreads
 and drives away the darksome monster.
 Like tints that deck the Post at sacrifices, Heaven's Daughter
 hath attained her wondrous splendour.
- 6 We have o'erpast the limit of this darkness ; Dawn breaking
 forth again brings clear perception.
 She like a flatterer smiles in light for glory, and fair of face
 hath wakened to rejoice us.
- 7 The Gotamas have praised Heaven's radiant Daughter, the
 leader of the charm of pleasant voices.
 Dawn, thou conferrest on us strength with offspring and men,
 conspicuous with kine and horses.

1 *These Dawns* : We have the term *Ushasah*, in the plural, intend-
 ing, according to the Commentator, the divinities that preside over the
 morning : but, according to Yâska, the plural is used honorifically only,
 for the singular personification.—Wilson. *The Mother Cows* : the
 Dawns, with their red clouds, who have just given birth to the day.

2 *The Red Cows* : the red clouds of morning. 3 *Who pour the*
juice : presses out and offers libations of Soma juice. 4 *Hath*
laid the darkness open : the meaning, rather obscurely expressed with a
 harsh zeugma or ellipsis, is, Dawn, with her bright clouds, has opened
 and emerged from the darkness which surrounded her, in the same man-
 ner as cows leave the dark pen or stable in which they have been shut
 up, as soon as it is opened in the early morning. *Like tints that*
deck the Post : the sacrificial post or pillar, to which the victims were
 tied, was anointed by the priests. 7 *Pleasant voices* : of the
 newly-awakened birds, other animals, and human beings.

- 8 O thou who shinest forth in wondrous glory, urged onward by thy strength, auspicious Lady,
Dawn, may I gain that wealth, renowned and ample, in brave sons, troops of slaves, far-famed for horses.
- 9 Bending her looks on all the world, the Goddess shines, widely spreading with her bright eye westward.
Waking to motion every living creature, she understands the voice of each adorer.
- 10 Ancient of days, again again born newly, decking her beauty with the self-same raiment,
The Goddess wastes away the life of mortals, like a skilled hunter cutting birds in pieces.
- 11 She hath appeared discovering heaven's borders : to the far, distance she drives off her Sister.
Diminishing the days of human creatures, the Lady shines with all her lover's splendour.
- 12 The bright, the blessed One shines forth extending her rays like kine, as a flood rolls his waters.
Never transgressing the divine commandments, she is beheld visible with the sunbeams.
- 13 O Dawn enriched with ample wealth, bestow on us the wondrous gift.
Wherewith we may support children and children' sons.
- 14 Thou radiant mover of sweet sounds, with wealth of horses and of kine
Shine thou on us this day, O Dawn, auspiciously.
- 15 O Dawn enriched with holy rites, yoke to thy car thy purple steeds,
And then bring thou unto us all felicities.
- 16 O Asvins wonderful in act, do ye unanimous direct.
Your chariot to our home wealthy in kine and gold.
- 17 Ye who brought down the hymn from heaven, a light that giveth light to man,
Do ye, O Asvins, bring strength hither unto us.

10 *Like a skilled hunter cutting birds in pieces* : 'Sāyana takes *svaghñi* for a 'fowler's wife', and *vijah* for 'birds.' Benfey takes *vijah* for 'dice,' and explains the clause as denoting a cunning gambler who tampers with the dice by shaving them down. The phrase *vijah iva q mindāti* occurs again in R. V. II. 12. 5. where Sāyana takes *vijah* for *advējakah* 'a vexer.' So uncertain are his explanations.'—J. Muir, *O. S. Texts*, V. 186. 11 *Her sister* : Night. *Her lover* : the Sun. 12 *Never transgressing* : always obedient to the eternal Law or divine order of the universe.

18 Hither may they who wake at dawn bring, to drink Soma,
both the Gods,

Health-givers, Wonder-Workers, borne on paths of gold.

HYMN XCIII.

Agni-Soma.

AGNI and Soma, mighty Pair, graciously hearken to my call,
Accept in friendly wise my hymn, and prosper him who offers
gifts.

2 The man who honours you to-day, Agni and Soma, with
this hymn,

Bestow on him heroic strength, increase of kine, and noble
steeds.

3 The man who offers holy oil and burnt oblations unto you,
Agni and Soma, shall enjoy great strength, with offspring, all
his life.

4 Agni and Soma, famed is that your prowess wherewith ye
stole the kine, his food, from Paṇi.

Ye caused the brood of Brīṣaya to perish; ye found the light,
the single light for many.

5 Agni and Soma, joined in operation ye have set up the shining
lights in heaven.

From curse and from reproach, Agni and Soma, ye freed the
rivers that were bound in fetters.

6 One of you Mātariśvan brought from heaven, the Falcon rent
the other from the mountain.

Strengthened by holy prayer Agni and Soma have made us
ample room for sacrificing.

18 *They who wake at dawn*: according to Sāyaṇa, the horses of the
Asvins. The expression may apply, with at least equal propriety, to
the priests who rise at day-break to perform the morning sacrifices.

1 *Agni and Soma*: or, O Agni Soma, the two Gods forming a dual
deity *agnīśhomanu*.

4 *Ye stole the kine*: recovered the cows (the
rain-clouds, or rays of light) which the niggard demon had carried off
and concealed. *Brīṣaya*: the name of a demon or savage enemy.

5 *From curse and from reproach*: according to Sāyaṇa, 'the rivers were
deiled by the dead body of Vṛitra, which had fallen into them; their
waters were, consequently, unfit to bear any part in sacred rites, until
they were purified by Agni and Soma, that is, by oblations to fire and
libations of Soma juice.'—Wilson.

6 *Mātariśvan*, or, in the nomi-
native case. Mātariśvā, brought Agni or fire from heaven, and the Fal-
con brought Soma from the mountain or cloud, that is, says Sāyaṇa,
from Svarga on the top of Mount-Meru.

- 7 Taste, Agni, Soma, this prepared oblation ; accept it, Mighty
 Ones, and let it please you.
 Vouchsafe us good protection and kind favour : grant to the
 sacrificer health and riches.
- 8 Whoso with oil and poured oblation honours, with God-devoted
 heart, Agni and Soma,—
 Protect his sacrifice, preserve him from distress, grant to the
 sacrificer great felicity.
- 9 Invoked together, mates in wealth, Agni-Soma, accept our
 hymns :
 Together be among the Gods.
- 10 Agni and Soma, unto him who worships you with holy oil
 Shine forth an ample recompense.
- 11 Agni and Soma, be ye pleased with these oblations brought
 to you,
 And come, together, nigh to us.
- 12 Agni and Soma, cherish well our horses, and let our cows be
 fat who yield oblations.
 Grant power to us and to our wealthy patrons, and cause our
 holy rites to be successful.

HYMN XCIV.

Agni.

- For Jâtavedas worthy of our praise will we frame with our
 mind this eulogy as 'twere a car.
 For good, in his assembly, is this care of ours. Let us not, in
 thy friendship, Agni, suffer harm.
- 2 The man for whom thou sacrificest prospereth, dwelleth with-
 out a foe, gaineth heroic might.
 He waxeth strong, distress never approacheth him. Let us
 not, in thy friendship, Agni, suffer harm.
- 3 May we have power to kindle thee. Fulfil our thoughts. In
 thee the Gods eat the presented offering.
 Bring hither the Adityas, for we long for them. Let us not
 in thy friendship, Agni, suffer harm.

12 Who yield oblations : who supply milk to be mixed with Soma
 juice. Our wealthy patrons : the rich householders who institute
 the sacrifices.

This Hymn and the four following are attributed to the Rishi
 -Kutsa, the son of Angiras. 1 *Jâtavedas* : Agni. See I. 44. 1.
As 'twere a car : as a carpenter constructs a car or wain, *In his*
assembly : among those who have met together to worship him. The
 meaning might also be : good, or auspicious, is his providence or loving
 care of us. 3 *Bring hither the Adityas* : the Sons of Aditi ; all
 the Gods, according to Sâyana.

- 4 We will bring fuel and prepare burnt offerings, reminding thee at each successive festival.

Fulfil our thought that so we may prolong our lives. Let us not in thy friendship, Agni, suffer harm.

- 5 His ministers move forth, the guardians of the folk, protecting quadruped and biped with their rays.

Mighty art thou, the wondrous herald of the Dawn. Let us not in thy friendship, Agni, suffer harm.

- 6 Thou art Presenter and the chief Invoker, thou Director, Purifier, great High Priest by birth.

Knowing all priestly work thou perfectest it, Sage. Let us not in thy friendship, Agni, suffer harm.

- 7 Lovely of form art thou, alike on every side; though far, thou shinest brightly as if close at hand.

O God, thou seest through even the dark of night. Let us not in thy friendship, Agni, suffer harm.

- 8 Gods, foremost be his car who pours libations out, and let our hymn prevail o'er evil-hearted men.

Attend to this our speech and make it prosper well. Let us not in thy friendship, Agni, suffer harm.

- 9 Smite with thy weapons those of evil speech and thought, devouring demons, whether near or far away.

Then to the singer give free away for sacrifice. Let us not in thy friendship, Agni, suffer harm.

- 10 When to thy chariot thou hadst yoked two red steeds and two ruddy steeds, wind-spiced, thy roar was like a bull's.

Thou with smoke-bannered flame attackest forest trees. Let us not in thy friendship, Agni, suffer harm.

- 11 Then at thy roar the very birds are terrified, when, eating up the grass, thy sparks fly forth abroad.

Then is it easy for thee and thy car to pass. Let us not in thy friendship, Agni, suffer harm.

5 *His ministers* : his beams of light. 6 'Agni is here identified with the chief of the sixteen priests engaged at solemn sacrifices. He is *Adhvaryu*, usually called the reciter of the *Yajus*,—here defined, by the scholiast, as the presenter of the offerings : he is the *Hotr*, or invoking priest : he is the *Prasasti*, or the *Maitrivaruna*, whose duty it is to direct the other priests what to do, and when to perform their functions : he is the *patri*, or priest so termed, and the family or hereditary *purohita* : or *purohita* may be the same as the *Brahmi* of a ceremony,—being, to men, what *Bṛihaspati* is to the Gods.'—Wilson.

12 He hath the power to soothe Mitra und Varuṇa: wonderful is the Maruts' wrath when they descend.

Be gracious : let their hearts be turned to us again. Let us not in thy friendship, Agni, suffer harm.

13 Thou art a God, thou art the wondrous Friend of Gods, the Vasu of the Vasus, fair in sacrifice.

Under thine own most wide protection may we dwell. Let us not in thy friendship, Agni, suffer harm.

14 This is thy grace that, kindled in thine own abode, invoked with Soma thou soundest forth most benign.

Thou givest wealth and treasure to the worshipper. Let us not in thy friendsip, Agni, suffer harm.

15 To whom thou, Lord of goodly riches, grantest freedom from every sin with perfect wholeness,

Whom with good strength thou quickenest, with children and wealth—may we be they, Eternal Being.

16 Such, Agni, thou who knowest all good fortune, God, lengthen here the days, of our existence.

This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCV.

Agni.

To fair goals travel Two unlike in semblance : each in suggestion nourishes an infant.

One bears a Godlike Babe of golden colour: bright and fair-shining is he with the other.

12 *He hath the power*: Agni persuades Mitra and Varuṇa to send the rain and protects men from the fury of the Storm-Gods. 13

The Vasu of the Vasus: best of the class of Gods called Vasus; or 'the good among the good.' 16 The second line of 'this verse

terminates the following hymns, with two exceptions, as far as the hundred and first *Sūkta*. Mitra, Varuṇa, and Aditi have been before noticed.

By *Sindhu* is to be understood the divinity presiding over, or identified with, flowing water; and it may mean either the sea or flowing streams collectively, or the river Indus. • *Prithivī* and *Div* are the personified earth and heaven. These are requested to honour, meaning, to preserve, or perpetuate, whatever blessing has been asked for (*taṣ...mimahanṭim*); from *mah*, to venerate or worship.'—Wilson.

1 The *Two* are Day and Night, and the infant that each suckles in turn is Agni, as the Sun by day and Fire, or the Moon, by night.

- 2 *Tvashtar's ten daughters*, vigilant and youthful, produced this Infant borne to sundry quarters.

They bear around him whose long flames are pointed, fulgent among mankind with native splendour.

- 3 Three several places of his birth they honour, in mid-air, in the heaven, and in the waters.

Governing in the east of earthly regions, the seasons hath he 'stablished in their order.

- 4 Who of you knows this secret One? The Infant by his own nature hath brought forth his Mothers.

The germ of many, from the waters' bosom he goes forth wise and great, of God-like nature.

- 5 Visible, fair, he grows in native brightness uplifted in the lap of waving waters.

When he was born both *Tvashtar's* worlds were frightened : they turn to him and reverence the Lion,

- 6 The Two auspicious Ones, like women, tend him : like lowing cows they seek him in their manner.

He is the Lord of Might among the mighty ; him, on the right, they balm with their oblations,

- 7 Like *Savitar* his arms with might he stretches ; awful, he strives grasping the world's two borders.

He forces out from all a brilliant vesture, yea, from his Mothers draws he forth new raiment.

2 *Tvashtar's ten daughters* : the fingers, called daughters of the artist of the Gods on account of skill and speed with which thy perform their work, generate *Agni* by the attrition of the fire-sticks, and then the newly-born babe is carried about hither and thither to light the various sacrificial fires.

3 In his character of the Sun he rules especially in the east, and has established and regulates the seasons of the year. 4 *This secret One* : *Agni* latent in the waters, in the woods, etc. ' *Agni*, in the form of lightning, may be considered as the son of the waters collected in the clouds ; and those waters he is said to generate by the oblations he conveys.'—Wilson.

5 *Both Tvashtar's worlds* : heaven and earth, formed by the divine artist represented as the Creator. *Sâyana* takes *tváshtuh* as an epithet of *Agni*, and 'accordingly Wilson translates: Both (heaven and earth) are alarmed, as the radiant *Agni* is born.'

6 *The two auspicious Ones* : Heaven and Earth. On the right : standing on the right side of the altar, the priests anoint him with offerings of clarified butter. 7 *Savitar* : the Sun. According, to *Sâyana* the Sun is called *Savitar* before rising, and *Sûrya* from his rising till his setting. *His Mothers* : are the Waters.

8 He makes him a most noble form of splendour, decking him in his home with milk and waters.

* The Sage adorns the depths of air with wisdom : this is the meeting where the Gods are worshipped.

9 Wide through the firmament spreads forth triumphant the far-rasplendent strength of thee the Mighty.

Kindled by us do thou preserve us, Agni, with all thy self-bright undiminished succours.

10 In dry spots he makes stream, and course, and torrent, and inundates the earth with floods that glisten.

All ancient things within his maw he gathers, and moves among the new fresh-sprouting grasses.

11 Fed with our fuel, purifying Agni, so blaze to us auspiciously for glory.

This prayer of ours may Varuṇa grant, and Mītra, and Āditi and Sudhu, Earth and Heaven.

HYMN XCVI.

Agni.

HE in the ancient way by strength engendered, lo ! straight hath taken to himself all wisdom.

The waters and the bowl have made him friendly. The Gods possessed the wealth bestowing Agni.

2 At Ayu's ancient call he by his wisdom gave all this progeny of men their being,

And, by refulgent light, heaven and the waters. The Gods possessed the wealth-bestowing Agni.

3 Praise him, ye Aryan folk, as chief performer of sacrifice adored and ever toiling,

Well-tended, Son of Strength, the constant Giver. The Gods possessed the wealth-bestowing Agni.

S *The Sage* : Agni. *This is the meeting* : all this is the reason why men assemble to worship the Gods.

1 *By strength engendered* : produced by violent agitation of the fire-sticks. *Possessed* : before he was visible to men. *The bowl* : the soma juice contained in the *dhishānā*, or bowl. *Dhishānā* may be otherwise explained. Sāyana, who is followed by Wilson, takes it to mean *vāk*, Speech. Ludwig renders it by 'wish, of Wish-Goddess Dīhshānā,' Grassmann by 'sacrificial offering.' 2 *At Ayu's ancient call* : at the invitation of Ayu (living man) said by Sāyana to be another name of Manu, the progenitor of mankind.

- 4 That *Matarisvan* rich in wealth and treasure, light-winner,
finds a pathway for his offspring.
Guard of our folk, Father of earth and heaven. The Gods
possessed the wealth-bestowing Agni.
- 5 Night and Dawn, changing each the other's colour, meeting
together suckle one same Infant :
Golden between the heaven and earth he shineth. The Gods
possessed the wealth-bestowing Agni.
- 6 Root of wealth, gathering-place of treasures, banner of sacri-
fice, who grants the suppliant's wishes :
Preserving him as their own life immortal, the Gods possessed
the wealth-bestowing Agni.
- 7 Now and of old the home of wealth, the mansion of what is
born and what was born aforetime,
Guard of what is and what will be hereafter,—the Gods pos-
sessed the wealth-bestowing Agni.
- 8 May the Wealth-Giver grant us conquering riches; may the
Wealth-Giver grant us wealth with heroes.
May the Wealth-Giver grant us food with offspring, and
length of days may the Wealth-Giver send us.
- 9 Fed with our fuel, purifying Agni, so blaze to us auspiciously
for glory.
This prayer of ours may Varuna grant, and Mitra, and Aditi
and Sindhu, Earth and Heaven.

HYMN XCVII.

Agni.

CHASING with light our sin away, O Agni, shine thou wealth
on us.

May his light chase our sin away.

- 2 For goodly fields, for pleasant homes, for wealth we sacrifice
to thee.

May his light chase our sin away.

- 3 Best praicer of all these be he ; foremost, our chiefs who
sacrifice.

May his light chase our sin away.

4 *Matarisvan* : usually the name of the divine being who brought
Agni from heaven (see I. 31. 8), said by Sâyana to mean in this place
Agni himself. 5 *One same Infant* : Agni (see I. 95. 1.) whom
they nourish with the oblation offered by men. *Golden* : as the Sun.

3 May he, that is Kutsa, the Rishi of the hymn, be preeminent
among these who celebrate thy praises, and may the householders who
have instituted this sacrifice be similarly distinguished.

4 So that thy worshippers and we, thine, Agni, in our sons may live.

May his light chase our sin away.

5 As ever-conquering Agni's beams of splendour go to every side,
May his light chase our sin away.

6 To every side thy face is turned, thou art triumphant everywhere.

May his light chase our sin away.

7 O thou whose face looks every way, bear us past foes as in a ship.

May his light chase our sin away.

8 As in a ship, convey thou us for our advantage o'er the flood.

May his light chase our sin away.

HYMN XCVIII.

*Agni.

STILL in Vaiṣvānara's grace may we continue : yea, he is King
supreme o'er all things living.

Sprung hence to life upon this All he looketh. Vaiṣvānara
hath rivalry with Sūrya.

2 Present in heaven, in earth, all-present Agni,—all plants that
grow on ground hath he pervaded.

May Agni, may Vaiṣvānara with vigour, present, preserve us
day and night from foemen.

3 Be this thy truth, Vaiṣvānara to us-ward : let wealth in rich
abundance gather round us.

This prayer of ours may Varuṇa grant, and Mitra, and Aditi
and Sindhu, Earth and Heaven.

HYMN XCIX.

Agni.

FOR Jātavedas let us press the Soma : may he consume the
wealth of the malignant.

May Agni carry us through all our troubles, though grief as
in a boat across the river.

1 *Vaiṣvānara*, is an epithet of *Agni or Fire as present with, common to, or benefiting, all men. *Sprung hence to life* : produced from these two *aratis* or fire-sticks.

This Hymn, consisting of single stanza, is ascribed to the Rishi Kasyapa, the son of Marichi.

HYMN C.

Indra.

May he who he hath his home with strength, the Mighty, the King supreme of earth and spacious heaven,
Lord of true power, to be invoked in battles,—may Indra,
girt by Maruts, be our succour,

2 Whose way is unattainable like Sūrya's: he in each fight is the strong Vritra-slayer,
Mightiest with his Friends in his own course. May Indra,
girt by Maruts, be our succour.

3 Whose paths go forth in their great might resistless, forth-milking, as it were, heaven's genial moisture.
With manly strength triumphant, foe-subduer,—may Indra,
girt by Maruts, be our succour.

4 Among Angirases he was the chiefest, a Friend with friends, mighty amid the mighty.
Praiser mid praisers, honoured most of singers. May Indra,
girt by Maruts, be our succour,

5 Strong with the Rudras as with his own children, in manly battle conquering his foemen,
With his close comrades doing deeds of glory,—may Indra,
girt by Maruts, be our succour.

6 Humbler of pride, exciter of the conflict, the Lord of heroes, God invoked of many,
May he this day gain with our men the sunlight. May Indra,
girt by Maruts, be our succour.

7 His help that made him cheerer in the battle, the folk have made him guardian of their comfort.
Sole Lord is he of every holy service. May Indra, girt by Maruts, be our succour.

This Hymn is ascribed to the regal Rishis the Vārshāgiras, the five sons of the Pājā Vrishāgir, whose names are mentioned in the seventeenth stanza.

3 *Whose paths: pānthāsah* paths, is explained as 'rays' by Sāyana. Indra is here represented as the God of light and of rain.

5 *Rudras*: the Maruts, sons of Rudra the chief Storm-God. They are the *close comrades*, or faithful companions of Indra, who regards them not as his equals but as his children.

6 *The sunlight*: the hymn is addressed to Indra for aid in an approaching battle. Sāyana says "that the Vārshāgiras pray that they may have daylight and that their enemies may fight in the dark." 7 Indra is regarded as their helper and inspirator in battle and their protector in peace. He also presides over all acts of worship, and as such rewards those who serve him.

- 8 To him the Hero, on high days of prowess, heroes for help
and booty shall betake them.
He hath found light even in the blinding darkness. May
Indra, girt by Maruts, be our succour.
- 9 He with his left hand checketh even the mighty, and with his
right hand gathereth up the booty.
Even with the humble he acquireth riches. May Indra, girt
by Maruts, be our succour.
- 10 With hosts on foot and cars he winneth treasures : well is he
known this day by all the people.
With manly might he conquereth those who hate him. May
Indra, girt by Maruts, be our succour.
- 11 When in his ways with kinsmen or with strangers he speedeth
to the fight, invoked of many,
For gain of waters, and of sons and grandsons, may Indra,
girt by Maruts, be our succour.
- 12 Awful and fierce, fiend-slayer, thunder-wielder, with boundless
knowledge, hymned by hundreds, mighty,
In strength like Soma, guard of the Five Peoples, may Indra,
girt by Maruts, be our succour.
- 13 Winning the light, hitherward roars his thunder like the terri-
fic mighty voice of Heaven.
Rich gifts and treasures evermore attend him. May Indra,
girt by Maruts, be our succour.
- 14 Whose home eternal through his strength surrounds him on
every side, his laud, the earth and heaven,
May he, delighted with our service, save us. May Indra, girt
by Maruts, be our succour.
- 15 The limit of whose power not Gods by Godhead, nor mortal
men have reached, not yet the Waters.
Both Earth and Heaven in vigour he surpasseth. May Indra,
girt by Maruts, be our succour.

9 *Even the humble* : not the strong only, but the feeble man also
acquires riches with his help. 12 *Guard of the Five Peoples* : of
the five classes of beings, according to Sâyana, that is, Gods, Gandharvas,
Apsarases, Asuras and Rākshasas. Probably the five Ārya tribes are
intended. See I. 7. 9. 14 *The Earth and Heaven*, his dwelling-
place, are his everlasting song of praise because they have been establi-
shed and regulated by him. This is Ludwing's explanation of this
obscure verse.

- 16 The red and tawny mare, blaze-marked, high standing celestial who, to bring Rîjrâsya riches,
 Drew at the pole the chariot yoked with stallions, joyous, among the hosts of men was noted.
- 17 The Vârshâgîras into thee, O Indra, the Mighty One, sing forth this laud to please thee,
 Rîjrâsya with his fellows, Ambarisha, Surâdhâs, Sahadeva, Bhayamâna.
- 18 He, much invoked, hath slain Dasys and Simyus, after his wont, and laid them low with arrows.
 The mighty Thunderer with his fair-complexioned friend won the land, the sunlight, and the waters.
- 19 May Indra evermore be our protector, and unimperilled may we win the booty.
 This prayer of ours may, Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CI.

Indra.

- SING, with oblation, praise to him who maketh glad, who with Rîjîṣvan drove the dusky brood away.
 Fain for help, him the strong whose right hand wields the bolt, him girt by Maruts we invoke to be our Friend.
- 2 Indra, who with triumphant wrath smote Vyansa down, and Sambara, and Pipru the unrighteous one;
 Who extirpated Sushna the insatiate,—him girt by Maruts we invoke to be our Friend.
- 3 He whose great work of manly might is heaven and earth, and Varuṇa and Sûrya keep his holy law;
 Indra, whose law the rivers follow as they flow,—him girt by Maruts we invoke to be our Friend.

16 The epithets in this stanza are taken by Ludwig as names of the six horses with which Rîjrâsya drove to battle and conquered. The last four verses of the hymn appear to have been added after the victory.
 18 *Dasys and Simyus*: men of indigenous hostile races. *His fair-complexioned friends*: explained by Sâyana as the glittering Maruts, means probably the Aryan invaders as opposed to the dark skinned races of the country.

This Hymn and the following thirteen are ascribed to the Rishi Kutsa.
 1 *Rîjîṣvan*: a king, favoured and protected by Indra.
 See 1 51. 5, 53. 8. *The dusky brood*: the dark aborigines who opposed the Aryans.
 2 *Vyansa, Sambara, Pipru, and Sushna* are names of fiends of drought.

- 4 He who is Lord and Master of the steeds and kine, honoured—
the firm and sure—at every holy act ;
Slayer even of the strong who pours no offering out,—him
girt by Maruts we invoke to be our Friend.
- 5 He who is Lord of all the world that moves and breathes, who
for the Brâhman first before all found the Cows ;
Indra who cast the Dasyus down beneath his feet,—him girt
by Maruts we invoke to be our Friend.
- 6 Whom cowards must invoke and valiant men of war, invoked
by those who conquer and by those who flee ;
Indra, to whom all beings turn their constant thought,—him
girt by Maruts we invoke to be our Friend.
- 7 Refulgent in the Rudra's region he proceeds, and with the
Rudras through the wide speeds the Dame.
The hymn of praise extols Indra the far-renowned : him girt
by Maruts we invoke to be our Friend.
- 8 O girt by Maruts, whether thou delight thee in loftiest gather-
ing-place or lowly dwelling,
Come thence unto our rite, true boon-bestower : through love
of thee have we prepared oblations.
- 9 We, fain for thee, strong Indra, have pressed Soma, and, O
thou sought with prayer, have made oblations.
Now at this sacrifice, with all thy Maruts, on sacred grass, O
team-borne God, rejoice thee.
- 10 Rejoice thee with thine own Bay Steeds, O Indra, uncloseth
jaws and let thy lips be open.
Thou with the fair cheek, let thy Bay Steeds bring thee : gra-
cious to us, be pleased with our oblation.
- 11 Guards of the camp whose praisers are the Maruts, may we
through Indra, get ourselves the booty.
This prayer of ours may Varuna grant, and Mitra, and Aditi
and Sindhu, Earth and Heaven.

5 *Who for the Brâhman* : according to Sâyana, who recovered for the Angirases the cows that had been carried off by the Panis. See I. 32. 11.

7 *The Dame* : Ludwig suggests that Rodasi, the wife of Rudra, is intended, and refers to the Old-German myth of the Wind's Bride.

11 *Guards of the camp* : my we who are the guardians of the camp or new settlement, praised and favoured by the Maruts, win the spoil. The words *marutotrasya vrijanasya* are somewhat obscure.

HYMN CII.

Indra.

To thee the Mighty One I bring this mighty hymn, for thy desire hath been gratified by my laud.

In Indra, yea in him victorious through his strength, the God have joyed at feast and when the Soma flowed.

2 The Seven Rivers bear his glory far and wide, and heaven and sky and earth display his comely form.

The Sun and Moon in change alternate run their course, that we, O Indra, may behold and may have faith.

3 Maghavan, grant us that same car to bring us spoil, thy conquering car in which we joy in shock of fight.

Thou, Indra, whom our hearts praise highly in the war, grant shelter, Maghavan, to us who love thee well.

4 Encourage thou our side in every fight ; may we, with thee for our ally, conquer the foeman's host.

Indra, bestow on us joy and felicity : break down, O Maghavan, the vigour of our foes,

5 For here in divers ways these men invoking thee, holder of treasures, sing thee hymns to win thine aid.

Ascend the car that thou mayest bring spoil to us, for, Indra, thy fixt mind winneth the victory.

6 His arms win kine, his power is boundless, in each act best, with a hundred helps, waker of battle's din

Is Indra : none may rival him in mighty strength. Hence, eager for the spoil, the people call on him.

7 Thy glory, Maghavan, exceeds a hundred, yea, more than a hundred, than a thousand mid the folk.

The great bowl hath inspirited thee boundlessly : so mayst thou slay the Vritras, breaker-down of forts !

8 Of thy great might there is a threefold counterpart, the three earths, Lord of men ! and the three realms of light.

Above this whole world, Indra, thou hast waxen great : without a foe art thou, by nature, from of old.

2 *The Seven Rivers* : the chief rivers in the neighbourhood of the earliest Aryan settlements. See I 32. 12

7 *The great bowl* : the vessel containing the exhilarating Soma juice, or the mighty libation itself. *The forts* are the cloud castles of the demogs of the air which Indra destroys with his lightning - 'the clouds whose moving turrets make the bastions of the storm,'—Shelley, *Witch of Atlas*.

8 *The three earths* : perhaps the earth, the atmosphere and the heaven. *The three realms of light* : or according to Sāyana, the three fires or fire in three forms, as the sun in heaven, the lightning in mid-air, and terrestrial fire on earth. See also I 105 5.

We invoke thee first among the Deities : thou hast become a mighty Conqueror in fight.

May Indra fill with spirit this our singer's heart, and make our car impetuous, foremost in attack.

- 10 Thou hast prevailed, and hast not kept the booty back, in trifling battles or in those of great account.

We make thee keen, the Mighty One, to succour us : inspire us, Maghavan, when we defy the foe.

- 11 May Indra evermore be our Protector, and unimperilled may we win the booty.

This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CII.

Indra.

THAT highest Indra-power of thine is distant : that which is here sages possessed aforesime.

THIS one is on the earth, in heaven the other, and both unite as flag with flag in battle.

- 2 He spread the wide earth out and firmly fixed it, smote with his thunderbolt and loosed the waters.

Maghavan with his puissance struck down Ahi, rent Rāuhina to death and slaughtered Vyansa.

- 3 Armed with his bolt and trusting in his prowess he wandered shattering the forts of Dāsas.

Cast thy dart, knowing, Thunderer, at the Daysu ; increase the Arya's might and glory, Indra.

- 4 For him who thus hath taught these human races, Maghavan, bearing a fame-worthy title,

Thunderer, drawing nigh to slay the Dasyus, hath given himself the name of Son for glory.

1 *That highest Indra-power* : Benfey explains this verse as meaning : Indra's might is in a certain way divided : one part of it is possessed by the sages who by their hymns, sacrifices and libations of Soma juice give him complete power to perform his great deeds. Sāyana says that the Sun and fire are equally the lustre of Indra, one in heaven and the other on earth ; and that by day fire is combined with the Sun, and by night the Sun is combined with fire. 2 *Rāuhina*, said to be a demon, is, like the other fiends of drought, a dark purple cloud that withholds the rain. 3 *Dāsas* : or Dasyus, the non-Āryan inhabitants of the land.

Knowing : distinguishing the Āryan from the barbarian. 4 The meaning of this verse appears to be, as Lüdwig says, that Indra, in preparing to slay the Dasyus, has become, as it were, a son to the pious worshipper who has proclaimed his great deeds to men.

5 See this abundant wealth that he possesses, and put your trust in Indra's hero vigour.

• He found the cattle, and he found the horses, he found the plants, the forests and the waters.

6 To him the truly strong, whose deeds are many, to him the strong Bull let us pour the Soma.

The Hero, watching like a thief in ambush, goes parting the possessions of the godless.

7 Well didst thou do that hero deed, O Indra, in waking with thy bolt the slumbering Ahi

In thee, delighted, Dames divine rejoiced them, the flying Maruts and all Gods were joyful,

8 As thou hast smitten Sushna, Pipru, Vritra and Kuyava, and Sambara's forts, O Indra.

This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIV.

Indra.

THE altar hath been made for thee to rest on : come like a panting courser and be seated

Loosen thy flying Steeds, set free thy Horses who bear thee swiftly nigh at eve and morning.

2 These men have come to Indra for assistance : shall he not quickly come upon these pathways ?

• May the Gods quell the fury of the Dāsa, and may they lead our folk to happy fortune.

3 He who hath only wish as his possession casts on himself, casts foam amid the waters.

7 *Dames divine* : the Consorts of the Gods. 8 *Kuyava* : meaning, probably, 'causing bad harvests,' is the name of another of the demons of drought.

2 *The Dāsu* : explained by Śāyana as the destroying demon. It apparently means here a chief of non-Āryan race whom the suppliants were going to attack. • 3 Śāyana explains : the Asura, or demon, Kuyava, who knows the wealth of others carries it away of himself, and being present in the water he carries off the water with the foam. In this water which has been carried away Kuyava's two wives bathe. Benfey takes the foamy water to mean the fertilizing rain. Ludwig's explanation is : While the poor Ārya who can only wish for the wealth which he does not possess has not even ordinary water to wash himself in, the wives of the enemy, in the insolent pride of their riches, bathe in milk.

Both wives of Kuyava in milk have bathed them : may they be drowned within the depth of Siphā.

4 This hath his kinship checked who lives beside us : with ancient streams forth speeds, and rules the Hero,

Anjasi, Kuliṣi, and Virapatnî, delighting him, bear milk upon their waters.

5 Soon as this Dasyu's traces were discovered, as she who knows her home, he sought the dwelling.

Now think thou of us, Maghavan, nor cast us away as doth a profligate his treasure.

6 Indra, as such, give us a share of sunlight, of waters, sinlessness, and reputation.

Do thou no harm to our yet unborn offspring : our trust is in thy mighty Indra-power.

7 Now we, I think, in thee as such have trusted : lead us on Mighty One, to ample riches.

In no unready house give us, O Indra invoked of many, food and drink when hungry.

8 Slay us not, Indra ; do not thou forsake us : steal not away the joys which we delight in.

Rend not our unborn brood, strong Lord of Bounty ! our vessels with the life that is within them.

9 Come to us ; they have called thee Soma-lover : here is the pressed juice. Drink thereof for rapture.

Widely-capacious, pour it down within thee, and, invoked, hear us like a Father.

Kuyava : perhaps a name given by the Âryans to one of non-Aryan chieftains. *Siphā*, is said by Sâyana to be the name of a river.

4 This stanza is very obscure. The meaning appears to be that the friendship of Indra, who sends down the rain as before, has put an end to the insolence of Kuyava. See Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rgveda-forschung*. The signification of the three rivers in the second line is obscure. Benfey considers the names to be feminine personifications of the clouds.

Virapatnî, 'the hero's wife' occurs, as Dr. Hall has pointed out, in *VI. 49. 7. as an epithet of Sarasvatî the Goddess, and it may possibly here mean the river Sarasvatî. 5 As she who knows her dwelling ; as a cow who knows her stall.

7 In no unready house : that is, in a house well supplied and furnished. 8 The joys that we delight in probably, our children.

Our vessels : our wives with their unborn babies. Sâyana gives other explanations of the expression.

HYMN CV.

Viśvedevas.

WITHIN the waters runs the Moon, he with the beauteous wings in heaven.

Ye lightnings with your golden wheels, meet find not your abiding-place. Mark this my woe, ye Earth and Heaven.

2 Surely men crave and gain their wish. Close to her husband elings the wife,

And, in embraces intertwined, both give and take the bliss of love. Mark this my woe, ye Earth and Heaven.

3 O never may that light, ye Gods, fall from its station in the sky,

Ne'er fail us one like Soma sweet, the spring of our felicity. Mark this my woe, ye Earth and Heaven.

4 I ask the last of sacrifice. As envoy he shall tell it forth. Where is the ancient law divine? Who is its new diffuser now? Mark this my woe, ye Earth and Heaven.

5 Ye Gods who yonder have your home in the three lucid realms of heaven,

What count ye truth and what untruth? Where is mine ancient call on you? Mark this my woe, ye Earth and Heaven.

6 What is your firm support of Law? What Varuna's observant eye?

How may we pass the wicked on the path of mighty Aryaman? Mark this my woe, ye Earth and Heaven,

7 I am the man who sang of old full many a laud when Soma flowed.

Yet torturing cares consume me as the wolf assails the thirsty deer. Mark this my woe, ye Earth and Heaven.

This Hymn is ascribed either to Trita or to Kutsa. It is addressed to the Viśvedevas on behalf of Trita who had been imprisoned in a well. See I 52. 5, 1 *Within the waters*: in the ocean of air. *He with the beauteous wings*: the Sun. *Mark this my woe*: the text has only *vittāṁ me asyā rodasī* 'know of this of me, O Heaven and Earth,' which means, according to Śāyana, either 'be aware of this my affliction,' or 'attend to these my hymns.' 4 *I ask the last*: the latest or youngest of the Gods, Agni, as being continually reproduced, 5 *The three lucid realms of heaven*: the world is divided into earth, sky, and heaven and each of these, again, is sometimes spoken of as threefold. 6. *The bath of mighty Aryaman*. probably the milky way, regarded as the path to heaven.—Ludwig. The general meaning of the questions in this and the two preceding verses is: Is there no longer any distinction between right and wrong? Is there no moral government of the world? If there be, why am I, a faithful worshipper to suffer this undeserved misery?

- 8 Like rival wives on every side enclosing ribs oppress me sore.
O Satakratu, biting cares devour me, singer of thy praise, as
rats devour the weaver's threads. Mark this my woe, ye
Earth and Heaven.
- 9 Where those seven rays are shining, thence my house and
family extend.
This Trita Áptya knoweth well, and speaketh out for
brotherhood. Mark this my woe, ye Earth and Heaven.
- 10 May those five Bulls which stand on high full in the midst
of mighty heaven,
Having together swiftly borne my praises to the Gods, return.
Mark this my woe, ye Earth and Heaven.
- 11 High in the mid ascent of heaven those Birds of beauteous
pinion sit.
Back from his path they drive the wolf as he would cross the
restless floods. Mark this my woe, ye Earth and Heaven.
- 12 Firm is this new-wrought hymn of praise, and meet to be told
forth, O Gods.
The flowing of the floods is Law, Truth is the Sun's extended
light. Mark this my woe, ye Earth and Heaven.
- 13 Worthy of laud, O Agni, is that kinship which thou hast
with Gods.
Here seat thee like a man : most wise, bring thou the Gods
for sacrifice. Mark this my woe, ye Earth and Heaven.

8 *Enclosing ribs* : according to Sâyana, the walls of the wall in which Trita was confined. *Weaver's threads* : the meaning of *sisa* thus explained by Sâyana is uncertain. Ludwig is of opinion that wooden phallus-idols are intended. The line recurs in X. 33. 3.

9 *Those seven rays* : of the Sun, says Sâyana. But probably, as Ludwig suggests, the rays are the flames of Agni. That is, Agni with his bright beams, or the worship of Agni, is the central point through which I and all the members of my family are connected and held together.

Trita Áptya : A mythical being who dwells in the remotest part of the heavens, and who knows the celestial origin of the human race.

10 *Those five Bulls* : the stars of some constellation. According to Sâyana, Indra, Varuna, Agni, Aryaman, and Savitar, or Fire, Wind, Sun, Moon, and Lightning. Sâyana explains *ukshânah*, bulls or oxen, as 'shedders of benefits.'

11 *Those Birds of beauteous pinion* : the stars. *The wolf* : darkness or eclipse of the Moon.

12 *Law (ritâm)*, eternal order. 'The meaning of the word as applied to the natural world connects itself with the alternation of day and night, the regular passage of the sun through the heavens, or the unswerving motion of the rain in its fall from heaven and of the streams along their courses. This last application of the word may have determined its special sense of 'water' in the latter language. Wallis, *Cosmology of the Rigveda*, p. 93.

- 14 Here seated, man-like as a priest shall wisest Agni to the Gods
Speed onward our oblations, God among the Gods, intelligent.
Mark this my woe, ye Earth and Heaven.
- 15 Varuṇa makes the holy prayer. To him 'who finds the path
we pray.
He in the heart reveals his thought. Let sacred worship rise
anew. Mark this my woe, ye Earth and Heaven.
- 16 That pathway of the Sun in heaven, made to be highly
glorified,
Is not to be transgressed, O Gods. O mortals, ye behold it
not. Mark this my woe, ye Earth and Heaven.
- 17 Trita, when buried in the well, calls on the Gods to succour
him.
That call of his Brihaspati heard and released him from
distress. Mark this my woe, ye Earth and Heaven.
- 18 A ruddy wolf beheld me once, as I was faring on my path.
He, like a carpenter whose back is aching crouched and slunk
away. Mark this my woe, ye Earth and Heaven.
- 19 Through this our song may we, allied with Indra, with all our
heroes conquer in the battle.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi
and Sindhu, Earth and Heaven.

HYMN CVI.

Viṣvedevas.

- CALL we for aid on Indra, Mitra, Varuṇa, and Agni and the
Marut host and Aditi,
Even as a chariot from a difficult ravine, bountiful Vasus,
rescue us from all distress.

16 *That pathway of the Sun* : according to Benfey, the way of truth, right, eternal order, as in verse 12. According to Ludwig the path of the Sun between the tropics is meant. The Gods, says Sâyana, must not disregard the path of the Sun, because their existence depends upon him as regulator of the seasons at which sacrifices are offered to them. Still less may men disregard it, who as sinners do not behold or understand it aright. 17 *Brihaspati* : the Lord of Prayer. 18 *Like a carpenter* : the comparison is not very clear. It apparently means that the wolf crept away, arching his back or contracting his limbs, like a carpenter bending over his work till his back aches. Sâyana suggests also an alternative and totally different explanation of the whole passage, by interpreting *vṛka*, the wolf, as the Moon, and reading *māskṛit*, maker of months, instead of *mā sakṛit*, me, once. See Ludwig, *Über die neuesten Arbeiten auf dem Gebiete der Rigveda forschung*.

1 *Vasus* : originally meaning 'the good' is sometimes used, as in this place to designate Gods in general.

- 2 Come ye Adityas for our full prosperity, in conquests of the foe, ye Gods, bring joy to us.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
- 3 May the most glorious Fathers aid us, and the two Goddesses, Mothers of the Gods, who strengthen Law.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
- 4 To mighty Narāsaṇa, strengthening his might, to Pūshan, ruler over men, we pray with hymns.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
- 5 Bṛhaspati, make us evermore an easy path : we crave what boon thou hast for men in rest and stir
Like as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
- 6 Sunk in the pit the Rishi Kutsa called, to aid, Indra the Vritra-slayer, Lord of power and might.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
- 7 May Aditi the Goddess guard us with the Gods : may the protecting God keep us with ceaseless care.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVII.

Viśvedevas.

- THE sacrifice obtains the Gods' acceptance : be graciously inclined to us, Adityas.
Hitherward let your favour be directed, and be our best deliverer from trouble.
- 2 By praise-songs of Angirases exalted, may the Gods come to us with their protection.
May Indra with his powers, Maruts with Maruts, Aditi with Adityas grant us shelter.

3 *The Fathers* : the Manes or spirits of departed ancestors. *The two Goddesses* : Heaven and Earth. 4 *Nārāsaṇa* : a mystical name of Agni, 'the Praise of Men.' *Pūshan* : the God who nourishes men and flocks and herds. 6 *Sunk in the pit* : perhaps figuratively for 'in distress.' Kutsa is the Rishi to whom the hymn is ascribed.

2 *Maruts with Maruts* : that is, all the Maruts together, or Maruts with their winds and storm.

- 3 This land of ours may Varuṇa and Indra, Aryaman, Agni,
Savitar find pleasant.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi
and Sindhu Earth and Heaven.

HYMN CVIII.

Indra-Agni.

- ON that most wondrous car of yours, O Indra and Agni, which
looks round on all things living,
Take ye your stand and come to us together, and drink liba-
tions of the flowing Soma.
- 2 As vast as all this world is in its compass deep as it is with
its far stretching surface,
So let this Soma be, Indra and Agni, made for your drinking
till your soul be sated.
- 3 For ye have won, a blessed name together: yes, with one aim
ye strove, O Vritra-slayers,
So Indra-Agni, seated here together, pour in, ye Mighty Ones,
the mighty Soma.
- 4 Both stand adorned, when fires are duly kindled, spreading the
sacred grass, with lifted ladles.
Drawn by strong Soma juice poured forth around us, come,
Indra-Agni and display your favour.
- 5 The brave deeds ye have done, Indra and Agni, the forms ye
have displayed and mighty exploits.
The ancient and auspicious bonds of friendship,—for sake of
those drink of the flowing Soma.
- 6 As first I said when choosing you. In battle we must contend
with Asuras for this Soma.
So came ye unto this my true conviction, and drank libations
of the flowing Soma.
- 7 If in your dwelling, or with prince or Brahman, ye, Indra-Agni,
Holy Ones, rejoice you,
Even from thence, ye mighty Lords, come hither, and drink
libations of the flowing Soma.
- 8 If with the Yadus, Turvasas, ye sojourn, with Druhyas, Anus,
Pârus, Indra-Agni!
Even from thence, ye mighty Lords, come hither, and drink
libations of the flowing Soma.

4 'We have, merely, in the text, the epithets in the dual number: the commentator supplies the *Adhvaryu* and his assistant priest.'—Wilson. Benfey refers the dual epithets to Indra and Agni, translating them severally by 'honoured,' 'for whom sacred grass has been strewn,' 'towards whom the ladles have been uplifted.' 8 This verse contains the names of the five well-known Āryan tribes or families, said, to be descendants of the five similarly named sons of Yayāti. See I. 7. 9.

- 9 Whether, O Indra-Agni, ye be dwelling in lowest earth, in central, or in highest,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
- 10 Whether, O Indra-Agni, ye be dwelling in highest earth, in central, or in lowest,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
- 11 Whether ye be in heaven, O Indra-Agni, on earth, on mountains, in the herbs, or waters.
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
- 12 If, when the Sun to the mid-heaven hath mounted, ye take delight in food, O Indra-Agni.
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
- 13 Thus having drunk your fill of our libation, win us all kinds of wealth, Indra and Agni.
This prayer of ours may Varuna grant, and Mitara, and Aditi and Sindhu, Earth and Heaven.

HYMN CIX.

Indra-Agni.

- LONGING for weal I looked around, in spirit, for kinsmen, Indra-Agni, or for brothers.
No providence but yours alone is with me: so have I wrought for you this hymn for succour.
- 2 For I have heard that ye give wealth more freely than worthless son-in-law or spouse's brother.
So offering to you this draught of Soma, I make you this new hymn, Indra and Agni,
- 3 Let us not break the cords : with this petition we strive to gain the powers of our forefathers.

6 *In lowest earth, in central, or highest* : in earth, mid-air, or heaven, the word earth used loosely for sphere or world. Or the reference may be to the fanciful threefold division of the earth.

2 *Than worthless son-in-law or spouse's brother*: the worthless or defective son-in-law, or suitor, who has not, as Yaska explains, the necessary qualifications, is obliged to win the consent of his future father-in-law by very liberal gifts. The maiden's brother gives her rich presents out of natural affection.

3 *Let us not break the cords* : let us not break or interrupt the long series of religious rites observed by our ancestors and continued to our time. Or, as Sâyana explains, let us not cut or break off the long line of posterity, but ask for and obtain 'descendants endowed with the vigour of their progenitors.'

For Indra-Agni the strong drops are joyful, for here in the bowl's lap are both the press-stones.

4 For you the bowl divine, Indra and Agni, presses the Soma gladly to delight you.

With hands auspicious and fair arms, ye Aśvins, haste, sprinkle it with sweetness in the waters.

5 You, I have heard, were mightiest, Indra-Agai, when Vṛitra fell and when the spoil was parted.

Sit at this sacrifice, ye ever active, on the strewn grass, and with the juice delight you.

6 Surpassing all men where they shout for battle, ye Twain exceed the earth and heaven in greatness.

Greater are ye than rivers and than mountains, O Indra-Agni and all things beside them.

7 Bring wealth and give it, ye whose arms wield thunder; Indra and Agni, with your powers protect us.

Now of a truth these be the very sunbeams wherewith our fathers were of old united.

8 Give, ye who shatter forts, whose hands wield thunder: Indra and Agni save us in our battles.

This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CX.

Ribhus.

THE holy work I wrought before is wrought again: my sweetest hymn is sung to celebrate your praise.

Here, O ye Ribhus, is this sea for all the Gods: sate you with Soma offered with the hallowing word.

The strong drops: the exhilarating Soma. *In the bowl's lap*: close to the vessel which receives the juice. But see Ludwig, Ueber die neuesten Arbeiten etc. pp 85—88.

4 *Ye Aśvins*: here called upon to perform the duties of the Adhvaryu and his assistant priest, to mix the sweetness, or Soma, with water to be offered to Indra and Agni.

7 *These be the very sunbeams*: The meaning of the line may be that the worship of Indra and Agni is the great bond which has kept the Rishi's ancestors united. Wilson, following Sāyana translates: 'May those rays of the Sun, by which our forefathers have attained, together, a heavenly region, shine also upon us.'

1 *This sea for all the Gods*: this vessel containing Soma juice for all the Gods, or for the particular class of Gods called Visvedevāḥ or Visvedas. *The hallowing word*: *Śoḍhā* (Ave? Hail!); an exclamation used in making oblations to the Gods.

- 2 When, seeking your enjoyment onward from afar, ye, certain
of my kinsmen, wandered on your way,
Sons of Sudhanvan, after your long journeying, ye came unto
the home of liberal Savitar.
- 3 Savitar therefore gave you immortality, because ye came pro-
claiming him whom naught can hide ;
And this the drinking-chalice of the Asura, which till that
time was one, ye made to be fourfold.
- 4 When they had served with zeal at sacrifice as priests, they,
mortal as they were, gained immortality.
The Ribhus, children of Sudhanvan, bright as suns, were in a
year's course made associate with prayers.
- 5 The Ribhus with a rod measured, as 'twere a field, the single
sacrificial chalice wide of mouth,
Lauded of all who saw, praying for what is best, desiring glo-
rious fame among Immortal Gods.
- 6 As oil in ladles, we through knowledge will present unto the
Heroes of the firmament our hymn,—
The Ribhus who came near with this great Father's speed, and
rose to heaven's high sphere to eat the strengthening food.
- 7 Ribhu to us is Indra freshest in his might, Ribhu with powers
and wealth is giver of rich gifts.
Gods, through your favour may we on the happy day quell
the attacks of those who pour no offerings forth,
- 8 Out of a skin, O Ribhus, once ye formed a cow, and brought the
mother close unto her calf again.
Sons of Sudhanvan, Heroes, with surpassing skill ye made
your aged Parents youthful as before.

2 *Seeking your enjoyment* : desirous of enjoying libations of Soma juice.

My kinsmen : Sudhanvan, father of the Ribhus, was a descendant of Angiras, as was also Kutsa the Rishi of the hymn.

3 *Him whom naught can hide* : or, from whom nothing can be hidden, that is, Savitar as the Sun.

The drinking-chalice of the Asura : the cup that had been made by the Asura or immortal God Tvashtar. See I 26.

6. This chalice appears to be the moon which contains the Amrit or nectar of the Gods. The legend seems to mean that Tvashtar as God of the year created it uniformly bright, and that the Ribhus, as Gods of the seasons, made it fourfold or diversified with four phases. See Hillebrandt, *Vedische Mythologie*, I. p. 515.

4 *Associate with prayers* : 'connected with the ceremonies (appropriated to the different seasons) of the year'.—Wilson.

5 *Measured* : in order to divide it into four, as is said in verses 3.

6 *This great Father* : Savitar as the Sun, the source of all life.

Strengthening food : Soma.

8 *A skin* : perhaps the dried-up earth. *A cow* : the earth refreshed by the rains.

The mother : the earth. *Her calf* : the autumn Sun. *Parents* : Heaven and Earth.

- 9 Help us with strength where spoil is won, O Indra : joined with the Ribhus give us varied bounty.
 This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXI.

Ribhus.

- WORKING with skill they wrought the lightly rolling car : they wrought the Bays who bear Indra and bring great gifts.
 The Ribhus for their Parents made life young again ; and fashioned for the calf a mother by its side.
- 2 For sacrifice make for us active vital power ; for skill and wisdom food with noble progeny.
 Grant to our company this power most excellent, that with a family all-heroic we may dwell.
- 3 Do ye, O Ribhus, make prosperity for us, prosperity for car, ye Heroes, and for steed.
 Grant us prosperity victorious evermore, conquering foes in battle, strangers or akin.
- 4 Indra, the Ribhus' Lord, I invoke for aid, the Ribhus, Vājas, Maruts to the Soma draught.
 Varuṇa, Mitra, both, yea, and the Asvins Twain : let them speed us to wealth, wisdom, and victory.
- 5 May Ribhu send prosperity for battle, may Vāja conquering in the fight protect us.
 This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXII.

Aṣvins.

- To give first thought to them, I worship Heaven and Earth, and Agni, fair bright glow, to hasten their approach.
 Come hither unto us, O Aṣvins, with those aids wherewith in fight ye speed the war-cry to the spoil.
- 2 Ample, unfailing, they have mounted as it were an eloquent car that ye may think of us and give
 Come hither unto us, O Aṣvins, with those aids wherewith ye help our thoughts to further holy acts.

4 Vājas : that is, Vāja and his two brothers Ribhu and Vibhvan, more usually called collectively the Ribhavah or Ribhus. Similarly, in this line the Ribhus are Ribhu and his brothers.

1 To give first thought to them : Heaven and Earth are to be the first objects of invocation Agni, with his signal of bright fire, is also called upon to hasten the approach of the Asvins to the sacrifice, 2 They : our offerings. An eloquent car : the chariot of our hymns.

- 3 Ye by the might which heavenly nectar giveth you are in supreme dominion Lords of all these folk.
Come hither unto us, O Asvins, with those aids wherewith ye, Heroes, made the barren cow give milk.
- 4 The aids wherewith the Wanderer through his offspring's might, or the Two-Mothered Son shows swiftest mid the swift;
Wherewith the sapient one acquired his triple lore,—Come hither unto us, O Asvins, with those aids.
- 5 Wherewith ye raised from waters, prisoned and fast bound, Rebha, and Vandana to look upon the light;
Wherewith ye succoured Kanva as he strove to win,—Come hither unto us, O Asvins, with those aids.
- 6 Wherewith ye rescued Antaka when languishing deep in the pit, and Bhujyu with unfailing help,
And comforted Karkandhu, Vayya, in their woe,—Come hither unto us, O Asvins, with those aids.
- 7 Wherewith ye gave Suchanti wealth and happy home, and made the fiery pit friendly for Atri's sake;
Wherewith ye guarded Purukutsa, Prsnigu,—Come hither unto us, O Asvins, with those aids.

3 *Heavenly nectar* : the Soma. *The barren cow* : of the Rishi Sayu.
4 *The Wanderer* : according to Sâyana, the Wind. Agni is called his offspring as having been excited into flame by the wind. Or Mâtarişvan may be intended (see I. 31. 3), who brought Agni from heaven. *The Two-Mothered Son* : Agni sprung from the two fire-sticks. *The sapient one* : said to be the Rishi Kakshivân. *His triple lore* : knowledge of sacrificial food, oblations of clarified butter, and libations of Soma juice. The meaning of the passage is uncertain. 5 *Rebha* and *Vandana* are said to have been thrown into wells by the Asuras or demons, Kanva was somewhat similarly treated. 'In these, and similar instances subsequently noticed,' says Wilson, 'we may possibly have allusions to the dangers undergone by some of the first teachers of Hinduism among the people whom they sought to civilize.' 6 *Antaka* : said to have been a Râjarshi or regal Rishi. *Bhujyu* : a Râjarshi, son of Tugra, rescued when in danger of drowning. *Vayya* : see II. 13. 12; IV. 19. 9. 7 *Purukutsa* : see I. 63. 7. Of *Suchanti* and *Prsnigu* nothing more is related. *Atri* : See I. 45. 3; 51. 3. He is said to have been thrown by the Asuras into a fiery pit.

8 **Mighty Ones**, with what powers ye gave *Parāvrij* aid what time ye made the blind and lame to see and walk ;

Wherewith ye set at liberty the swallowed quail,—Come hither unto us, O *Aṣvins*, with those aids.

9 Wherewith ye quickened the most sweet exhaustless flood, and comforted *Vasishṭha*, ye who ne'er decay ;

And to *Srutarya*, *Kutsa*, *Narya* gave your help,—Come hither unto us, O *Aṣvins*, with those aids.

10 Wherewith ye helped, in battle of a thousand spoils, *Viṣpalā* seeking booty, powerless to move.

Wherewith ye guarded friendly *Vasa*, *Aśva*'s son,—Come hither unto us, O *Aṣvins*, with those aids.

11 Whereby the cloud, ye Bounteous Givers, shed sweet rain for *Dirghasravas*, for the merchant *Ausija*,

Wherewith ye helped *Kakshivân*, singer of your praise,—Come hither unto us, O *Aṣvins*, with those aids.

12 Wherewith ye made *Rasâ* swell full with water-flood, and urged to victory the car without a horse ;

Wherewith *Triṣoka* drove forth his recovered cows,—Come hither unto us, O *Aṣvins*, with those aids.

8 *Parāvrij*: according to *Sâyana*, the name of a man. Benfey explains the word as the setting Sun (sideways departing), called *blind* because his light is nearly gone, and *lame* because he no longer travels. *The swallowed quail*: swallowed, or seized, by a wolf. The quail is said by *Yaska*, as quoted by *Sâyana*, to signify the Dawn seized and swallowed by the bright Sun. Benfey takes it to mean the Sun after setting. 9 As the earliest bringers of light, the *Aṣvins*, may be said to quicken and animate by their coming the streams of the ocean of air. We are not told how the famous *Vasishṭha* was comforted, and *Srutarya*, *Kutas* and *Narya* are merely said by *Sâyana* to be three *Rishis*. *Kutsa* has been mentioned before. See I. 33. 14; 51. 6; 63. 3. 10 *Viṣpalā*: a lady who was wounded in battle, and made whole by the *Aṣvins*. See I. 116. 15; 117. 11; 128. 8. X. 39. 8; X. 39. 8. *Powerless to move*: pierced through with a lance, according to *Ludwig*. The meaning of *atharvayam* is uncertain. *Vasa*: a celebrated *Rishi*, the seer of Hymn VIII. 46. 11 *Dirghasrava*: said to be a *Rishi* who traded for his livelihood. *Ausija* is a patronymic meaning son of *Usij*. *Kakshivân* is also said to have been a son of *Usij*. See I. 18. 1. 12 *Rasâ*: 'The *Rasâ* known to the *Zoroastrians* as the *Ranha*, was originally the name of a real river, but when the *Aryas* moved away from it into the *Punjab*, it assumed a mythical character, and became a kind of *Okeanos*, surrounding the extreme limits of the earth.'—*M. Muller, Vedic Hymns*, I, 323 No further account is given of the events mentioned in this verse.

- 13 Wherewith ye compass round the Sun when far away, strengthened Mandhātār in his tasks as lord of lands,
And to sage Bharadvāja gave protecting help,—Come hither unto us, O Aśvins, with those aids.
- 14 Wherewith, when Sambara was slain, ye guarded well great Atithigva, Divodāsa, Kaśoju,
And Trasadasyu when the forts were shattered down,—Come hither unto us, O Aśvins, with those aids.
- 15 Wherewith ye honoured the great drinker Vamra, and Upasuta and Kali when he gained his wife.
And lent to Vyāsya and to prithi favouring help,—Come hither unto us, O Aśvins, with those aids.
- 16 Wherewith, O Heroes, ye vouchsafed deliverance to Sayu Atri, and to Manu long ago;
Wherewith ye shot your shafts in Syûmarasmi's cause,—Come hither unto us, O Aśvins, with those aids.
- 17 Wherewith Paṭharvā, in his majesty of form, shone in his course like to a gathered kindled fire;
Wherewith ye helped Saryāta in the mighty fray,—Come hither unto us, O Aśvins, with those aids.

13 The Aśvins are said to compass the Sun in order to save him from eclipse. *Mandhātār* : a Râjarshi or regal Rishi. See VIII.

39. 8 *Bharadvāja* : a very celebrated Rishi, said to be the son of Brihaspati. 14 *Sambara* : one of the demons of drought slain

by Indra. Sâyana takes *atithigvām* and *kaśojum* as epithets of Divodāsa the king who was aided by the Aśvins : 'the hospitable Divodāsa as he sought the water (through fear of the Asuras)' *Trasadasyu* : a prince renowned for his victories and liberality, and for the favour shown him by the Gods. See IV. 42. 9; VII. 19. 3; VIII. 9. 21; 19. 36; 36 7.

15 *Vamra* : called a Rishi, son of Vikhanas, by Sâyana. 'The text calls him *vipipânâ* drinking much and variously, which the Scholiast explains, drinking, especially moisture or dew.'—Wilson. Benfey thinks that Indra is intended under the name Vamra. *Upasuta* : taken by Sâyana as an epithet of Vamra, 'praised by all around him.

Kali : a Rishi, mentioned again in X. 39 8. The Aśvins may have restored him to youth. *Vyāsya* : taken by Sâyana as an epithet of Prithi, 'horseless, or who had lost his horse.' *Prithi* is said to have been a Râjarshi.

16 *Sayu* : see note on verse 3 of this Hymn, see also I. 116. 22; 117. 20. *Atri* : see note on verse 7; also I. 116 8.

Manu : this Manu is said by Sâyana to have a Râjarshi whom the Aśvins taught to sow barley and other grain. *Syûmarasmi* : said to have been a Rishi, seer of hymns 77, 78, Book X. 17 *Paṭharvā* : said by Sâyana to have been a Râjarshi. Benfey thinks that the word *pātharvan*, is a dialectical form of *patrârvan*, 'having winged horses' Ludwig considers Sâyana's explanation (which I have followed) to be erroneous and impossible. He thinks that Patharû was the name of some

- 18 Wherewith, Angirases ! ye triumphed in your heart, and onward went to liberate the flood of milk ;
 Wherewith ye helped the hero Manu with new strength,—
 Come hither unto us, O Aśvins, with those aids.
- 19 Wherewith ye brought a wife for Vimada to wed, wherewith ye freely gave the ruddy cows away ;
 Wherewith ye carried home Sudevi to Sudas,—Come hither unto us, O Aśvins, with those aids.
- 20 Wherewith ye bring great bliss to him who offers gifts, where with ye have protected Bhujyu, Adhrigu,
 And good and gracious Subhāiā and Ritastup,—Come hither unto us, O Aśvins, with those aids.
- 21 Wherewith ye served Kṛiṣānu where the shafts were shot, and helped the young man's horse to swiftness in the race ;
 Wherewith ye bring delicious honey to the bees,—Come hither unto us, O Aśvins, with those aids.

stronghold which the Aśvins saved from burning, either through the instrumentality of a man called Jāthara or by means of the rain-clouds. He accordingly renders : ' By means of which, at Pātharū, through the power of Jāthara (violence of the rain-clouds) the fire did not flame up though prepared and lighted on the way.' The passage is difficult, and the interpretations put upon the words by Sāyana certainly appear to be forced, but on the whole I think it safer to follow his guidance. I may observe here that ' ná,' which in the Veda means both ' not ' and ' like ' sometimes makes the meaning of a passage uncertain. In this line Sāyana takes it in the latter sense, and Ludwig in the former. *Saryūta* : perhaps the same as Saryāti, a son of Manu Vairasvata. 18 *Angirases* : the text has *Angiras* only in the singular form, which may stand, as Ludwig remarks, for the dual. Wilson, following Sāyana, translates : ' Angiras, (praise the Aśvins).' Sāyana supposes the Rishi to address himself by this title. Benfey joins *angiras* with the following word, making *angiromānasad* : ' through affection for the Angirases ' . The *flood of milk* : the cows shut up in the cave, that is, the rain-clouds prevented from pouring out water. *Manu* : see verse 16. *Vimada* : a Rishi, whose name occurs again in I. 116.

1 ; 117. 20 ; VIII 9. 15 ; X 20. 10 ; and X 23. 7 The wife is said to have been the daughter of Purumitra. The *ruddy cows* : perhaps the red rain-clouds. *Sudas* : son of Pijivara See I. 47. 7. 20. *Bhujyu* : see note on verse 6. *Adhrigu*, taken by Sāyana as a proper name, is said to have been a sacrificer of the Gods. *Ritastup* is called a Rishi. Sāyana takes *subhārām* as an adjective, but has to supply *iṣham* food, for it to qualify. 21 *Kṛiṣānu* : the Kereṣāni of the Avesta ; one of the guardians of the celestial Soma. See IV. 27. 3 The *young man* : whose horse was aided, was Purukutsa.

- 22 Wherewith ye speed the hero as he fights for kin^d in hero battle, in the strife for land and sons,
Wherewith ye safely guard his horses and his car,—Come hither unto us, O Aṣvins, with those aids.
- 23 Wherewith ye, Lords of Hundred powers, helped Kutsa, son of Ārjuni, gave Turviti and Dabhiti strength,
Favoured Dhvasanti and lent Purushanti help,—Come hither unto us, O Aṣvins with those aids.
- 24 Make ye our speech effectual, O ye Aṣvins, and this our hymn, ye mighty Wonder-Workers.
In luckless game I call on you for succour : strengthen us also on the field of battle.
- 25 With undiminished blessings, O ye Aṣvins, for evermore both night and day protect us.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXIII.

Dawn.

- THIS light is come, amid all lights the fairest ; born is the brilliant, far-extending brightness.
Night, sent away for Savitar's uprising, hath yielded up a birth-place for the Morning.
- 2 The Fair, the Bright is come with her white offspring ; to her the Dark One hath resigned her dwelling.
Akin, immortal, following each other, changing their colours both the heavens move onward.
- 3 Common, unending is the Sisters' pathway : taught by the Gods, alternately they travel.
Fair-formed, of different hues and yet one-minded, Night and Dawn clash not, neither do they tarry.
- 4 Bright leader of glad sounds, our eyes behold her : splendid in hue she hath unclosed the portals

23 *Kutsa* : has been mentioned before as a favourite of Indra. See I. 51. 6. *Turviti* : see I. 36. 18. *Dabhiti* : see II. 13. 9 ; 15 ; IV. 30. 21 ; VI. 20. 13, 26. 6. *Purushantis* a liberal prince. See IX. 5 8 3. 24 *In luckless game* : a metaphor borrowed from dicing ; that is, in a time of difficulty, perhaps the eve of a desperate battle. Sāyana, following a different derivation of the word, explains it, in the absence of light, or in the last watch of night, when the Aṣvins are especially to be worshipped.

- 1 *Savitar* : the Sun. 2 *Her white offspring* : white clouds that attend her. Or the word in the text may be rendered 'bright offspring,' the Sun whom she precedes. Both the heavens : or Day and Night.
- 4 *Leader of glad sounds* : awakened of 'the charm of earliest birds' and the joyful voices of other animals.

She, stirring up the world, hath shown us riches : Dawn hath awakened every living creature.

- 5 Rich Dawn, she sets afoot the ciled-up sleeper, one for enjoyment, one for wealth or worship.

Those who saw little for extended vision. All living creatures hath the Dawn awakened.

- 6 One to high sway, one to exalted glory, one to pursue his gain and one his labour ;

All to regard their different vocations, all moving creatures hath the Dawn awakened.

- 7 We see her there, the Child of Heaven, apparent, the young Maid, flushing in her shining raiment.

Thou sovran Lady of all earthly treasure, flush on us here, auspicious Dawn, this morning.

- 8 She, first of endless morns to come hereafter, follows the path of morns that have departed.

Dawn, at her rising, urges forth the living : him who is dead she wakes not from his slumber.

- 9 As thou, Dawn, hast caused Agni to be kindled, and with the Sun's eye hast revealed creation.

And hast awakened men to offer worship, thou hast performed, for Gods, a noble service.

- 10 How long a time, and they shall be together.—Dawns that have shone and Dawns to shine hereafter ?

She yearns for former Dawns with eager longing, and goes forth gladly shining with the others.

- 11 Gone are the men who in the days before us looked on the rising of the earlier Morning.

We, we the living, now behold her brightness, and they come nigh who shall hereafter see her.

5 *Those who saw little* : during the darkness of night. 6 This verse apparently alludes to a division into four castes or classes, regal and military, priestly, mercantile, and servile. But verses 4, 5, 6 seem to be separated by their refrain from the rest of the hymn, and may perhaps be a later addition to it. 9 *Caused Agni to be kindled* : daybreak being the proper time for lighting the sacrificial fires.

10. The meaning appears to be : How long have we to live ? When will all our future Dawns be with those that have passed away ? Wilson, following Sâyana, translates : 'For how long a period is it that the dawns have risen ? For how long a period will they rise ? *She yearns* : the Dawn that now shines as the first of Dawns to come is already eager to join those that have past.

- 12 Foe-chaser, born of Law, the Law's protectress, joy-giver, waker
of all pleasant voices,
Auspicious, bringing food for Gods' enjoyment, shine on us
here, most bright, O Dawn, this morning.
- 13 From days eternal hath Dawn shone, the Goddess, and shows
this light to-day, endowed with riches.
So will she shine on days to come; immortal she moves on in
her own strength, undecaying.
- 14 In the sky's borders hath she shone in splendour: the Goddess
hath thrown off the veil of darkness.
Awakening the world with purple horses, on her well-harnessed
chariot Dawn approaches.
- 15 Bringing all life-sustaining blessings with her, showing herself
she sends forth brilliant lustre.
Last of the countless mornings that have vanished, first of
bright morns to come hath Dawn arisen
- 16 Arise! the breath, the life, again hath reached us: darkness
hath passed away, and light approacheth.
She for the Sun hath left a path to travel: we have arrived
where men prolong existence.
- 17 Singing the praises of refulgent Mornings with his hymn's web
the priest, the poet, rises.
Shine then to-day, rich Maid, on him who lauds thee, shine
down on us the gift of life and offspring.
- 18 Dawns giving sons all heroes, kine and horses, shining upon
the man who brings oblations,—
These let the Soma-presser gain when ending his glad songs
louder than the voice of Vāyu.
- 19 Mother of Gods, Aditi's form of glory, ensign of sacrifice, shine
forth exalted.
Rise up, bestowing praise on our devotion: all-bounteous, make
us chief among the people.
- 20 Whatever splendid wealth the Dawns bring with them to bless
the man who offers praise and worship,
Even that may Mitra, Varuna vouchsafe us, and Aditi and
Sindhu, Earth and Heaven.

12 Evil spirits vanish when Dawn appears.. She comes in accordance
with the eternal law of the universe which she observes and guards.
Her coming is the signal for men to offer oblations to the Gods. 16
Where men prolong existence: a new life begins at the return of day-
light. 17 His hymn's web: the words which he weaves, or carefully
composes. 18 Louder than the voice of Vāyu: louder even than
the roaring of the wind. Wilson translates: 'At the conclusion of his
praises, (enunciated), like the wind, (with speed)..

HYMN CXIV.

Rudra.

To the strong Rudra bring we these our songs of praise, to him the Lord of Heroes, with the braided hair,

That it be well with all our cattle and our men, that in this village all be healthy and well-fed.

- 2 Be gracious unto us, O Rudra, bring us joy; the Lord of Heroes, thee with reverence will we serve.

Whatever health and strength our father Manu won by sacrifice may we, under thy guidance, gain.

- 3 By worship of the Gods may we, O Bounteous One, O Rudra, gain thy grace, Ruler of valiant men.

Come to our families, bringing them bliss; may we, whose heroes are uninjured, bring thee sacred gifts.

- 4 Hither we call for aid the wise, the wanderer, impetuous Rudra perfecter of sacrifice.

May he repel from us the anger of the Gods; verily we desire his favourable grace.

- 5 Him with the braided hair we call with reverence down, the wild boar of the sky, the red, the dazzling shape.

May he, his hand filled full of sovran medicines, grant us protection, shelter, and a home secure.

- 6 To him the Maruts' Father is this hymn addressed, to strengthen Rudra's might, a song more sweet than sweet.

Gracious unto me, my seed, my progeny.

- 7 O Rudra, harm not either great or small of us, harm not the growing boy, harm not the full-grown man.

Slay not a sire among us, slay no mother here, and to our own dear bodies, Rudra, do not harm.

- 8 Harm us not, Rudra, in our seed and progeny, harm us not in the living, nor in cows or steeds.

Slay not our heroes in the fury of thy wrath. Bringing oblations evermore we call to thee.

1 *Rudra*: generally explained as the Roarer, from the sound of stormy winds, the God of tempests and father of the Maruts. He is called *Kapardin* as wearing hair braided and knotted like a cowry shell (*kaparda*). Prof. Pischel (*Vedische Studien*, I. 55. sqq.) derives *Rudra* (the Red, the Brilliant) from a lost root *rud*, to be red. 2 *Won by sacrifice*: that is, as an institutor of earliest sacrifice, enabled us to obtain by offerings to the Gods.

- 9 Even as a herdsman I have brought thee hymns of praise :
 O Father of the Maruts, give us happiness.
 Blessed is thy most favouring benevolence, so, verily, do we
 desire thy saving help.
- 10 Far be thy dart that killeth men or cattle : thy bliss be with
 us, O thou Lord of Heroes.
 Be gracious unto us, O God, and bless us and then vouchsafe
 us doubly-strong protection.
- 11 We, seeking help, have spoken and adored him : may Rudra,
 girt by Maruts, hear our calling.
 This prayer of ours may Varuna grant, and Mitra, and Aditi
 and Sindhu, Earth and Heaven.

HYMN CXV.

Sûrys.

- THE brilliant presence of the Gods hath risen, the eye of
 Mitra, Varuna and Agni.
 The soul of all that moveth not or moveth, the Sun hath
 filled the air and earth and heaven.
- 2 Like as a young man followeth a maiden, so doth the Sun
 the Dawn, refulgent Goddess :
 Where pious men extend their generations, before the
 Auspicious One for happy fortune.
- 3 Auspicious are the Sun's Bay-coloured Horses, bright, chan-
 ging hues meet for our shouts of triumph.
 Bearing our prayers, the sky's ridge have they mounted, and
 in a moment speed round earth and heaven.
- 4 This is the Godhead, this the might of Surya : he hath
 withdrawn what spread o'er work unfinished.
 When he hath loosed his Horses from their station, straight
 over all Night spreadeth out her garment.

9 *Even as a herdsman* : as a herdsman prays for the well-being of
 his cattle, so the poet prays for the prosperity of those for whom he
 speaks.

2 The exact meaning of the second line is somewhat uncertain. As
 I have rendered it, in accordance with Lâdwig, it reminds one of She-
 lley's, 'Man, the imperial shape, then multiplied, His generations under
 the pavilion of the Sun's throne.' Wilson, following Sâyana, paraphra-
 ses, 'At which season pious men perform (the ceremonies established
 for) ages.' Sâyana proposes an alternative rendering by taking *yugâni*
 (generations, ages,) to mean 'yokes for, at this season, men seeking to
 propitiate the gods by the profit which agriculture yields, equip their
 ploughs.' 4 *He hath withdrawn* : that is, says Wilson, 'the cultivator
 or artisan desists from his labour, although unfinished, upon the setting
 of the sun has withdrawn (into himself) the diffused (light which has
 been shed) upon the unfinished task.'

5 In the sky's lap the Sun this form assumeth that Varuṇa and Mītra may behold it.

His Bay Steeds well maintain his power eternal, at one time bright and darksome at another.

6 This day, O Gods, while Sūrya is ascending, deliver us from trouble and dishonour.

This prayer of ours may Varuṇa grant, and Mītra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXVI.

Aṣvins.

I TRIM like grass my song for the Nāsatyas, and send their lands forth as the wind drives rain clouds.

Who, in a chariot rapid as an arrow, brought to the youthful Vimada, a consort,

2 Borne on by rapid steeds of mighty pinion, or proudly trusting in the Gods' incitements.

That stallion ass of yours won, O Nāsatyas, that thousand in the race, in Yama's contest.

3 Yes, Aṣvins, as a dead man leaves his riches, Tugra left Bhujyu in the cloud of waters.

Ye brought him back in animated vessels, traversing air, unwetted by the billows.

4 Bhujyu ye bore with winged things, Nāsatyas, which for three nights, three days full swiftly travelled,

To the sea's farther shore, the strand of ocean, in three cars, hundred-footed, with six horses.

5 Ye wrought that hero exploit in the ocean which giveth no support, or hold, or station,

What time ye carried Bhujyu to his dwelling, borne in a ship with hundred oars, O Aṣvins.

5 *His power eternal, as maker and ruler of day and night.*

This Hymn and five following are ascribed to the Rishi Kakshivān.

1 *Grass*: the sacred grass which is spread on the altar. *Nāsatyas*: a common name of the Aṣvins. See I. 3. 3. *Vimada*: the Aṣvin assisted Vimada, who was attacked when returning home with his

newly-won bride, whom they carried to his house in their own chariot. Most of the deeds ascribed to the Aṣvins in this hymn have been mentioned in I. 112.

2 *Stallion ass*: that draws the car of the Aṣvins. See I. 34. 9. *Yama's contest*: apparently the race instituted by the Gods when Prajāpati (here represented by Yama) gave his daughter

Sūryā in marriage to King Soma, the Moon, as related in Aitareya-Brāhmaṇa, IV. 2. See Ebner, *Der Mythos des Yama*, p. 160. 3 *Bhujya*: see I. 112. 6. 5 'This,' observes Wilson, 'is a rather un-

intelligible account of a sea-voyage, although the words of the text do not admit of any other rendering.'

- 6 The white horse which of old ye gave Aghasva, Asvins, a gift to be his wealth for ever,—
Still to be praised is that your glorious present, still to be famed is the brave horse of Pedu.
- 7 O Heroes, ye gave wisdom to Kakshivan who sprang from Pajra's line, who sang your praises.
Ye poured forth from the hoof of your strong charger a hundred jars of wine as from a strainer
- 8 Ye warded off with cold the fire's fierce burning; food very rich in nourishment ye furnished.
Atri, cast downward in the cavern, Asvins, ye brought, with all his people, forth to comfort.
- 9 Ye lifted up the well, O ye Nāsatyas, and not the base on high to open downward.
Streams flowed for folk of Gotama who thirsted, like rain to bring forth thousandfold abundance.
- 10 Ye from the old Chyavāna, O Nāsatyas, stripped, as 'twere mail, the skin upon his body,
Lengthened his life when all had left him helpless, Dasras!
and made him lord of youthful maidens.
- 11 Worthy of praise and worth the winning, Heroes, is that your favouring succour, O Nāsatyas,
What time ye, knowing well his case, delivered Vandana from the pit like hidden treasure.
- 12 That mighty deed of yours, for gain, O Heroes, as thunder heraldeth the rain, I publish,
When, by the horse's head, Atharvan's offspring Dadhyach made known to you the Soma's sweetness.

6 *Agāsua* : another name of Pedu; or an epithet of Pedu 'having bad or vicious horses.' Pedu was a royal Rishi who worshipped the Asvins and was thus rewarded.

7 *Kakshivan* : a famous Rishi, (see I. 18. 1.) a descendant of the Pajras or Angirases. *Strong charger* : that is, the rushing rain-cloud, from which the Asvins poured down copious showers. Cf. the Greek myth of the horse Pegasus and the horse Pegasus and the fountain Hippoorene.

8 *Atri* : see I. 112. 7. 9 *The well* : that is the watery cloud. This deed is ascribed to the Maruts in I. 85. 11.

10 *Dasras* : a name of the Asvins; Wonder-Workers, or Mighty Ones.

11 *Vandana* : see I. 112. 5.

12 *By the horse's head* : Indra, having taught the sciences called *Pravargyavidyā* and *Madhuvidyā* to Dadhyach, threatened that he would cut off his head if ever he taught them to any one else. The Asvins prevailed upon him to teach them the prohibited knowledge, and, to evade Indra's threat, took off the head of the sage, replacing it by that of a horse.—Wilson. See I. 84. 13.

- 13 In the great rite the wise dame called, Nāsatyas, you, Lords of many treasures, to assist her.

Ye heard the weakling's wife, as 'twere an order, and gave to her a son Hiranyāhasta.

- 14 Ye from the wolf's jaws, as ye stood together, set free the quail, O Heroes, O Nāsatyas.

Ye, Lords of many treasures, gave the poet his perfect vision as he mourned his trouble.

- 15 When in the time of night in Khela's battle, a leg was severed like a wild bird's pinion,

Straight ye gave Vispalā a leg of iron that she might move what time the conflict opened.

- 16 His father robbed Rjrasva of his eye-sight who for the she-wolf slew a hundred wethers.

Ye gave him eyes, Nāsatyas, Wonder-Workers, Physicians, that he saw with sight uninjured.

- 17 The Daughter of the Sun your car ascended, first reaching as it were the goal with coursers.

All Deities within their hearts assented, and ye, Nāsatyas are close linked with glory.

- 18 When to his house ye came, to Divodāsa hasting to Bharadvāja, O ye Aśvins,

The car that came with you brought splendid riches : a porpoise and a bull were yoked together.

13 *The Weakling's wife* : or Vadhramatī which has that meaning.

14 *Set free the quail* : see I. 112. 8. 15 *Khela's battle* : the Commentator says that Khela was a Rājā, whose relative Vispalā lost a foot in battle and received an iron leg from the Aśvins at the prayer of Agastya, Khela's family priest. See I. 112. 10.

16 *Rjrasva*, mentioned in I. 101. 17. was one of the sons of Vrishāgir. The she-wolf for whom he slaughtered the sheep was one of the asses of the Aśvins in disguise, and the Aśvins consequently restored to him the eye-sight of which his angry father had deprived him. 17 *The Daughter of the Sun* : Sūrya, it is related, was desirous of giving his daughter Sūryā to Soma ; but all the gods desired her as a wife. They agreed that he who should first reach the sun, as a goal, should wed the damsel. The Aśvins were victorious ; and Sūryā, well pleased by their success, rushed immediately into their chariot. — Wilson See note on verse 2 of this hymn.

18 *Divodāsa* : see I. 112. 14. His family priest was one of the Bharadvājas. The Aśvins, it is said, yoked the porpoise and the bull together as a proof of power.

19 Ye, bringing wealth with rule, and life with offspring, life rich
in noble heroes, O Nāsatyas,

Accordant came with strength to Jāhnu's children who offered
you thrice every day your portion. *

20 Ye bore away at night by easy pathways Jāhusa compassed
round on every quarter,

And, with your ear that cleaves the foe asunder, Nāsatyas
ne'er decaying ! rent the mountains.

21 One morn ye strengthened Vasa for the battle, to gather spoils
that might be told in thousands.

With Indra joined ye drove away misfortunes, yea, foes of
Prithusravas, O ye Mighty.

22 From the deep well ye raised on high the water, so that Rich-
atka's son, Sara, should drink it ;

And with your might, to help the weary Sayu, ye made the
barren cow yield milk, Nāsatyas.

23 To Viśvaka. Nāsatyas ! son of Krishna, the righteous man
who sought your aid and praised you,

Ye with your powers restored, like some lost creature, his son
Vishnāpu for his eyes to look on.

24 Aśvins, ye raised, like Soma in a ladle, Rebha, who for ten
days and ten nights, fettered.

Had lain in cruel bonds, immersed and wounded, suffering
sore affliction, in the waters,

25 I have declared your wondrous deeds, O Aśvins: may this be
mine, and many kine and heroes.

May I, enjoying lengthened life, still seeing, enter old age
as 'twere the house I live in.

HYMN CXVII.

Aśvins.

Aśvins, your ancient priest invites you hither to gladden you
with draughts of meath, of Soma.

Our gift is on the grass, our song apportioned: with food and
strength come hither, O Nāsatyas. *

11 *Jāhnu's children* : Jāhnu was a Maharshi or great Rishi. 21

Vasa : see I. 112. 10. *Prithusravas* appears to be identical with Pri-
thusravas Kārita, mentioned in VIII 46 21, whose family priest was
Vasa. 22 *Sayu* : has been mentioned in I. 112. 16. Of Sara in

this verse and of Viśvaka, Krishna, and Vishnāpu in the next we are
only told that they were Rishis 24 *Rebha* : see I. 112. 5 25

May this be mine : may I be master of this place or district, a substan-
tive of some such signification being understood.

- 2 That 'car of yours, swifter than thought, O Aṣvins, which
drawn by brave steeds cometh to the people,
Whereon ye seek the dwelling of the pious,—come ye thereon
to our abode, O Heroes.
- 3 Ye freed sage Atri, whom the Five Tribes honoured, from the
strait pit, ye Heroes, with his people,
Baffling the guiles of the malignant Dasyu, repelling them, ye
Mighty, is succession.
- 4 Rebha the sage, ye mighty Heroes, Aṣvins! whom, like a
horse, vile men had sunk in water,—
Him, wounded, with your wondrous powers ye rescued: your
exploits of old time endure for ever.
- 5 Ye brought forth Vandana, ye Wonder-Workers, for triumph
like fair gold that hath been buried,
Like one who slumbered in destruction's bosom, or like the
Sun when dwelling in the darkness.
- 6 Kakshivân, Pajra's son, must laud that exploit of yours,
Nāsatyas, Heroes, ye who wander!
When from the hoof of your strong horse ye showered a
hundred jars of honey for the people.
- 7 To Kṛishna's son, to Viśvaka who praised you, O Heroes, ye
restored his son Vishnâpu.
To Ghoshâ, living in her father's dwelling stricken in years
ye gave a husband, Aṣvins.
- 8 Rushati, of the mighty people, Aṣvins, ye gave to Syâva of
the line of Kanva.
This deed of yours, ye Strong Ones, should be published, that
ye gave glory to the son of Nṛishad.
- 9 O Aṣvins, wearing many forms at pleasure, on Pedu ye bestow-
ed a fleet-foot courser,
Strong, winner of a thousand spoils, resistless, the serpent-
slayer, glorious, triumphant.

3 *Atri*: see I. 116. 8. *The Five Tribes*: are the confederate Âryan families named in the note to I. 7. 9. " 4 *Rebha*: see I. 112. 5. *Like a horse*: sunk deep in water like a horse when he is bathed in a river. 5 *Vandana*: see I. 116. 11. 6 *Kakshivân*: see I. 116. 7. *Strong horse*: see I. 116. 7. 7 *Ghoshâ*: Kakshivân's daughter, said to have been afflicted with leprosy and healed by the Aṣvins, who found her a husband. 8 *Syâva*: a Rishi whom the Aṣvins cured of leprosy, and enabled to marry Rushati. *The son of Nṛishad*: Kanva or his descendant Syâva. 9 *Pedu*: see I. 116. 6. *The serpent-slayer*: see X. 88. 4, and Hymns of the Atharva-veda, X. 4. 47.

- 10 These glorious things are yours, ye Bounteous Givers ; prayer,
praise in both worlds are your habitation.
O Asvins. when the sons of Pajra call you, send strength with
nourishment to him who knoweth.
- 11 Hymned with the reverence of a son, O Asvins, ye Swift Ones
giving booty to the singer,
Glorified by Agastya with devotion, established Vispalâ again,
Nâsatyas.
- 12 Ye Sons of Heaven, ye Mighty, whither went ye, sought ye
for his fair praise the home of Kâvya,
When, like pitcher full of gold, O Asvins, on the tenth day
ye lifted up the buried ?
- 13 Ye with the aid of your great powers, O Asvins, restored to
youth the ancient man Chyavâna.
The Daughter of the Sun with all her glory, O ye Nâsatyas,
chose your car to bear her.
- 14 Ye, ever youthful Ones, again remembered Tugra. according
to your ancient manner ;
With horses brown of hue that flew with swift wings ye
brought back Bhujyu from the sea of billows.
- 15 The son of Tugra had invoked you, Asvins ; borne on he went
uninjured through the ocean.
Ye with your chariot swift as thought, well-harnessed, carried
him off, O Mighty Ones, to safety.
- 16 The quail had invoked you, O Asvins, when from the wolf's
devouring jaws ye freed her.
With conquering car ye cleft the mountain's ridges ; the off-
spring of Visvach ye killed with poison.
- 17 He whom for furnishing a hundred wethers to the she-wolf,
his wicked father blinded.—
To him, Rijrasva, gave ye eyes, O Asvins ; light to the blind
ye sent for perfect vision.

11 *Agastya* : the family priest of Khela. See I. 116. 15. 12
Kâvya : Uśarâ, son of Kavi. See I. 83. 6. *The buried* : Rebha. The
meaning is, 'why did ye delay so long the rescue of Rebha ?' 13
Chyavâna : see I. 116. 10. *The Daughter of the Sun* : see I. 116. 17.
14 *Ye brought back Bhujyu* : see I. 116. 3. 16 *The quail* : see I.
116. 3. *Visvach* : said to be an Asura or fiend. 17 *Rijrasva* :
see I. 116. 16.

- 18 To bring the blind man joy thus eried the she-wolf : O Aṣvins,
O ye Mighty Ones, O Heroes,
For me Rijrāśva like a youthful lover, hath cut piecemeal one
and a hundred wethers.
- 19 Great and weal-giving is your aid. O Aṣvins, ye objects of all
thought, made whole the cripple,
Purandhi also for this cause invoked you, and ye, O Mighty,
came to her with succours.
- 20 Ye, Wonder-Workers, filled with milk for Sayu the milkless
cow, emaciated, barren ;
And by your powers the child of Purumitra ye brought to
Vimada to be his consort.
- 21 Ploughing and sowing barley, O ye Aṣvins, milking out food
for men, ye Wonder-Workers,
Bla ting away the Dasyu with your trumpet, ye gave far-spread
ing light unto the Arya.
- 22 Ye brought the horse's head, Aṣvins, and gave it unto Dadh-
yach the offspring of Atharvan.
True, he revealed to you, O Wonder-Workers, sweet Soma,
Tvashtar's secret, as your girdle.
- 23 O Sages, evermore I crave your favour : be gracious unto all
my prayers, O Aṣvins.
Grant me, Nāsatyas, riches in abundance, wealth famous and
accompanied with children.
- 24 With liberal bounty to the weakling's consort ye, Heroes, gave
a son Hiranyahasta ;
And Syāva, cut into three several pieces, ye brought to life
again, O bounteous Aṣvins.
- 25 These your heroic exploits, O ye Aṣvins, done in the days of
old, have men related.
May we, addressing prayer to you, ye Mighty, speak with
bravesons about us to the synod.

19 *Purandhi* : or as Sāyaṇa explains, 'the wise maid,' Ghoshâ.
20 *Sayu* : see I. 112. 16 ; and I. 116. 22. *Vimada* : see I. 112. 19.
22 *Dadhya*ch : see I. 116. 12. *As your girdle* : to strengthen and sup-
port you. 24 *The weakling's consort* : see I. 116. 13. *Syavâ* : cut
to pieces by the Asuras, was made whole by the Aṣvins. 25 *The*
Synod : the congregation of worshippers.

HYMN CXVIII.

Aśvins.

FLYING, with falcons, may your chariot, Aśvins, most gracious,
bringing friendly help, come hither,—

Your chariot, swifter than the mind of mortal, fleet as the
wind, three-seated, O ye Mighty.

- 2 Come to us with your chariot triple seated, three-wheeled, of
triple form, that rolleth lightly.

Fill full our cows, give mettle to our horses, and make each
hero son grow strong, O Aśvins.

- 3 With your well-rolling car, descending swiftly, hear this the
press-stone's song, ye Wonder-Workers,
How then have ancient sages said, O Aśvins, that ye most
swiftly come to stay affliction !

- 4 O Aśvins, let your falcons bear you hither, yoked to your
chariot, swift, with flying pinions,
Which, ever active, like the airy eagles, carry you, O Nāsatyas,
to the banquet.

- 5 The youthful Daughter of the Sun, delighting in you, ascend-
ed there your chariot, Heroes.

Borne on their swift wings let your beauteous horses, your
birds of ruddy hue, convey you near us.

- 6 Ye raised up Vandana, strong Wonder-Workers ! with great
might, and with power ye rescued Rebha.

From out the sea ye saved the son of Tugra, and gave his
youth again unto Chyavāna.

- 7 To Atri, cast down to the fire that scorched him, ye gave, O
Aśvins, strengthening food and favour.

Accepting his fair praises with approval, ye gave his eyes again
to blinded Kanva.

- 8 For ancient Sayu in his sore affliction ye caused his cow to
swell with milk, O Aśvins.

The quail from her great misery ye delivered, and a new leg
for Viśpalā provided,

- 9 A white horse, Aśvins, ye bestowed on Pedu, a serpent-slaying
steed sent down by Indra,

Loud-neighing, conquering the foe, high-mettled, firm limbed
and vigorous, winning thousand treasures.

- 10 Such as ye are, O nobly born, O Heroes, we in our trouble call
on you for succour.

5 In this and the following verses most of the wonderful deeds of
the Aśvins mentioned in the preceding hymn are briefly referred to.

Accepting these our songs, for our well-being come to us on your chariot treasure-laden.

- 11 Come unto us combined in love, Nāsatyas; come with the fresh swift vigour of the falcon.
 Bearing oblations I invoke you, Aṣvins, at the first break of everlasting morning.

HYMN CXIX.

Aṣvins.

HITHER, that I may live, I call unto the feast your wondrous car, thought-swift, borne on by rapid steeds,
 With thousand banners, hundred treasures, pouring gifts, promptly obedient, bestowing ample room.

- 2 Even as it moveth near my hymn is lifted up, and all the regions come together to sing praise.
 I sweeten the oblations; now the helpers come. Urjāni hath, O Aṣvins, mounted on your car.
- 3 When striving man with man for glory they have met, brisk measureless, eager for victory in fight,
 Then verily your car is seen upon the slope when ye, O Aṣvins bring some choice boon to the prince.
- 4 Ye come to Bhujyu while he struggled in the flood with flying bird, self-yoked, ye bore him to his sires.
 Ye went to the far-distant home, O Mighty Ones; and famed is your great aid to Divodāsa given.
- 5 Aṣvins, the car which you had yoked for glorious show your own two voices urged directed to its goal.
 Then she who came for friendship, Maid on noble birth, elected you as Husbands, you to be her Lords.
- 6 Rebha, ye saved from tyranny; for Atri's sake ye quenched with cold the fiery pit that compassed him.
 Ye made the cow of Sayu stream refreshing milk, and Van. dana was holpen to extended life.

2 *Urjāni*: strength, personified. According to Sayana, *Urjāni* is *Sūryā* the daughter of the Sun. 3 *Upon the slope*: that is, of the sky. 4 *Bhujyu*: and other persons and incidents referred to this hymn have been mentioned in I. 116. 5 *She who came for friendship*: *Sūryā*. The meaning seems to be, as Ludwig says, that she came intending to avail herself of the services of the Aṣvins as birdsmen and that they became her bridegrooms instead.

- 7 Doers of marvels, skilful workers, ye restored Vandana, like a car, worn out with length of days.
From earth ye brought the sage to life in wondrous mode :
be your great deeds done here for him who honours you.
- 8 Ye went to him who mourned in a far distant place, him who was left forlorn by treachery of his sire.
Rich with the light of heaven was then the help ye gave, and marvellous your succour when ye stood by him.
- 9 To you in praise of sweetness sang the honey-bee : Auṣija calleth you in Soma's rapturous joy.
Ye drew unto yourselves the spirit of Dadhyach, and then the horse's head uttered his words to you.
- 10 A horse did ye provide for Pedu, excellent, white, O ye Aṣvins, conqueror of combatants.
Invincible in war by arrows, seeking heaven, worthy of fame, like Indra, vanquisher of men.

HYMN CXX.

Aṣvins.

- AṢVINS, what praise may win your grace? Who may be pleasing to you both?
How shall the ignorant worship you?
- 2 Here let the ignorant ask the means of you who know—for none beside you knoweth aught—
Not of spiritless mortal man.
- 3 Such as ye are, all-wise, we call you. Ye wise, declare to us this day accepted prayer.
Loving you well your servant lauds you.

8 *To him who mourned*: Bhujyu. 9 *The honey-bee*: meaning Auṣija or the son of Uṣij, the sage Kakshivân.

With regard to the legends recounted in these hymns to the Aṣvins, Mr. Muir remarks (*O. S. Texts*, V. 248): 'The deliverances of Rebha, Vandana, Parāvrij, Bhujyu, Chyavāna, and others are explained by Professor Benfey (following Dr. Kuhn and Professor Muller,) as referring to certain physical phenomena with which the Aṣvins are supposed by these scholars to be connected. But this allegorical method of interpretation seems unlikely to be correct, as it is difficult to suppose that the phenomena in question should have been alluded to under such a variety of names and circumstances. It appears, therefore to be more popularly current of interventions of the Aṣvins in behalf of the persons whose names are mentioned.'

Parts of the Hymn are difficult and obscure. The first nine stanzas are in nine different metres. 2 In line 2 I adopt Ludwig's emendation *akratau* for *dkrau* of the text.

- 4 Simply, ye Mighty Ones, I ask the Gods of that wondrous oblation hallowed by the mystic word.
Save us from what is stronger, fiercer than ourselves.
- 5 Forth go the hymn that shown in Ghosha Bhṛigu's like, the song wherewith the son of Pajra worships you,
Lik some wise minister.
- 6 Hear ye the song of him who hastens speedily. O Aṣvins, I am he who sang your praise.
Hither, ye Lords of Splendour, hither turn your eyes.
- 7 For ye were ever nigh to deal forth ample wealth, to give the wealth that ye had gathered up.
As such, ye Vasus, guard us well, and keep us safely from the wicked world.
- 8 Give us not up to any man who hateth us, nor let our milch-cows stray, whose udders give us food,
Far from our homes without their calves.
- 9 May they who love you gain you for their Friends. Prepare ye us for opulence with strengthening food,
Prepare us for the food that floweth from our cows.
- 10 I have obtained the horseless car of Aṣvins rich in sacrifice,
And I am well content therewith.
- 11 May it convey me evermore: may the light chariot pass from men
To men unto the Soma draught.
- 12 It holdeth slumber in contempt, and the rich who enjoyeth not:
Both vanish quickly and are lost.

HYMN CXXI.

Indra.

WHEN will men's guardians hasting hear with favour the song of Angiras's pious children?
When to the people of the home he cometh, he strideth to the sacrifice, the Holy.

2 *Hallowed by the mystic word*: by the exclamation *váshat*, used in making an oblation to a God with fire. This word is of the most essential importance in sacrifice, but if carelessly and inconsiderately used its effects are deadly against these the Rishi prays for protection. 5. *Ghosha*: Sāyana says that Suhastya, the son of Ghoshā, is intended. *The son of Pajra*: one of the descendants of the Angirases; here, according to Sāyana, the Rishi Kakshivān.

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In this Hymn, as in the preceding, there are several very obscure passages which can only conjecturally be translated and explained.

- 2 He established heaven ; he poured forth, skilful worker, the wealth of kine, for strength, that nurtures heroes.
The Mighty One his self-born host regarded, the horse's mate, the mother of the heifer.
- 3 Lord of red dawns, he came victorious, daily to the Angirases' former invocation.
His bolt and team hath he prepared, and established the heaven for quadrupeds and men two-footed.
- 4 In joy of this thou didst restore, for worship, the lowing company of hidden cattle.
When the three-pointed one descends with onslaught he opens wide the doors that cause man trouble.
- 5 Thine is that milk which thy swift-moving Parents brought down, a strengthening genial gift for conquest ;
When the pure treasure unto thee they offered, the milk shed from the cow who streameth nectar.
- 6 There is he born. May the Swift give us rapture, and like the Sun shine forth from yonder dawning,
Indu, even us who drank, whose toils are offerings, poured from the spoon, with praise, upon the altar,

2 *The Mighty One* : Indra is here said to have regarded or looked on the host born from, or produced by him, that is, perhaps, the heaven and the earth in general. Specially has he regarded the animals in which the wealth of the people chiefly consists, among which the mare and the cow naturally hold the chief place. Ludwig would read *mātaram gām* instead of *mātāram gām*. He thinks that the mate of the horse (Sūrya) is the earth the motherly cow. Sāyaṇa says that Indra in sport made a mare bring forth a calf, and Wilson following him translates : 'he made the female of the horse unnaturally the mother of the cow.' 4 *In joy of this* : in the rapture arising from drinking this Soma juice. *The loving company of hidden cattle* : the rain-clouds carried off and kept concealed by the Panis. *The three pointed one* : apparently the thunderbolt. Sāyaṇa takes it to mean Indra (elevated as a triple crest in the three worlds). *He* : Indra.

5 *Thy swift-moving parents* : Heaven and Earth. 6 *The Swift* : the swiftly flowing and efficacious Indu or Soma. *Whose toils are offerings* : whose drops of sweat, as we labour in our sacred duties, count as oblations to the Gods whom we serve. *From yonder dawning* : probably an indication of time only.

- 7 When the wood-pile, made of good logs, is ready, at the Sun's worship to bind fast the Bullock,
Then when thou shinest forth through days of action for the Car-borne, the Swift, the Cattle-seeker.
- 8 Eight steeds thou broughtest down from mighty heaven, when fighting for the well that giveth splendour,
That men might press with stones the gladdening yellow, strengthened with milk, fermenting, to exalt thee.
- 9 Thou hurledst forth from heaven the iron missile, brought by the Skilful, from the sling of leather,
When thou, O Much-invoked, assisting Kutsa with endless deadly darts didst compass Sushna.
- 10 Bolt-armed, ere darkness overtook the sunlight, thou castest at the veiling cloud thy weapon,
Thou rentest, out of heaven, though firmly knotted the might of Sushna that was thrown around him.
- 11 The mighty Heaven and Earth, those bright expanses that have no wheels, joyed, Indra, at thine exploit.
Vritra, the boar who lay amid the waters, to sleep thou sentest with thy mighty thunder.
- 12 Mount Indra, lover of the men thou guardest, the well-yoked horses of the wind, best bearers.
The bolt which Kāvya Uṣana erst gave thee, strong, gladdening Vritra-slaying, hath he fashioned.
- 13 The strong Bay Horses of the Sun thou stayedst : this Etaṣa drew not the wheel, O Indra.
Casting them forth beyond the ninety rivers thou dravest down into the pit the godless.

7 *To bind fast the Bullock* : the Bullock is the 'Sun himself : the Sacrifice is secure the blessings of sunlight. Sâyana explains : the priest is competent for the attachment of the animal to the stake. *The Car-borne, the Swift, the Cattle-seeker* : apparently appellations of Indra. 8 *The well that giveth splendour* : the cloud that sheds fertilizing rain. *The yellow* : the Soma juice. 9 *The Skilful* : Tvashtar. *Kāvya Uṣana* : see I. 51.10. 13 The first hemistich of this stanza is most difficult, and I do not see how it can be satisfactorily translated and explained. I have followed Grassmann who translates : 'Du liessst ruhn der Sonne starke Rosse, nicht zog der Renner mehr ihr Rad, O Indra'. If this be the meaning, the reference may be, perhaps, to an eclipse of the sun. *Etasa* appears in a double character, first as a sacrificer who offered Soma juice to Indra and was aided and favoured by that God (I. 51.15) and secondly, *Etasa* is the name of the horses, or one of the horses or of the single horse, of Sûrya or the sun, especially, it seems of the horse

- 14 Indra, preserve thou us from this affliction ; Thunder-armed,
 save us from the misery near us
 Vouchsafe us affluence in chariots, founded on horses, for our
 food and fame and gladness.
- 15 Never may this thy loving kindness fail us ; mighty in strength,
 may plenteous food surround us.
 Maghavan, make us share the foeman's cattle: may we be thy
 most liberal feast-companions.

HYMN CXXII.

Viṣvedevas.

- SAY, bringing sacrifice to bounteous Rudra, This juice for
 drink to you whose wrath is fleeting !
 With Dyaus the Asura's Heroes I have lauded the Maruts as
 with prayer to Earth and Heaven.
- 2 Strong to exalt the early invocation are Night and Dawn who
 show with varied aspect.
 The Barren clothes her in wide-woven raiment, and fair Morn
 shines with Sūrya's golden splendour.
 heer us the Roamer round, who strikes at morning, the Wind
- 3 O delight us, pourer forth of waters !
 Sharpen our wits. O Parvata and Indra. May all the Gods
 Vouchsafe to us this favour.

who, during the night, draws back the chariot of the Sun from the west to the east. In this verse, according to M. Bergaigne, Etasa himself or his substitute (the word 'na' which I have taken to mean 'not' being understood in its alternative sense of 'like or as') if represented as drawing the wheel when Indra has stayed the course of the Harits or bay Horses of the Sun. It is not difficult, says M. Bergaigne, to reconcile these two different conceptions of the role of Etasa. A sacrificer especially favoured by Indra may represent either the sacrificial fire or the Soma juice that is prepared, consecrated, and offered to the God, and Soma in the Veda, is frequently represented as a horse. See Bergaigne, *La Religion Védique*, Vol. II 330—333.

1 The meaning of this very difficult verse appears to be, that the offering of Soma juice is presented to Rudra and to his sons the fierce but easily appeased Maruts or Storm-God, whom the poet has lauded as the Heroes of Dyaus, the Immortal, and has at the same time supplicated the Deities Heaven and Earth. Wilson, following Sâyana, paraphrases the second hemistich: 'I praise him who with his heroic (followers) as (with shafts) from a quiver expelled (the Asuras) from heaven: and (I praise) the Maruts, (who abide) between heaven and earth.'

2 *The barren*: the unfruitful Night; in which no work is done.
 3 *The Roamer round*: 'the circumambient divinity,' the Wind.
Who strikes at morning: perhaps, blows away all evil spirits of the night
Parvata: the presiding Genius of the mountains and the ruler of the clouds, frequently associated with Indra.

4. And Ausija shall call for me that famous Pair who enjoy and drink, who come to brighten.
Set ye the Offspring of the Floods before you ; both Mothers of the living One who beameth.
- 5 For you shall Ausija call him who thunders, as, to win Arjuna's assent, cried Ghoshâ.
I will invoke, that Pûshan may be bounteous to you, the rich munificence of Agni.
- 6 Hear Mitra-Varuṇa, these mine invocations, hear them from all men in the hall of worship.
Giver of famous gifts, kind hearer, Sindhu who gives fair fields, listen wit all his waters !
- 7 Praised, Mitra, Varuṇa ! is your gift, a hundred cows to the Prikshyâmas and the Pajra.
Presented by ear-famous Priyârtha, supplying nourishment, they came directly.
- 8 Praised is the gift of him the very wealthy : may we enjoy it, men with hero children :
His who hath many gifts to give the Pajras, a chief who makes me rich in cars and horses.
- 9 The folk, O Mitra-Varuṇa, who hate you, who sinfully hating pour you no libations,
Lay in their hearts, themselves, a wasting sickness, whereas the righteous gaineth all by worship.
- 10 That man, most puissant, wonderfully urged onward, famed among heroes, liberal in giving.
Moveth a warrior, evermore undaunted in all encounters even with the mighty.
- 11 Come to the man's, the sacrificer's calling : hear, Kings of Immortality, joy-givers !
While ye who speed through clouds decree your bounty largely, for fame, to him the chariot-rider.

4 *Ausijâ* : the son of Usij, that is, Kakshivân himself the Rishi of the hymn. *That famous Pair* : the Asvins. *The Offspring of the Flood* : Agni. *The living one who beameth* : or praiseth.

Agni appears to be meant. 5 *Him who thunders* : Indra. *Ghoshâ* in I. 117. 5, is said to have been provided with a husband by the Asvins. *Arjuna*, in this verse, may perhaps have been the husband's name. The meaning of the passage is uncertain. Sâyana takes *arjuna* to mean white skin, or leprosy, from which Ghoshâ prayed to be made free. 6 *Sindhu* : the Indus ; The Deity presiding over waters.

7 Who the *Prikshâyamas*, or drivers of swift horses are, is uncertain. *The Pajra* : the Rishi Kakshivân himself, a member of the priestly family of the Pajras. 11 *Kings of immortality* : Varuṇa and Mitra.

- 12 Vigour will we bestow on that adorer whose tenfold draught we come to taste, so spake they.
 May all in whom rest splendour and great riches obtain refreshment in these sacrifices.
- 13 We will rejoice to drink the tenfold present when the twice-five come bearing sacred viands.
 What can he do whose steeds and reins are choicest! These, the all-potent, urge brave men to conquest.
- 14 The sea and all the Deities shall give us him with the golden ear and neck bejewelled.
 Dawns, hasting to the praises of the pious, be pleased with us, both offerers and singers.
- 15 Four youthful sons of Masasara vex me, three, of the King, the conquering Ayavasa.
 Now like the Sun, O Varuna and Mitra, your car hath shone, long-shaped and reined with splendour.

HYMN CXXIII.

Dawn.

THE Dakshinā's broad chariot hath been harnessed: this car the Gods Immortal have ascended.
 Fain to bring light to homes of men the noble and active God-
 dess hath emerged from darkness.

Tenfold draught: Soma juice offered in ten ladles, *twice five* of the following verse. 14 *Him with the golden ear*: perhaps the Sun; but the meaning of hemistich is uncertain. 15 There is no verb

in the first hemistich, and I follow Sâyana in supplying 'vex' But *sivah* may mean 'young horses' as well as 'youthful sons,' and the verb to be supplied may be 'carry,' as suggested by Grassmann. The whole hymn as Wilson observes, 'is very elliptical and obscure,' and much of it is at present unintelligible.

1 *The Dakshinā's broad chariot*: the Dakshinā itself, that is the honorarium or fee presented by the institutor of a sacrifice to the priests who perform the ceremony. The meaning of the first hemistich appears to be that all preparations have been made for the morning sacrifice, and especially that the fee for its performance—a most essential element—is ready, and that the Gods are coming to the rite. The word *dakshindāyā* is considered by Sâyana to be an epithet of *ushodevatāyā*, understood, that is, 'of the Goddess Ushas or Dawn' Wilson accordingly translates, 'the spacious chariot of the graceful (Dawn)'; Ludwig renders the word by 'friendly,' and Grassmann by 'wealth,' both scholars applying the epithet to Ushas or Dawn who is not mentioned in the text. I have followed M. Bergaigne who says: 'The interpretation of the word *dakshinā* in the sense of sacrificial salary, in the first verse of our hymn as also in the fifth, is, not only possible but the only possible one, for the reason that this word has no other sense in the Rig-Veda than that of "salary, recompense," given either by the earthly *maghavan*, that is to say by those who pay the priest for

- 2 She before all the living world hath wakened, the Lofty One
 who wins and gathers treasure.
 Revived and ever young on high she glances. Dawn hath
 come first unto our morning worship.
- 3 If, Dawn, thou Goddess nobly born, thou dealest fortune this
 day to all the race of mortals,
 May Savitar the God, Friend of the homestead, declare before
 the Sun that we are sinless.
- 4 Showing her wonted form each day that passeth, spreading
 the light she visiteth each dwelling.
 Eager for conquest, with bright sheen she cometh. Her por-
 tion is the best of goodly treasures.
- 5 Sister of Varuna, sister of Bhaga, first among all sing forth,
 Joyous Morning.
 Weak be the strength of him who worketh evil : may we sub-
 due him with our ear the guerdon.
- 6 Let our glad hymns and holy thoughts rise upward, for the
 flames brightly burning have ascended.
 The far-refulgent Mornings make apparent the lovely treasures
 which the darkness covered.
- 7 The one departeth and the other cometh ; unlike in hue day's
 halves march on successive.
 One hides the gloom of the surrounding Parents. Dawn on
 her shining chariot is resplendent.
- 8 The same in form to-day, the same to-morrow, they still keep
 Varuna's eternal statute.

performing the sacrifice, or by the heavenly *maghavan*, Indra, who in his turn pays for the sacrifice by favours of every kind to the man who causes it to be offered ' See *La Religion Védique*, Vol. III. pp. 283, ff., for M. Bergaigne's translation of, and polemical commentary on, this hymn. *The noble and active Goddess* : Ushas, Aurora, or Dawn. The word Goddess is not in the text. 3 *May Savitar* : the all-seeing deity Savitar who presides over, but is sometimes distinguished from, the Sun, is appealed to as the best judge of the suppliant's innocence. 5 *Our ear the guerdon* : may the liberal fee given for the performance of the sacrifice be to us as a war-chariot to enable us to overpower those who would injure us. 7 *Day's halves* : day and night. *The surrounding Parents* are the all-encompassing Heaven and Earth : the nightly darkness which envelopes them is hidden or dispelled by the day.

Blameless, in turn they traverse thirty regions, and dart across the spirit in a moment.

9 She who hath knowledge of the first day's nature is born refulgent white from out the darkness.

The Maiden breaketh not the law of Order, day by day coming to the place appointed.

10 In pride of beauty like a maid thou goest, O Goddess, to the God who longs to win thee,

And smiling, youthful, as thou shinest brightly, before him thou discoverest thy bosom.

11 Fair as a bride embellished by her mother thou showest forth thy form that all may see it.

Blessed art thou, O Dawn. Shine yet more widely. No other Dawns have reached what thou attainest.

12 Rich in kine, horses, and all goodly treasures, in constant operation with the sunbeams,

The Dawns depart and come again assuming their wonted forms that promise happy fortune.

13 Obedient to the rein of Law Eternal give us each thought that more and more shall bless us.

Shine thou on us to-day, Dawn, swift to listen. With us be riches and with chiefs who worship.

HYMN CXXIV.

Dawn.

THE Dawn refulgent when the fire is kindled, and the Sun rising, far diffuse their brightness.

Savitar, God, hath sent us forth to labour, each quadruped, each biped, to be active.

2 Not interrupting heavenly ordinances, although she minisheth human generations,

The last of endless morns that have departed, the first of those that come, Dawn brightly shineth.

8 *They traverse thirty regions* : I follow M. Bergaigne in understanding the thirty regions or spaces to be an indefinite expression for the whole universe. A more elaborate attempt at explanation will be found in Wilson's Translation in a Note from Bentley's *Hindu Astronomy*. They are the Dawns, and they may be said to pass across or through the spirit, to enlighten it. The second hemistich is very difficult and obscure, and can be translated only provisionally. 10
The God who longs to win thee : the Sun, the lover of Dawn. 13
Chiefs who worship : the wealthy institutors of sacrifices.

1 *The fire* : the sacrificial fire lighted for the morning rites. 2
She minisheth : by marking the lapse of man's allotted time. Cf. I. 92. 10, 11.

- 3 There in the eastern region she, Heaven's Daughter, arrayed
in garments all of light, appeareth.
Truly she followeth the path of Order, nor faileth, knowing
well, the heavenly quarters.
- 4 Near is she seen, as't were the Bright One's bosom : she show-
eth sweet things like a new song-singer.
She cometh like a fly awaking sleepers, of all returning dames
most true and constant.
- 5 There in the east half of the watery region the Mother of
the Cows hath shown her ensign.
Wider and wider still she spreadeth onward, and filleth full
the laps of both her Parents.
- 6 She, verily, exceeding vast to look on debarreth from her light
nor kin nor stranger.
Proud of her spotless form she, brightly shining, turneth not
from the high nor from the humble.
- 7 She seeketh men as she who hath no brother, mounting her
car, as't were to gather riches.
Dawn, like a loving matron for her husband, smiling and well
attired, unmasks her beauty.
- 8 The Sister quitteth, for the elder Sister, her place, and having
looked on her departeth.
She decks her beauty, shining forth with sunbeams, like wo-
men trooping to the festal meeting.
- 9 To all these Sisters who ere now have vanished a later one
each day in course succeedeth.
So, like the past, with days of happy fortune, may the new
Dawns shine forth on us with riches.
- 10 Rouse up, O Wealthy One, the liberal givers ; let niggard
traffickers sleep on unwakened ;
Shine richly Wealthy One, on those who worship, richly, glad
Dawn ! while wasting, on the singer.

4 *Like a fly* : *admasan ná* ; see Geldner, *Vedische Studien*, II. 179.
5 *The watery region* : the misty sky. *The Cows* : rays of light. *Both*
her Parents : Heaven and Earth. 7 *She seeketh men* : this is not
very clear. Perhaps the Sun, her lover or husband, is intended. 8
The elder Sister : Day, for whom Night makes room. 10 *While*
wasting : as in verse 2.

- 11 This young Maid from the east hath shone upon us ; she harnesseth her team of bright red oxen.
She will beam forth, the light will hasten hither, and Agni will be present in each dwelling.
- 12 As the birds fly forth from their resting-places, so men with store of food rise at thy dawning.
Yea, to the liberal mortal who remaineth at home, O Goddess Dawn, much good thou bringest.
- 13 Praised through my prayer be ye who should be lauded. Ye have increased our wealth, ye Dawns who love us.
Goddesses, may we win by your good favour wealth to be told by hundreds and by thousands.

HYMN CXXV.

Svanaya.

- COMING at early morn he gives his treasure ; the prudent one receives and entertains him.
Thereby increasing still his life and offspring, he comes with brave sons to abundant riches.
- 2 Rich shall he be in gold and kine and horses. Indra bestows on him great vital power.
Who stays thee, as thou comest, with his treasure, like game caught in the net, O early comer.
- 3 Longing, I came this morning to the pious, the son of sacrifice, with car wealth-laden.
Give him to drink juice of the stalk that gladdens : prosper with pleasant hymns the Lord of Heroes.
- 4 Health-bringing streams, as milch-cows, flow to profit him who hath worshipped, him who now will worship.
To him who freely gives and fills on all sides full streams of fatness flow and make him famous.
- 5 On the high ridge of heaven he stands exalted, yea, to the Gods he goes, the liberal giver.
The streams, the waters flow for him with fatness : to him this guerdon ever yields abundance.

12 *With store of food*: we should expect 'who seek their food,' and so Sâyana explains *pitubhñjah*. The wealthy may be meant who share their store with others and must work to replenish it.

This hymn is a dialogue between a wandering priest and a pious and liberal prince. For the explanatory legend, which is cited by Sâyana, see the note in Wilson's translation. 1 The priest (*Kakshivân*) speaks. *His treasure* : the wealth that will follow sacrifice. *The prudent one* : the prince. 2 The prince (*Svanaya*) speaks. 3 The priest speaks. *Him* : Indra.

- 6 For those who give rich meeds are all these splendours, for those who give rich meeds suns shine in heaven.

The givers of rich meeds are made immortal : the givers of rich fees prolong their lifetime.

- 7 Let not the liberal sink to sin and sorrow, never decay the pious chiefs who worship !

Let every man besides be their protection, and let affliction fall upon the niggard.

HYMN CXXVI.

Bhâvayavya.

WITH wisdom I present these lively praises of Bhâvya dweller on the bank of Sindhu ;

For he, unconquered King, disiring glory, hath furnished me a thousand sacrifices.

- 2 A hundred necklets from the King, beseeching, a hundred gift steeds I at once accepted ;

Of the lord's cows a thousand, I Kakshivân. His deathless glory hath he spread to heaven.

- 3 Horses of dusky colour stood besides me, ten chariots, Savanya's gift, with mares to draw them.

Kine numbering sixty thousand followed after. Kakshivân gained them when the days were closing.

- 4 Forty bay horses of the ten cars' master before a thousand lead the long procession.

Reeling in joy Kakshivân's sons and Pajra's have groomed the coursers decked with pearly trappings.

- 5 An earlier gift for you have I accepted, eight cows, good milkers, and three harnessed horses,

Pajras, who with your wains with your great kinsman, like troops of subjects, have been fain for glory.

1 *Bhâvya* : the prince Savanya of the preceding hymn is here again eulogized for his munificence under the name of his father Bhâva or Bhâvayavya, who lived on the bank of Sindhu or the Indus. 3

With mares to draw them : or, with damsels or female slaves. Cf. VI. 27. 8.

4. *Pajra* : the founder of the priestly family from which Kakshivân was descended. The sixth stanza of the hymn is ascribed to Savanya, and the seventh to his wife Romasâ. They have no apparent connexion with what precedes, and are in a different metre. They seem to be a fragment of a popular song. See Appendix.

HYMN CXXVII.

Agui.

AGNI I hold as herald, the munificent, the gracious, Son of Strength, who knoweth all that live, as holy Singer, knowing all.

Lord of fair rites, God with form erected turning to the Gods, He, when the flame hath sprung forth from the holy oil, the offered fatness, longeth for it with his glow.

2 We, sacrificing, call on thee best worshipper, the eldest of Angirases, Singer, with hymns, thee, brilliant One ! with singers' hymns ;

Thee, wandering round as't were the sky, who are the invoking priest of men,

Whom, Bull waiteth hair of flame, the people must observe, the people that he speed them on.

3 He with his shining glory blazing far and wide, he verily it is who slayeth demon foes, slayeth the demons like an axe :

At whose close touch things solid shake, and what is stable yields like trees.

Subduing all, he keeps his ground and flinches not, from the skilled archer flinches not.

4 To him, as one who knows, even things solid yield ; through fire-sticks heated hot he gives his gifts to aid. Men offer Agni gifts for aid.

He deeply piercing many a thing hews it like wood with fervent glow.

Even hard and solid food he crunches with his might, yea, hard and solid food with might.

This hymn, and the twelve that follow it, are attributed to the Rishi Paruchchepa. They are generally very obscure and frequently unintelligible. One of their peculiarities is ' to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line. Thus we have here *sānum-sahas* JATAVEDASAM, *vipram na* JATAVEDASAM ; this is little else than a kind of verbal alliterative jingle, but the Scholiast thinks it necessary to assign to the repeated word a distinct signification.'—Wilson. 2 *Eldest of Angirases* : see I. 1. 6.

3 *From the skilled archer flinches not* : not even a strong man armed with his bow can turn him from his course. 4 *Fire sticks* : the two pieces of wood which are still used to produce the sacrificial fire.

- 5 Here near we place the sacrificial food for him who shines forth fairer in the night than in the day, with life then stronger than by day.
His life gives sure and firm defence as that one giveth to a son.
The during fires enjoy things given and things not given, the during fires enjoy as food.
- 6 He, roaring very loudly like the Maruts' host, in fertile cultivated fields adorable, in desert spots adorable.
Accepts and eats our offered gifts, ensign of sacrifice by desert ;
So let all, joying, love his path when he is glad, as men pursue a path for bliss.
- 7 Even as they who sang forth hymns, addressed to heaven, the Bhrigus with their prayer and praise invited him, the Bhrigus rubbing, offering gifts.
For radiant Agni, Lord of all these treasures, is exceeding strong.
May he, the wise, accept the grateful coverings, the wise accept the coverings.
- 8 Thee we invoke, the Lord of all our settled homes, common to all, the household's guardian, to enjoy, bearer of true hymns, to enjoy.
Thee we invoke, the guest of men, by whose mouth, even as a sire's,
All these Immortals come to gain their food of life, oblations come to Gods as food.
- 9 Thou, Agni, most victorious with thy conquering strength, most Mighty One, art born for service of the Gods, like wealth for service of the Gods.
Most mighty is thine ecstacy, most splendid is thy mental power.
Therefore men wait upon thee, undecaying One, like vassals, undecaying One.
- 10 To him the mighty, conquering with victorious strength, to Agni walking with the dawn, who sendeth kine, be sung your laud, to Agni sung ;
As he who with oblation comes calls him aloud in every place.
Before the brands of fire he shouteth singer-like, the herald, kindler of the brands.

* 5 *Things given and things not given* : both sacrificial offerings and the grass brushwood of the jungle 7 *The Bhrigus* : descendants of Bhrigu, the earliest cherisher of Agni, or kindler of fire. *Rubbing* : agitating the fire-sticks. *The coverings* : according to Sâyana, the oblations of clarified butter, etc.

11 Agni, beheld by us in nearest neighbourhood, accordant with the Gods, bring us, with gracious love, great riches with thy gracious love.

Give us, O Mightiest, what is great, to see and to enjoy the earth.

As one of awful power, stir up heroic might for those who praise thee, Bounteous Lord!

HYMN CXXVIII.

Agni.

By Manu's law was born this Agni, Priest most skilled, born for the holy work of those who yearn therefor, yea, born for his own holy work.

All ear to him who seeks his love, and wealth to him who strives for fame,

Priest ne'er deceived, he sits in Idâ's holy place, girt round in Idâ's holy place.

2 We call that perfecter of worship by the path of sacrifice, with reverence rich in offerings, with worship rich in offerings.

Through presentation of our food he grows not old in this his form;

The God whom Mâtarişvan brought from far away, for Manu brought from far away.

3 In ordered course forthwith he traverses the earth, swift-swallowing, bellowing Steer, bearing the genial seed, bearing the seed and bellowing.

Observant with a hundred eyes the God is conqueror in the wood:

Agni, who hath his seat in broad plains here below, and in the high lands far away.

4 That Agni, wise High-Priest, in every house takes thought for sacrifice and holy service, yea, takes thought, with mental power, for sacrifice.

Disposer, he with mental power shows all things unto him who strives;

Whence he was born a guest enriched with holy oil, born as Ordainer and as Priest.

1 *Idâ's holy place* : the altar, Idâ or Idâ is personified Prayer and Worship. 2 *Mâtarişvan* : see I. 31, 3,

- 5 When through his power and in his strong prevailing flames
the Maruts' gladdening boons mingle with Agni's roar, boons
gladdening for the active One,
Then he accelerates the gift, and, by the greatness of his
wealth,
Shall rescue us from overwhelming misery, from curse and
overwhelming woe.
- 6 Vast, universal, good, he was made messenger; the speeder
with his right hand hath not loosed his hold, through love
of fame not loosed his hold.
He bears oblations to the Gods for whosoever supplicates.
Agni bestows a blessing on each pious man, and opens wide
the doors for him.
- 7 That Agni hath been set most kind in camp of men, in sacri-
fice like a Lord victorious, like a dear Lord in sacred
rites.
His are the oblations of mankind when offered up at Ilâ's
place.
He shall preserve us from Varuṇa's chastisement, yea, from
the great God's chastisement.
- 8 Agni the Priest they supplicate to grant them wealth: him
dear, most thoughtful, have they made their messenger,
him, offering-bearer have they made,
Beloved of all, who knoweth all, the Priest, the Holy One,
the Sage—
Him, Friend, for help, the Gods when they are fain for wealth,
him, Friend, with hymns, when fain for wealth.

HYMN CXXIX.

Indra.

- THE car which, Indra, thou, for service of the Gods, though it
be far away, O swift One, bringest near, which, Blameless
One, thou bringest near,
Place swiftly nigh us for our help: be it thy will that it be
strong.
Blameless and active, hear this speech of orderers, this speech
of us like orderers.
- 2 Hear, Indra, thou whom men in every fight must call to show
thy strength, for cry of battle with the men, with men of
war for victory.
He who with heroes wins the light, who with the singers gains
the prize,
Him the rich seek to gain even as a swift strong steed, even
as a courser fleet and strong.

- 3 Thou, Mighty, pourest forth the hide that holds the rain : thou keepest far away, Hero, the wicked man, thou shattest out the wicked man.

Indra, to thee I sing, to Dyaus, to Rudra glorious in himself, To Mitra, Varuna I sing a far-famed hymn, to the kind God a far-famed hymn.

- 4 We wish our Indra here that he may further you, the Friend, beloved of all, the very strong ally, in wars the very strong ally.

In all encounters strengthen thou our prayer to be a help to us.

No enemy—whom thou smitest down—subdueth thee, no enemy, whom thou smitest down.

- 5 Bow down the overweening pride of every foe with succour like to kindling-wood in fiercest flame, with mighty succour, Mighty One.

Guide us, thou Hero, as of old, so art thou counted blameless still.

Thou drivest, as a Priest, all sins of man away, as Priest, in person, seeking us.

- 6 This may I utter to the present Soma-drop, which, meet to be invoked, with power, awakes the prayer, awakes the demon-slaying prayer.

May he himself with darts of death drive far from us the scorner's hate.

Far let him flee away who speaketh wickedness, and vanish like a mote of dust.

- 7 By thoughtful invocation this may we obtain, obtain great wealth, O Wealthy One, with hero sons, wealth that is sweet with hero sons.

Him who is wroth we pacify with sacred food and eulogies, Indra the Holy with our calls inspired and true, the Holy One with calls inspired.

- 8 On, for your good and ours, come Indra with the aid of his own lordliness, to drive the wicked hence, to rend the evil-hearted ones !

The weapon which devouring fiends cast at us shall destroy themselves.

Struck down, it shall not reach the mark : hurled forth, the fire-brand shall not strike.

- 9 With riches in abundance, Indra, come to us, come by an unobstructed path, come by a path from demons free.

Be with us when we stray afar, be with us when our home is
night.

Protect us with thy help both near and far away : protect us
ever with thy help.

- 10 Thou art our own, O Indra, with victorious wealth : let might
accompany thee, the Strong, to give us aid, like Mura, to
give mighty aid.

O strongest saviour, helper thou, Immortal ! of each warrior's
car.

Hurt thou another and not us, O Thunder-armed, one who
would hurt, O Thunder-armed !

- 11 Save us from injury, thou who art well extolled : ever the
warder-off art thou of wicked ones, even as a God, of
wicked ones ;

Thou slayer of the evil fiend, saviour of singer such as I
God Lord, the Father made thee slayer of the fiends, made
the, good Lord, to slay the fiends.

HYMN CXXX.

Indra.

COME to us, Indra, from afar, conducting us even as a lord of
heroes to the gatherings, home, like a King, his heroes'
lord.

We come with gifts of pleasant food, with juice poured forth,
invoking thee.

As sons invite a sire, that thou mayst get the strength, thee,
bounteousest, to get thee strength.

- 2 O Indra, drink the Soma juice pressed out with stones, poured
from the reservoir, as an ox drinks the spring, a very
thirsty bull the spring.

For the sweet draught that gladdens thee, for mightiest fresh-
ening of thy strength,

Let thy Bay Horses bring thee hither as the Sun, as every day
day they bring the Sun.

- 3 He found the treasure brought from heaven that lay concealed,
close-hidden, like the nestling of a bird, in rock, enclosed in
never-ending rock.

Best Angiras, bolt-armed, he strove to win, as 't were, the
stall of kine ;

So Indra hath disclosed the food concealed, disclosed the doors,
the food that lay concealed.

11 *The Father* : Janitâ, the Latin genitor ; the Supreme God, the
Maker and Father of the Universe.

- 4 Grasping his thunderbolt with both hands, Indra made its edge most keen, for hurling, like a carving-knife for Abi's slaughter made it keen.
 Endued with majesty and strength, O Indra, and with lordly might.
 Thou crashest down the trees, as when a craftsman fells, crashest them down as with an axe
- 5 Thou, Indra, without effort hast let loose the floods to run their free course down, like chariots, to the sea, like chariots showing forth their strength.
 They, reaching hence away, have joined their strength for one eternal end,
 Even as the cows who poured forth every thing for man, yea, poured forth all things for mankind.
- 6 Eager for riches, men have formed for thee this song, like as a skilful craftsman fashioneth a car, so have they wrought thee to their bliss ;
 Adorning thee, O Singer, like a generous steed for deeds of might,
 Yea, like a steed to show his strength and win the prize, that he may bear each prize away.
- 7 For Pûru thou hast shattered, Indra ! ninety forts, for Divodâsa, they boon servant with thy bolt, O Dancer, for thy worshipper.
 For Atithigva he, the Strong, brought Sambara from the mountain down,
 Distributing the mighty treasures with his strength, parting all treasures with his strength.
- 8 Indra in battles help his Aryan worshipper, he who hath hundred helps at hand in every fray, in frays that win the light of heaven.
 Plaguing the lawless he gave up to Manu's seed the dusky skin ;
 Blazing, 't were, he burns each covetous man away, he burns the tyrannous away.

3 *He found the treasure* : the Soma. *The food concealed* : according to Sâyana, in the first place the rain enclosed in the clouds, and in the second place the seeds shut up in the earth which await the rain to make them germinate.

5 *For man* : or for Manu, the great progenitor of the human race.

7 *Pûru* : the name of a prince protected by Indra. *Divodâsa* : called also *Atithigva*. See I. 92, 191. *Sambara* : a demon of the air ; or perhaps in this place some human adversary of Atithigva.

Dancer : thou who dancest in battle ; dancer of the war-dance.

- 9 Waxed strong in night at dawn he tore the Sun's wheel off.
 Bright red, he steals away their speech, the Lord of Power,
 their speech he steals away from them,
 As thou with eager speed. O Sage, hast come from far away
 to help,
 As winning for thine own all happiness of men, winning all
 happiness each day.
- 10 Lauded with our new hymns, O vigorous in deed, save us with
 strengthening help, thou Shatterer of the Forts !
 Thou, Indra, praised by Divodāsa's clansmen, as heaven grows
 great with days, shalt wax in glory.

HYMN CXXXI.

Indra.

- To Indra Dyans the Asura hath bowed him down, to Indra
 mighty Earth with wide-extending tracts, to win the light,
 with wide spread tracts.
- All Gods of one accord have set Indra in front preminent.
 For Indra all libations must be set apart, all man's libations
 set apart.
- 2 In all libations men with hero spirit urge the Universal One,
 each seeking several light, each fain to win the light apart,
 Thee, furthering like a ship, will we set to the chariot-pole of
 strength,
 As men who win with sacrifices Indra's thought, men who win
 • Indra with their lands.
- 3 Couples desirous of thine aid are storming thee, pouring their
 presents forth to win a stall of kine, pouring gifts, Indra,
 seeking thee.
 When two men seeking spoil or heaven thou bringest face to
 face in war,
 Thou showest, Indra, then the bolt thy constant friend, the
 Bull that ever waits on thee.

9 *He tore the Sun's wheel off*: according to Sāyana, Brahmā had
 promised the Asuras or fiends that Indra's thunderbolt should never
 destroy them. Indra, accordingly, cast at them the wheel of the Sun's
 chariot and slew them therewith. *He steals their speech*: Sāyana
 thinks that the meaning is that Indra deprived his enemies of life.
O Sage: O Indra. 10 *By Divodāsa's clansmen*: by me, Paru-
 chkhapa, a member of the house or family of Divodāsa.

3 *Couples*: sacrificers and their wives who are associated with
 them in offering oblations. *The Bull*: the fiercely rushing
 thunderbolt.

- 4 This thine heroic power men of old time have known, where-
with thou breakest down, Indra, autumnal forts, breakest
then down with conquering might.
Thou hast chastised, O Indra, Lord of Strength, the man who
worships not,
And made thine own this great earth and these water-floods,
with joyous heart these water-floods.
- 5 And they have bruited far this hero-might when thou, O Strong
One, in thy joy helpest thy suppliants, who sought to win
thee for their Friend.
Their battle-cry thou madest sound victorious in the shocks of
war.
One stream after another have they gained from thee, eager
for glory have they gained.
- 6 Also this morn may he be well-inclined to us, mark at our call
our offerings and our song of praise, our call that w^e may
win the light.
As thou, O Indra Thunder-armed, wilt, as the Strong One, slay
the foe,
Listen thou to the prayer of me a later sage, hear thou a
later sage's prayer.
- 7 O Indra, waxen strong and well-inclined to us, thou very mighty
slay the man that is our foe, slay the man, Hero! with thy
bolt.
Slay thou the man who injures us : hear thou, as readiest to-
hear.
Far be malignity, like mischief on the march, afar be all
malignity.

HYMN CXXXII.

Indra.

HELPE^d, Indra Maghavan, by thee in war of old, may we sub-
due in fight the men who strive with us, conquer the men
who war with us.

4 *Autumnal forts* : strongholds on high ground, occupied as places
of refuge during the heavy rains, or 'the brilliant battlemented cloud-
castles, which are so often visible in the Indian sky at this period of
the year.'—Muir, O. S. Texts, II. 372. *Men of old time* : I have
followed Sâyana here. But *pûrāvah* probably means the Pûrus, one of
the five great Âryan tribes or clans.

1 *This day* : the hymn is addressed to Indra just before an expected
battle. *May we divide the spoil* : divide it in anticipation ; secure it by
our sacrifice.

This day that now is close at hand bless him who pours the Soma juice

In this our sacrifice may we divide the spoil, showing our strength, the spoil of war.

- 2 In war which wins the light, at the free giver's call, at due oblation of the early-rising one, oblation of the active one, Indra slew, even as we know—whom each bowed head must reverence.

May all thy bounteous gifts be gathered up for us, yea, the good gifts of thee the Good.

- 3 This food glows for thee as of old at sacrifice, wherein they made thee chooser of the place, for thou choosest the place of sacrifice.

Speak thou and make it known to us: they see within with beams of light.

Indra, indeed, is found a seeker after spoil, spoil-seeker for his own allies.

- 4 So now must thy great deed be lauded as of old, when for the Angirases thou openedst the stall, openedst, giving aid, the stall.

In the same manner for us here fight thou and be victorious. To him who pours the juice give up the lawless man, the lawless who is wroth with us.

- 5 When with wise plan the Hero leads the people forth, they conquer in the ordered battle, seeking fame, press, eager, onward seeking fame.

To him in time of need they sing for life with offspring and with strength

Their hymns with Indra find a welcome place of rest: the hymns go forward to the Gods.

- 6 Indra and Parvata, our champions in the fight, drive ye away each man who fain would war with us, drive him from us with the bolt.

2. *The early-rising and active one* is the offered of the sacrifice.

- 3 *They made the chooser of the place*: the meaning appears to be that Indra is present at such sacrifices only as he chooses to favour. *Speak thou and make it known*: Wilson, following Sâyana, paraphrases: 'do thou declare that (rite), that men may thence behold the intermediate (firmament bright) with the rays (of the sun)' I find the passage unintelligible,

4 The man who pours the juice is the worshipper of Indra, and the lawless man is the none Aryan inhabitant of the country, the natural enemy of the new settlers.

6 Parvata the presiding Genius of mountains and clouds, frequently associated with Indra, or, according to Sâyana, another form of that God. Cf. I, 122. 3.

Welcome to him concealed afar shall be the lair that he hath found.

So may the Render rend our foes on every side, rend them, O Hero, everywhere.

HYMN CXXXIII.

Indra.

WITH sacrifice I purge both earth and heaven : I burn up great she-fiends who serve not Indra,
Where throttled by thy hand the foes were slaughtered, and in the pit of death lay pierced and mangled.

2 O thou who castest forth the stone, crushing the sorceresses' heads,

Break them with thy wide-spreading foot, with thy wide-spreading mighty foot.

3 Do thou, O Maghavan, beat off these sorceresses' daring strength.

Cast them within the narrow pit, within the deep and narrow pit.

4 Of whom thou hast ere now destroyed thrice-fifty with thy fierce attacks.

That deed they count a glorious deed, though small to thee, a glorious deed.

5 O Indra, crush and bray to bits the fearful fiery-weaponed fiend :

Strike every demon to the ground.

6 Tear down the mighty ones. O Indra, hear thou us. For heaven hath glowed like earth in fear, O Thunder-armed, as dreading fierce heat, Thunder-armed !

Most Mighty mid the Mighty Ones thou speedest with strong bolts of death,

Not slaying men, unconquered Hero ! with the brave, O Hero, with the thrice-seven brave.

7 The pourer of libations gains the home of wealth, pouring his gift conciliates hostilities of Gods.

Pouring, he strives, unchecked and strong, to win him riches thousandfold.

Indra gives lasting wealth to him who pours forth gifts, yea, wealth he gives that long shall last.

This hymn is a prayer for the destruction of witches, goblins, and evil spirits of various sorts. 2 *Who castest forth the stone* : hur-

lest the thunderbolt. 6 *Not slaying men* : that is destroying evil spirits only. *The thrice-seven brave* : the Maruts, Indra's allies. These were forty-nine in number, and thrice-seven is used indefinitely for a larger multiple of seven.

HYMN CXXXIV.

Vāyu.

Vāyu, let fleet-foot coursers bring thee speedily to this our feast, to drink first of the juice we pour, to the first draught of Some juice.

May our glad hymn, discerning well, uplifted, gratify thy mind.

Come with thy team-drawn car, O Vāyu, gladden thee, effectual, the sacrificer's gift.

2 May the joy-giving drops, O Vāyu, gladden thee, effectual, well prepared, directed to the heavens, strong, blent with milk and seeking heaven ;

That aids, effectual to fulfil, may wait upon our skilful power. Associate teams come hitherward to grant our prayers : they shall address the hymns we sing.

3 Two red steeds Vāyu yokes, Vāyu two purple steeds, swift-footed, to the chariot, to the pole to draw, most able, at the pole, to draw.

Wake up intelligence, as when a lover wakes his sleeping love. Illumine heaven and earth. make thou the Dawns to shine, for glory make the Dawns to shine.

4 For thee the radiant Dawns in the far-distant sky broaden their lovely garments forth in wondrous beams, bright-coloured in their new-born beams.

For thee the nectar-yielding Cow pours all rich treasures forth as milk.

The Marut host hast thou engendered from the womb, the Maruts from the womb of heaven.

5 For thee the pure bright quickly-flowing Soma-drops, strong in their heightening power, hasten to mix themselves, haste to the water to be mixed.

To thee the weary coward prays for luck that he may speed away.

Thou by thy law protectest us from every world, yea, from the world of highest Gods.

6 Thou, Vāyu, who hast none before thee, first of all hast right to drink these offerings of Soma juice, hast right to drink the juice-out-poured,

1 Vāyu : the God of wind. 4 Nectar-yielding cow : Sabardughā ; yielding amrit, ambrosia, nectar, or food for the Gods.

Yea, poured by all invoking tribes who free themselves from taint of sin.

For thee all cows are milked to yield the Soma-milk, to yield the butter and the milk.

HYMN CXXXV.

Vāyu, Indra-Vāyu.

STREWⁿ is the sacred grass ; come, Vāyu to our feast, with team of thousands, come, Lord of the harnessed team, with hundreds, Lord of harnessed steeds !

The drops divine are lifted up for thee, the God, to drink them first.

The juices rich in sweets have raised them for thy joy, have raised themselves to give thee strength.

- 2 Purified by the stones the Soma flows for thee, clothed with its lovely splendours, to the reservoir, flows clad in its refulgent light.

For thee the Soma is poured forth, thy portioned share mid Gods and men.

Drive thou thy horses, Vāyu, come to us with love, come well-inclined and loving us.

- 3 Come thou with hundreds, come with thousands in thy team to this our solemn rite, to taste the sacred food, Vāyu, to taste the offerings.

This is thy seasonable share, that comes corradiant with the Sun.

Brought by attendant priests pure juice is offered up, Vāyu, pure juice is offered up.

- 4 The chariot with its team of horses bring you both, to guard us and to taste the well-appointed food, Vāyu, to taste the offerings !

Drink of the pleasant-flavoured juice : the first draught is assigned to you.

- O Vāyu, with your splendid bounty come ye both, Indra, with bounty come ye both.

- 5 May our songs bring you hither to our solemn rites : these drops of mighty vigour have they beautified, like a swift steed of mighty strength.

Drink of them well-inclined to us, come hitherward to be our help.

Drink, Indra-Vāyu, of these juices pressed with stones, Strength givers ! till they gladden you.

6 *The Soma-milk* : the libation consisting of Soma juice mixed with milk.

- 6 These Soma juices pressed for you in waters here, borne by attendant priests, are offered up to you : bright, Vāyu, are they offered up.
 Swift through the strainer have they flowed, and here are shed for both of you.
 Soma-drops, fain for you, over the wether's fleece, Somas over the wether's fleece.
- 7 O Vāyu, pass thou over all the slumbers, and where the press-stone rings enter ye both that house, yea, Indra, go ye both within.
 The joyous Maiden is beheld, the butter flows. With richly-laden team come to our solemn rite, yea, Indra, come ye to the rite.
- 8 Ride hither to the offering of the pleasant juice, the holy Fig-tree which victorious priest surround : victorious be they still for us.
 At once the cows yield milk, the barley-meal is dressed. For thee.
 O Vāyu, never shall the cows grow thin, never for thee shall they be dry.
- 9 Thiss Bulls of thine, O Vāyu with the arm of strength, who swiftly fly within the current of thy stream, the Bulls increasing in their might.
 Horseless, yet even through the waste swift-moving, whom no shout can stay,
 Hard to be checked are they, like sunbeams, in their course, hard to be checked are by both the hands.

HYMN CXXXVI.

Mitra-Varuna

BRING adoration ample and most excellent, hymn, offerings to the watchful Twain, the bountiful, your sweetest to the bounteous Ones.

Sovran, adored with streams of oil and praised at every sacrifice.

Their high imperial might may nowhere be assailed, ne'er may their Godhead be assailed.

6 *The wethers's fleec* : the filter^c or strainer made of wool, used in purifying the Soma juice. See I. 2. 1. 7 *Where the press-stone rings* : where m'n are pressing out the Soma juice. *The joyous Maiden* : probably Ushas or Dawn, 8 *The holy Fig-trees* : the vessel for holding the Soma juice, made of the wood of the *Aswattha* or *Ficus Religiosa* ; or, as Sâyana explains it here, the Soma itself. *The barley-meal* : forming a part of the offering. 9 *Bulls* : blasts of wind.

- 2 For the broad Sun was seen a path more widely laid, the path of holy law hath been maintained with rays, the eye with Bhaga's rays of light.
Firm-set in heaven is Mitra's home, and Aryaman's and Varuna's.
Thence they give forth great vital strength which merits praise, high power of life that men shall praise.
- 3 With Aditi the luminous, the celestial, upholder of the people, come ye day by day, ye who watch sleepless, day by day, Resplendent might have ye obtained, Adityas, Lords of liberal gifts.
Movers of men, mid both, are Mitra, Varuna, mover of men is Aryaman.
- 4 This Soma be most sweet to Mitra. Varuna : he, in the drinking-feasts, shall have a share thereof, sharing, a God, among the Gods.
May all the Gods of one accord accept it joyfully to-day.
Therefore do ye, O Kings, accomplish what we ask, ye Righteous Ones, whate'er we ask.
- 5 Whoso with worship serves Mitra and Varuna, him guard ye carefully, uninjured, from distress, guard from distress the liberal man.
Aryaman guards him well who acts uprightly following his law, Who beautifies their service with his lauds, who makes it beautiful with songs of praise.
- 6 Worship will I profess to lofty Dyaus, to Heaven and Earth, to Mitra and to bounteous Varuna, the Bounteous, the Compassionate.
Praise Indra, praise thou Agni, praise Bhaga and heavenly Aryaman.
Long may we live and have attendant progeny, have progeny with Soma's help.

2. *Bhaga's rays of light* : 'the ancient god, Bhaga,' says Mr. Wallis, 'has become in the Rîgveda little more than a source from which descriptions of the functions of other gods are obtained, or a standard of comparison by which their greatness is enhanced. His name has survived in the Slavonic languages as a general name for god, a sense which it also has in the Avesta. To judge from the Rîgveda, Bhaga would seem to be a survival from an ancient Sun-worship.' *The Cosmology of the Rîgveda*, p. 11. It is difficult to explain every expression in the verse ; but the general meaning appears to be that the heaven has been lighted by the Sun, and that there is the home of the Gods who thence show forth the powers which men should glorify. 3 *Aditi and Adityas* : see I. 14. 3. 4 *He* : Soma himself, meaning perhaps the Moon.

- 7 With the Gods' help, with Indra still beside us, may we be held self-splendid with the Maruts.

May Agni, Mitra, Varuṇa give us shelter : this may we gain, we and our wealthy princes.

HYMN CXXXVII.

Mitra-Varuṇa.

With stones have we pressed out : O come ; these gladdening drops are blent with milk, these Soma-drops which gladden you.

Come to us, Kings who reach to heaven, approach us, coming hitherward.

These milky drops are yours, Mitra and Varuṇa, bright Soma juices blent with milk.

- 2 Here are the droppings ; come ye nigh ; the Soma droppings blent with curd, juices expressed and blent with curd.

Now for the wakening of your Dawn together with the Sun-God's rays,

Juice waits for Mitra and for Varuṇa to drink, fair juice for drink, for sacrifice.

- 3 As'twere a radiant-coloured cow, they milk with stones the stalk for you, with stones they milk the Soma plant.

May ye come nigh us, may ye turn hither to drink the Soma juice.

The men pressed out this juice, Mitra and Varuṇa, pressed out this Soma for your drink.

HYMN CXXXVIII.

Pūshan.

Strong Pūshan's majesty is lauded evermore, the glory of his lordly might is never faint, his song of praise is never faint.

Seeking felicity I laud him nigh to help, the source of bliss,

Who, Vigorous One, hath drawn to him the hearts of all, drawn them, Vigorous One, the God.

- 2 Thee, then, O Pūshan, like a swift one on his way, I urge with lauds that thou mayst make the foemen flee, drive, camel-like, our foes afar.

As I, a man, call thee, a God, giver of bliss, to be my Friend, So make our loudly-chanted praises glorious, in battles make them glorious.

1 *Pūshan* : see I. 14. 3, and 42. 1. 2 *Camel-like* : Sāyana explains : 'as a camel carries away his load, so carry away our enemies from the battle.' The meaning is obscure.

- 3 Thou, Pûshan, in whose friendship they who sing forth praise enjoy advantage, even in wisdom, through thy grace, in wisdom even, they are advanced.

So, after this most recent course, we come to thee with prayers for wealth.

Not stirred to anger, O Wide-Ruler, come to us, come thou to us in every fight.

- 4 Not stirred to anger, come, Free-giver, nigh to us, to take this gift of ours, thou who hast goats for steeds, Goat-borne! their gift who long for fame.

So, Wonder-worker! may we turn thee hither with effectual lauds.

I slight thee not, O Pûshan, thou Resplendent One : thy friendship may not be despised.

HYMN CXXXIX.

Viswedevas.

HEARD be our prayer! In thought I honour Agni first : now straightway we elect this heavenly company, Indra and Vâyu we elect.

For when our latest thought is raised on Vivasyân centred well.

Then may our holy songs go forward on their way, our songs as't were unto the Gods.

- 2 As there ye, Mitra, Varûna, above the true have taken to yourselves the untrue with your mind, with wisdom's mental energy,

So in the seats wherein ye dwell have we beheld the Golden One,

Not with our thoughts or spirit, but with these our eyes, yea, with the eyes that Soma gives.

4 *Thou who hast goats for steeds* : Pûshan's chariot, like Thôrr's in the Edda, is said to be drawn by a team of goats.

1 *Vivasedn* : the radiant celestial Agni. 2 This verse is exceedingly difficult. Ludwig's explanation, if I have understood him rightly, is to the following effect : The Golden One, which is in the home of Mitra and Varûna, is the Sun which is only the image or copy of the transcendental reality, the golden shell that covers the face of the *Satyam* or verity. This apparent Sun Mitra and Varûna have taken to themselves in addition to their real essence. As this real essence is perceived not with the eyes of the body but by the eyes of the spirit strengthened by the elevating Soma-draught, so on the other hand the apparent Sun is not an object of spiritual perception.

- 3 Asvins, the pious call you with their hymns of praise, sounding their loud song forth to you, these living men, to their oblations, living men.
All glories and all nourishment, Lords of all wealth! depend on you.
The fellics of your golden chariot scatter drops, Mighty Ones! of your golden car.
- 4 Well is it known, O Mighty Ones: ye open heaven; for you the chariot steeds are yoked for morning rites, unswerving steeds for morning rites.
We set you on the chariot seat, ye Mighty, on the golden car.
Ye seek mid-air as by a path that leads aright, as by a path that leads direct.
- 5 Rich in strength, through your great power vouchsafe us blessing day and night.
The offerings which we bring to you shall never fail, gifts brought by us shall never fail.
- 6 These Soma drops, strong Indra! drink for heroes, poured, pressed out by pressing-stones, are welling forth for thee, for thee the drops are welling forth.
They shall make glad thy heart to give, to give wealth great and wonderful.
Thou who acceptest praise come glorified by hymns, come thou to us benevolent.
- 7 Quickly, O Agni, hear us: magnified by us thou shalt speak for us to the Gods adorable, yea, to the Kings adorable:
When, O ye Deities, ye gave that Milch-cow to the Angirases, They milked her: Aryaman joined with them, did the work: he knoweth her as well as I.
- 8 Ne'er may these manly deeds of yours for us grow old, never may your bright glories fall into decay, never before our time decay.
What deed of yours, new every age, wonderful, surpassing man, rings forth,
Whatever, Maruts! may be difficult to gain, grant us, whate'er is hard to gain.

Consequently the poet says: 'With our bodily eyes we have seen the Sun, but enlightened by the Soma juice we have recognized it as being only an image of you.' *The untrue is the Sun; the true is the transcendental essence of the God.* 7 *That Milch-cow*: according to Sayana, the Cow of Plenty. M. Bergaigne (*La Religion Vedique*, I 135, 310) thinks that prayer is meant, 'the ancient prayer of the Fathers.' The meaning of the latter part of the verse is uncertain.

9 Dadhyach of old, Angiras, Priyamedha, these, and Karva, Atri, Manu knew my birth, yea, these of ancient days and Manu knew.

Their long line stretcheth to the Gods, our birth-connexions are with them.

To these, for their high station, I bow down with song, to Indra, Agni, bow with song.

10 Let the Invoker bless : let offerers bring choice gifts ; Bṛhaspati the Friend doth sacrifice with Steers, Steers that have many an excellence.

Now with our ears we catch the sound of the press-stone that rings afar.

The very Strong hath gained the waters by himself, the Strong gained many a resting-place.

11 O ye Eleven Gods whose home is heaven, O ye Eleven who make earth your dwelling,

Ye who with might, Eleven, live in waters, accept this sacrifice, O Gods, with pleasure

HYMN CXI.

Agni.

To splendid Agni seated by the altar, loving well his home, I bring the food as 'twere his place of birth.

I clothe the Bright One with my hymn as with a robe, him with the car of light, bright-hued, dispelling gloom.

9 *Dadhyach of old* : all these ancient sages have been mentioned in former hymns. As predecessors of Paruchchhepa, the Rishi of this hymn, they are said to have known his ancestry.

10 *Let the Invoker bless* : let the Hotar, or invoking priest utter the *Yajya*, words of consecration used at sacrifice.

Bṛhaspati : see 1. 14 3.

With Steers : according to Sâyana, a metaphorical expression for strong and copious libations of Soma juice.

The very Strong : the Soma. The resting-places are the different receptacles into which the juice flows.

11 *O ye Eleven Gods* : on this Sâyana remarks : 'Although, according to the text, 'There are only three gods', (Nirukta, vii. 5), the deities who represent the earth, etc., are but three, still through their greatness, i. e. their respective varied manifestations, they amount to thirty-three, according to the saying, 'other manifestations of Him exist in different places.—J. Muir, *O. S. Texts*, v. 10.

This and the twenty-four following hymns are ascribed to the Rishi Dirghatamas, the son of Uchathya.

1 *The food as 'twere his place of birth* : the oblation of clarified butter which makes the fire spring up into fresh life.

- 2 Child of a double birth he grasps at triple food ; in the year's course what he hath swallowed grows anew.
He, by another's mouth and tongue a noble Bull, with other, as an elephant, consumes the trees.
- 3 The pair who dwell together, moving in the dark, bestir themselves : both parents hasten to the babe,
Impetuous-tongued, destroying, springing swiftly forth, one to be watched and cherished, strengthener of his sire.
- 4 For man, thou Friend of men, these steeds of thine are yoked, impatient, lightly running, ploughing blackened lines,
Discordant-minded, fleet, gliding with easy speed, urged onward by the wind and rapid in their course.
- 5 Dispelling on their way the horror of black gloom, making a glorious show these flames of his fly forth,
When o'er the spacious tract he spreads himself abroad, and rushes panting on with thunder and with roar.
- 6 Amid brown plants he stoops as if adorning them, and rushes bellowing like a bull upon his wives.
Proving his might, he decks the glory of his form, and shakes his horns like one terrific, hard to stay.
- 7 Now covered, now displayed, he grasps as one who knows, having his resting-place in those who know him well.
A second time they wax and gather Godlike power, and blending both together change their Parents' form.
- 8 The maidens with long tresses hold him in embrace ; dead, they rise up again to meet the Living One.
Releasing them from age with a loud roar he comes, filling them with new spirit, living, unsubdued.

2 *Child of a double birth* : born first from the fire-sticks and then anew by consecration. *Triple food* : clarified butter, fried cakes, Soma juice. *By another's mouth* : according to Sāyana, 'he receives the oblation by means of the ladle of the ministering priest, and in another form that is the fire that burns forests, he consumes the trees.'

3 *The pair who dwell together* : the two fire-sticks from which Agni is produced by friction. *His sire* : said to be the institutor of the sacrifices. 4 In this and the four following stanzas Agni is described not in this sacrificial form but as the fire that destroys the Jungle and prepares the way for new settlements.

6 *As adorning them* : with the glory of his flame. 7 *As one who knows* : because, coming from heaven with the waters, he makes the plants grow, and is said to live within them. *Change their Parents' form* : perhaps, as Ludwig suggests, the plants alter the appearance of the earth, and Agni or fire that of the sky.

8 *The maidens with long tresses* : the curling flames.

- 9 Licking the mantle of the Mother, far and wide he wanders
over fields with beasts that flee apace.
Strengthening all that walk, licking up all around, a blackened
path, forsooth, he leaves, where'er he goes.
- 10 O Agni, shine resplendent with our wealthy chiefs, like a
loud snorting bull, accustomed to the house.
Thou casting off thine infant wrappings blazest forth as
though thou hadst put on a coat of mail for war.
- 11 May this our perfect prayer be dearer unto thee than an
imperfect prayer although it please thee well.
With the pure brilliancy that radiates from thy form, mayest
thou grant to us abundant store of wealth.
- 12 Grant to our chariot, to our house, O Agni, a boat with mov-
ing feet and constant oarage.
One that may further well our wealthy princes and all the
folk, and be our certain refuge.
- 13 Welcome our land with thine approval, Agni. May earth and
heaven and freely-flowing rivers
Yield us long life and food and corn and cattle, and may the
red Dawns choose for us their choicest.

HYMN CXLI.

*Agni.

- YEA, verily, the fair effulgence of the God for glory was
established, since he sprang from strength.
When he inclines thereto successful is the hymn: the songs
of sacrifice have brought him as they flow.
- 2 Wonderful, rich in nourishment, he dwells in food; next, in
the seven auspicious Mothers is his home.
Thirdly, that they might drain the treasures of the Bull, the
maidens brought forth him for whom the ten provide.

9 *The Mother*: the earth, whose vesture of grass and shrubs he
licks and consumes. *Strengthening all that walk*: giving them
strength and speed to fly before him. 10 *Thine infant wrappings*:
the waters that enveloped the 'Child of the floods.' 11 *This our
perfect prayer*: see Vedic Hymns, I. 225. 12 *A boat*: according
to Sâyana, the sacrifice, with priests for oars, and Gods, prayers and
offerings, for feet.

1 *From strength*: from violent agitation of the fire-stick. 2 *He
dwells in food*: he is the cause of the production of men's food, as
sender of rain and as sacrificial fire. *The seven auspicious Mothers*:
according to Sâyana, the rains which fertilize the seven *lokas* or worlds.
The Bull: Agni. *The maidens*, and *the ten*, are the fingers which pro-
duce the fire by attrition and tend it afterwards.

- 3 What time from out the deep, from the Steer's wonderful form, the Chiefs who had the power produced him with their strength;
When Matarisvan rubbed forth him who lay concealed, for mixture of the sweet drink, in the days of old.
- 4 When from the Highest Father he is brought to us, and the plants he rises hungry, wondrously.
As both together join to expedite his birth, most youthful he is born resplendent in his light.
- 5 Then also entered he the Mothers, and in them pure and uninjured he increased in magnitude.
As to the first he rose, the vigorous from of old, so now he runs among the younger lowest ones.
- 6 Therefore they choose him Herald at the morning rites, 'pressing to him as unto Bhaga, pouring gifts.
When much-praised, by the power and will of Gods, he goes at all times to his mortal worshipper to drink.
- 7 What time the holy One, wind-urged, hath risen up, serpent-like winding through the dry grass unrestrained,
Dust lies upon the way of him who burneth all, black-winged and pure of birth who follows sundry paths.
- 8 Like a swift chariot made by men who know their art, he with his red limbs lifts himself aloft to heaven
Thy worshippers become by burning black of hue: their strength flies as before a hero's violence
- 9 By thee, O Agni, Varuṇa who guards the Law, Mitra and Aryaman, the Bounteous, are made strong;
For, as the felly holds the spokes, thou with thy might pervading hast been born encompassing them round.
- 10 Agni to him who toils and pours libations, thou, most Youthful! sendest wealth and all the host of Gods.
Thee, therefore, even as Bhaga, will we set anew, young Child of strength, most wealthy! in our battle-song.

3 Agni appears here to have been partly produced by the Chiefs, the Sûris or Gods, from the depth of the atmosphere, from Parjanya the rainy cloud symbolically represented as a bull, and partly generated by Matarisvan (see I. 31. 3) by attrition, and brought by him to the earth to receive libations of Soma juice 4 *The Highest Father*: Dyauṣ. *Both together*: Heaven and Earth. 5 *The Mothers*: the waters. *The younger lowest ones*: the plants in which also he dwells. 6 *Herald*: or, Hotar. *Bhaga*: see I. 136. 2.

- 11 Vouchsafe us riches turned to worthy ends, good luck abiding
in the house, and strong capacity,
Wealth that directs both worlds as they were guiding reins,
and, very Wise, the Gods' assent in sacrifice.
- 12 May he, the Priest resplendent, joyful, hear us, he with the
radiant car and rapid horses.
May Agni, ever wise, with best directions to bliss and highest
happiness conduct us.
- 13 With hymns of might hath Agni now been lauded, advanced
to height of universal kingship
Now may these wealthy chiefs and we together spread forth
as spreads the Sun above the rain-clouds.

HYMN CXLII.

Apris.

- KINDLED, bring, Agni, Gods to-day for him who lifts the
ladle up.
Spin out the ancient thread for him who sheds, with gifts,
the Soma juice.
- 2 Thou dealest forth, Tanûnapât, sweet sacrifice enriched
with oil,
Brought by a singer such as I who offers gifts and toils for thee.
- 3 He wondrous, sanctifying, bright, sprinkles the sacrifice with
mead,
Thrice, Narâsansa from the heavens, a God mid Gods adorable.
- 4 Agni, besought, bring hitherward Indra the Friend, the
Wonderful,
For this my hymn of praise, O sweet of tongue, is chanted
forth to thee.
- 5 The ladle-holders strew trimmed grass at this well-ordered
sacrifice;
A home for Indra is adorned, wide, fittest to receive the Gods.
- 6 Thrown open be the Doors Divine, unfailing, that assist
the rite,
High, purifying, much-desired, so that the Gods may enter in.
- 7 May Night and Morning, hymned with lauds, united, fair to
look upon.
Strong Mothers of the sacrifice, seat them together on the
grass.

1 *The ladle*: the sacrificial ladle containing the oblation. *Spin out the ancient thread*: perform the sacrifice ordained of old. 2 *Tanûnapât*: Son of Thyself; Agni. See I. 13. 2. 3 *Narâsansa*: a name of Agni. See I. 13. 2. *The Doors Divine*: of the hall of sacrifice. See I. 13. 6.

- 8 May the two Priests Divine, the sage, the sweet-voiced lovers of the hymn,
Complete the sacrifice of ours, effectual, reaching heaven to-day.
- 9 Let Hotrâ pure, set among Gods, amid the Maruts Bhârati, Ilâ Saraswati, Mahi, rest on the grass, adorable.
- 10 May Tvashtar send us genial dew abundant, wondrous, rich in gifts,
For increase and for growth of wealth, Tvashtar our kinsman and our Friend.
- 11 Vanspati, give forth, thyself, and call the Gods to sacrifice.
May Agni, God intelligent, speed our oblation to the Gods.
- 12 To Vayu joined with Pûshan, with the Maruts, and the host of Gods,
To Indra who inspires the hymn cry Glory! and present the gift.
- 13 Come hither to enjoy the gifts prepared with cry of Glory!
Come,
O Indra, hear their calling; they invite thee to the sacrifice.

HYMN CXLIII

Agni.

To Āgni I present a newer mightier hymn, I bring my words and song unto the Son of Strength,
Who, Offspring of the Waters, bearing precious things sits on the earth, in season, dear Invoking Priest.

- 2 Soon as he sprang to birth that Agni was shown forth to Matarisvan in the highest firmament.
When he was kindled, through his power and majesty his fiery splendour made the heavens and earth to shine.
- 3 His flames that wax not old, beams fair to look upon of him whose face is lovely, shine with beauteous sheen.
The ray of Agni, him whose active force is light, through the nights glimmer sleepless, ageless, like the floods.

8 *The two Priests Divine*: see I. 13. 8. 9 *Hotrâ*: a Goddess of sacrifice, regarded as the consort of Agni. *Bhârati*: a Goddess of sacred speech. *Kâ, Sarasvati, Mahi*: see, I. 13. 9. 11 *Vanspati*: the sacrificial post, said to be a form of Agni. 12 *Cry Glory!*: Svâhâ! the sacred word uttered at the end of sacrificial invocations.

- 4 Send thou with hymns that Agni to his own abode, who rules,
 one Soværan Lord of wealth, like Varuṇa,
 Him, All-possessor, whom the Bhrigus with their might
 brought to earth's central point, the centre of the world.
- 5 He whom no force can stay, even as the Maruts' roar, like
 to a dart sent forth, even as the bolt from heaven,
 Agni with sharpened jaws chews up and eats the trees, and
 conquers them as when the warrior smites his foes.
- 6 And will not Agni find enjoyment in our praise, will not the
 Vasu grant our wish with gifts of wealth?
 Will not the Inspirer speed our prayers to gain their end?
 Him with the radiant glance I laud with this my song.
- 7 The kindler of the flame wins Agni as a Friend, promoter of
 the Law, whose face is bright with oil,
 Inflamed and keen, refulgent in our gatherings, he lifts our
 hymn on high clad in his radiant hues.
- 8 Keep us incessantly with guards that cease not, Agni, with
 guards auspicious, very mighty.
 With guards that never slumber, never heedless, never be-
 guiled, O Helper, keep our children.

HYMN CXLIV.

Agni.

THE Priest goes forth to sacrifice, with wondrous power send-
 ing aloft the hymn of glorious brilliancy.

He moves to meet the ladles turning to the right, which are
 the first to kiss the place where he abides.

- 2 To him sang forth the flowing Streams of Holy Law, encom-
 passed in the home and birth-place of the God.

He, when he dwelt extended in the waters' lap, adsorbed those
 Godlike powers for which he is adored.

- 3 Seeking in course altern to reach the selfsame end, the two
 copartners strive to win this beauteous form.

Like Bhaga must he be duly invoked by us, as he who drives
 the car holds fast the horse's reins.

- 4 *Earth's central point* : the altar. 6 *The Vasu* : the God Agni.

-
- 1 *The place where he abides* : Agni's dwelling-place ; the altar.
 2 *Of Holy Law* : flowing in accordance with the order of the universe.
 3 *The two copartners* : the two priests, Hotar and Adhvaryu, according
 to Sāyana. Perhaps Day and Night are intended, as Ludwig suggests.

- 4 He whom the two copartners with observance tend, the pair
 who dwell together in the same abode.
 By night as in the day the grey one was born young, passing
 untouched by eld through many an age of man.
- 5 Him the ten fingers, the devotions, animate : we mortals call
 on him a God to give us help.
 He speeds over the sloping surface of the land : new deeds
 hath he performed with those who gird him round.
- 6 For, Agni, like a herdsman, thou by thine own might rulest
 o'er all that is in heaven and on the earth ;
 And these two Mighty Ones, bright, golden, closely joined,
 rolling them round are come unto thy sacred grass.
- 7 Agni accept with joy, be glad in this our prayer, joy giver,
 self-sustained, strong, born of Holy Law !
 For fair to see art thou turning to every side, pleasant to
 look on as a dwelling filled with food.

HYMN CXLV.

Agni.

- Ask ye of him, for he is come, he knoweth it ; he, full of
 wisdom, is implored, is now implored.
 With him are admonitions and with him commands : he is
 the Lord of Strength, the Lord of Power and Might.
- 2 They ask of him : not all learn by their questioning what he,
 the Sage, hath grasped, as 'twere, with his own mind.
 Forgetting not the former nor the later word, he goeth on,
 not careless in his mental power.
- 3 To him these ladles go, to him these racing mares : he only
 will give ear to all the words I speak.
 All-speeding, victor, perfecter of sacrifice, the Babe with
 flawless help hath mustered vigorous might.
- 4 What'e'er he meet he grasps and then runs farther on, and
 straightway, newly born, creeps forward with his kin.
 He stirs the wearied man to pleasure and great joy what time
 the longing gifts approach him as he comes.

4 *The grey one* : Agni. Cf. I. 164. 1. 5 *Him the ten fingers* :
 see I. 141. 2. *Those who gird him round* : his worshippers. 6 *These*
two Mighty Ones : Heaven and Earth.

3 *These racing mares* : these libations that quickly reach Agni.
The Babe with flawless help : the ever-youthful Agni who protects his
 worshippers.

5 He is a wild thing of the flood and forest : he hath been laid upon the highest surface.

He hath declared the lore of works to mortals, Agni the Wise, for he knows Law, the Truthful.

HYMN CXLVI.

Agni.

1 LAUD the seven-rayed, the triple-headed, Agni all-perfect in his Parents, bosom,

Sunk in the lap of all that moves and moves not, him who hath filled all luminous realms of heaven.

2 As a great Steer he grew to these his Parents ; sublime he stands, untouched by eld, far-reaching.

He plants his footsteps on the lofty ridges of the broad earth : his red flames lick the udder.

3 Coming together to their common youngling both Cows, fair-shaped, spread forth in all directions,

Measuring out the paths that must be travelled, entrusting all desires to him the Mighty.

4 The prudent sages lead him to his dwelling, guarding with varied skill the Ever-Youthful.

Longing, they turned their eyes unto the River : to these the Sun of men was manifested.

5 Born noble in the regions, aim of all mens' eyes, to be implored for life by great and small alike,

Far as the Wealthy One hath spread himself abroad, he is the Sire all-visible of this progeny.

5 *Upon the highest surface* : the meaning is not clear, but the reference appears to be to celestial Agni in the firmaments rather than to the sacrificial fire upon the altar.

1 'The three heads may be the three daily sacrifices, or the three household fires, or the three regions, earth, heaven and mid-air. The seven rays are the seven flames of fire.'—Wilson. *His Parents' bosom* : the lap of Heaven and Earth.

2 *The udder* : the clouds of the sky. 3 *Both Cows* : apparently Heaven and Earth ; according to Sāyana, the institutor of the rite and the priest, or the sacrificer and his wife. 4 *The River* : Agni, whose bounties flow like streams of water.

5 *The Wealthy One* : the rich and mighty Agni.

HYMN CXLVII

Agni,

How, Agni, have the radiant ones, aspiring, endued thee with the vigour of the living,

So that, on both sides fostering seed and offspring, the Gods may joy in Holy Law's fulfilment?

2 Mark this my speech, Divine One, thou, Most Youthful! offered to thee by him who gives most freely.

One hates thee, and another sings thy praises: I thine adorer laud thy form, O Agni.

3 Thy guardian rays, O Agni, when they saw him, preserved blind Mâmateya from affliction.

Lord of all riches, he preserved the pious: the foes who fain would harm them did no mischief.

4 The sinful man who worships not, O Agni, who, offering not harms us with double dealing,—

Be this in turn to him a heavy sentence: may he distress himself by his revilings.

5 Yea, when a mortal knowingly, O Victor, injures with double tongue a fellow-mortal,

From him, praised Agni! save thou him that lauds thee: bring us not into trouble and affliction.

HYMN CXLVIII.

Agni.

WHAT Mâtarisvan, piercing, formed by friction, Herald of all the Gods, in varied figure,

Is he whom they have set mid human houses, gay-hued as light and shining forth for beauty.

2 They shall not harm the man who brings thee praises: such as I am, Agni my help approves me.

All acts of mine shall they accept with pleasure, laudation from the singer who presents it.

3 Him in his constant seat men skilled in worship have taken and with praises have established.

As, harnessed to a chariot, fleet-foot horses, at his command let bearers lead him forward.

1 *The radiant ones*: 'thy bright rays. *On both sides*: both in men and women; or (offspring) of both sexes. 3 *Mâmateya*: Dirghatamas, the Rishi of the hymn, son of Mamatâ, the wife of Uchathya.

1 Wilson, following Sâyana, translates: 'The wind, penetrating (amidst the fuel) has excited (Agni) the invoker (of the gods) the multiform, the minister of all the deities.' But then *yât*, what or when, is left untranslated, and the explanation of Mâtarisvan as Vâyu or wind cannot be justified by any Rîgveda text.

- 4 Wondrous, full many a thing he chews and crunches : he shines amid the wood with spreading brightness.
 Upon his glowing flames the wind blows daily, driving them like the keen shaft of an archer.
- 5 Him, whom while yet in embryo the hostile, both skilled and fain to harm, may never injure,
 Men blind and sightless through his splendour hurt not : his never-failing lovers have preserved him.

HYMN CXLIX.

Agni.

HITHER he hastes to give, Lord of great riches, King of the mighty, to the place of treasure.

The pressing-stones shall serve him speeding near us.

- 2 As Steer of men so Steer of earth and heaven by glory, he whose streams all life hath drunken,
 Who hasting forward rests upon the altar.
- 3 He who hath lighted up the joyous castle wise Courser like the Steed of cloudy heaven,
 Bright like the Sun, with hundredfold existence.
- 4 He, doubly born, hath spread in his effulgence through the three luminous realms, through all the regions,
 Best sacrificing Priest where waters gather.
- 5 Priest doubly born, he through his love of glory hath in his keeping all things worth the choosing.
 The man who brings him gifts hath noble offspring.

HYMN CL.

Agni.

AGNI, thy faithful servant I call upon thee with many a gift,
 As in the keeping of the great inciting God ;

- 2 Thou who ne'er movest thee to aid the indolent, the godless man,
 Him who though wealthy never brings an offering.
- 3 Splendid, O Singer, is that man, mightiest of the great in heaven.
 Agni, may we be foremost, we thy worshippers.

1 *The place of treasure* : the altar, where riches are obtained by sacrifice and prayer.

2 *As Steer of men* : preëminent, like a strong-bull, among men.

3 *The joyous castle* : or the castle Nârmini ; meaning, probably, the proud stronghold of some demon.

4 *Where waters gather* : according to Sâyana, in the place of sacrifice where water is collected for ceremonial purpose. But the reference is probably to Agni's appearance in the firmament, the waters above the earth, in the form of lightning.

5 *Doubly born* : from the fire-sticks and again at consecration.

3 *That man* : who propitiates thee by sacrifice and praise. O
Singer : singer of hymns, sage, or priest.

HYMN CLI.

Mitra and Varuṇa.

HEAVEN and earth trembled at the might and voice of him,
whom, loved and Holy One, helper of all mankind,

The wise who longed for spoil in fight for kine brought forth
with power, a Friend, mid waters, at the sacrifice.

2 As these, like friends, have done this work for you, these
prompt servants of Purumilha Soma-offerer,

Give mental power to him who sings the sacred song, and
hearken, Strong Ones, to the master of the house.

3 The folk have glorified your birth from Earth and Heaven,
to be extolled, ye Strong Ones, for your mighty power.

Ye, when ye bring to singer and the rite, enjoy the sacrifice
performed with holy praise and strength.

4 The people prospers, Asuras! whom ye dearly love: ye,
Righteous Ones, proclaim aloud the Holy Law.

That efficacious power that comes from lofty heaven, ye bind
unto the work, as to the pole an ox.

5 On this great earth ye send your treasure down with might:
unstained by dust, the crowding kine are in the stalls.

Here in the neighbourhood they cry unto the Sun at morning
and at evening, like swift birds of prey.

6 The flames with curling tresses serve your sacrifice, whereto
ye sing the song, Mitra and Varuṇa.

Send down of your free will, prosper our holy songs: ye are
sole Masters of the singer's hymn of praise.

7 Whoso with sacrifices toiling brings you gifts, and worships,
sage and priest, fulfilling your desire,—

To him do ye draw nigh and taste his sacrifice.
inclined to us unto songs and prayer.

8 With sacrifices and with milk they deck you first, ye Righteous
Ones, as if through stirrings of the mind.

To you they bring their hymns with their collected thought,
while ye with earnest soul come to us gloriously.

1 Of him: Agni. 2 As these: the priests. Purumilha: the prince who offers the sacrifice. Strong Ones: ye mighty Gods, Mitra and Varuṇa. 3 When ye bring: him, Agni, to the sacrifice. 4 Asuras: immortal Gods, especially the ancient deities. That efficacious power: as Wilson observes, the meaning is not very obvious, although it is clear that the adequacy of worship or sacrifice to effect its objects, or realize its rewards, is intended.

- 9 Rich strength of life is yours : ye, Heroes, have obtained
 through your surpassing powers rich far-extending might.
 Not the past days conjoined with nights, not rivers, not the
 Panis have attained your God-head and your wealth

HYMN CLII.

Mitra-Varuna.

THE robes which ye put on abound with fatness : uninterrupted
 courses are your counsels.

All falsehood, Mitra-Varuna ! ye conquer, and closely cleave
 unto the Law Eternal.

- 2 This might of theirs hath no one comprehended. True is the
 crushing word the sage hath uttered,
 The fearful four-edged bolt smites down the three-edged, and
 those who hate the Gods first fall and perish.

- 3 The Footless Maid precedeth footed creatures. Who marketh,
 Mitra-Varuna, this your doing ?
 The Babe Unborn supporteth this world's burthen, fulfilleth
 Law and overcometh falsehood.

- 4 We look on him the darling of the Maidens, always advancing,
 never falling downward,
 Wearing inseparable, wide-spread raiment, Mitra's and Varun's
 delightful glory.

- 5 Unbridled Courser, born but not of horses, neighing he flieth
 on with back uplifted.
 The youthful love the mystery thought-surpassing, praising in
 Mitra-Varuna, its glory.

9 *The panis* : the envious demons who carry away and conceal the
 cows or rays of light.

1 *The robes which ye put on* : the oblation of clarified butter with
 which the Gods may be said to be clothed. *Uninterrupted courses*

are your counsels : your designs are always fully carried into effect.
 Or the meaning may be as Wilson, following Sâyana, renders it : 'your
 natures are to be regarded as without defect.'

2 *The fearful four-edged bolt* : Ludwig suggests an emendation of the text and then trans-
 lates : 'thrice strikes the edge [of Indra's thunderbolt], four times the
 fearful edge.' I give the literal English of the words as they stand, the
 sense being, according to Sâyana, that he who has more arms is stronger
 than he who has fewer, the arms intended being, perhaps, sacrifice and
 prayer.

3 *The footless Maid* : Dawn. *The Babe Unborn* : The
 Sun before his appearance in heaven.

4 *The darling of the Maidens* :
 the Sun, the lover of the Dawns.

5 *The mystery thought-surpassing* : the mystery of the Sun's motion excites wonder, and Mitra and
 Varuna are praised in connexion with it.

6 May the milch kine who favour Mâmateya prosper in this world him who loves devotion.

May he, well skilled in rites, beg food, and calling Aditi with his lips give us assistance.

7 Gods, Mitra-Varuna, with love and worship, let me make you delight in this oblation.

May our prayer be victorious in battles, may we have rain from heaven to make us prosper.

HYMN CLIII.

Mitra-Varuna.

WE worship with our reverence and oblations you, Mitra-Varuna, accordant, mighty,

So that with us, ye Twain whose backs are sprinkled with oil, the priests with oil and hymns support you.

2 Your praise is like a mighty power, an impulse : to you, Twain Gods, a well-formed hymn is offered,

As the priest decks you, Strong Ones, in assemblies, and the prince fain to worship you for blessings.

3 Mitra-Varuna, Aditi the Milch-cow streams for the rite, for folk who bring oblation,

When in the assembly he who worships moves you, like to a human priest, with gifts presented.

4 So may the kine and heavenly Waters pour you sweet drink in families that make you joyful.

Of this may he, the ancient House-Lord, give us. Enjoy, drink of the milk the cow provideth.

6 *Mâmateya*: the son of Mamatâ, Dirghatamas the Rishi of the hymn. *Him who loves devotion*: apparently Purumilha the institutor of the sacrifice, mentioned in stanza 6 of the preceding hymn.

May he beg food: the food that remains after the oblations have been presented and consumed. *Aditi*: I follow Ludwig in taking Aditi

in the usual signification. Sâyana takes it as meaning 'a perfect ceremony' which is to be completed, and Grassmann as famine, dearth, or want, which is to be averted. The hymn is full of difficulties, and cannot at present be satisfactorily translated.

2 *The prince*: the wealthy man who institutes the sacrifice. 3 *Aditi, the Milch-cow*: aditi regarded as the source of rewards for the pious; or Aditi may be taken as an epithet, 'the exhaustless,' qualifying Milch cow. 4 *The ancient House-Lord*: Agni, the guardian of the homestead.

HYMN CLIV.

- Vishṇu.

- I WILL declare the mighty deeds of Vishṇu, of him who measured out the earthly regions,
 Who propped the highest place of congregation, thrice setting down his footstep, widely striding
- 2 For this his mighty deed is Vishṇu lauded, like some wild beast, dread, prowling, mountain roaming ;
 He within whose three wide-extended paces all living creatures have their habitation.
- 3 Let the hymn lift itself as strength to Vishṇu, the Bull far-striding, dwelling on the mountains,
 Him who alone with triple step hath measured this common dwelling-place, long, far extended.
- 4 Him whose three places that are filled with sweetness, imperishable, joy as it may list them,
 Who verify alone upholds the threefold, the earth, the heaven, and all living creatures.
- 5 May I attain to that his well-loved mansion where men devoted to the Gods are happy.
 For there springs, close akin to the Wide-Strider, the well of meath in Vishṇu's highest footstep.
- 6 Fain would we go unto your dwelling-places where there are many-horned and nimble oxen,
 For mightily, there, shineth down upon us the widely-striding Bull's sublimest mansion.

HYMN CLV.

Vishṇu-Indra.

To the great Hero, him who sets his mind thereon, and Vishṇu, praise aloud in song your draught of juice,—
 Gods ne'er beguiled, who borne as't were by noble steed, have stood upon the lofty ridges of the hills.

- 1 *The highest place of congregation* : heaven, where the Gods are assembled. *Thrice setting down his footstep* : see I. 22. 16. 2
For this his mighty deed : I have followed Sāyana who takes the active verb in a passive signification; Prof. Peterson translates : 'Vishṇu makes loud boast of this,' which is perhaps a more accurate rendering.
 5 *Meath* : or nectar, or honey ; meaning celestial Soma. 6 *Your dwelling-places* : Vishṇu's and probably Indra's. *Many-horned and nimble oxen* : the stars with their ever-twinkling rays. Cf. I. 105. 10 ; Vāṅlakhilya 7. 2.

1 *To the great Hero* : Indra. *Who sets his mind thereon* : who loves praise.

- 2 Your Soma-drinker keeps afar your furious rush, Indra and Vishnu, when ye come with all your might.
That which hath been directed well at mortal man, bow-armed Kṛiṣṇānu's arrow, ye turn far aside.
- 3 These offerings increase his mighty manly strength : he brings both Parents down to share the genial flow
He lowers, though a son, the Father's highest name ; the third is that which is high in the light of heaven.
- 4 We laud this manly power of him the Mighty One, preserver, inoffensive, bounteous and benign ;
His who strode, widely pacing, with three steppings forth over the realms of earth for freedom and for life.
- 5 A mortal man, when he beholds two steps of him who looks upon the light, is restless with amaze.
But 'his third step doth no one venture to approach, no, nor the feathered birds of air who fly with wings.
- 6 He, like a rounded wheel, hath in swift motion set his ninety racing steeds together with the four.
Developed, vast in form, with those who sing forth praise, a 'youth, no more a child, he cometh to our call.

HYMN CLVI.

Vishnu.

FAR-SHINING, widely famed, going thy wonted way, fed with the oil, be helpful, Mitra-like, to us.

So, Vishnu, e'en the wise must swell thy song of praise, and he who hath oblations pay thee solemn rites.

2 *Your Soma drinker* : you gently approach your devout worshipper and do him no harm

Kṛiṣṇānu : one of the guardians of the heavenly Soma, apparently a demon of drought who prevents men from enjoying the ambrosial rain.

3 *Both Parents* : Heaven and Earth. *The genial flow* : the sacrificial offering, the libation of Soma juice.

He lowers, though a son : the meaning appears to be that Vishnu takes rank in the sacrifice above his own father Dyaus, and that Agni has the third place.

5 'His (Vishnu's) path on earth and in the firmament is within mortal observation ; not so that in heaven.—Wilson. *His third step* : in the highest heaven. Cf. I. 154. 5.

6 This verse is not very intelligible. Wilson following Sāyana, gives the following explanation. 'Vishnu is here identified with Time, comprising ninety-four periods : the year, two solstices, five seasons, twelve months, twenty-four half-months, thirty days, eight watches, and twelve zodiacal signs.' Ludwig translates the first hemistich : 'and under four names [of the four seasons] he, like a round wheel, has set in motion ninety spokes.' The steeds, or spokes, are the days of the solar year, ninety in each of the four seasons.

- 2 He who brings gifts to him the Ancient and the Last, to Vishnu who ordains, together with his Spouse, •
Who tells the lofty birth of him the Lofty One, shall verily surpass in glory e'en his peer.
- 3 Him have ye satisfied, singers, as well as ye know, primeval germ of Order even from his birth.
Ye, knowing e'en his name, have told it forth : may we, Vishnu enjoy the grace of thee the Mighty One.
- 4 The Sovran Varuna and both the Asvins wait on this the will of him who guides the Marut host.
Vishnu hath power supreme and might that finds the day, and with his Friend unbars the stable of the kine.
- 5 Even he the Heavenly One who came for fellowship, Vishnu to Indra, godly to the godlier,
Who, Maker, throned in three worlds, helps the Aryan man, and gives the worshipper his share of Holy Law. •

HYMN CLVII.

Asvins.

- AGNI is wakened : Sûrya riseth from the earth. Mighty, refulgent Dawn hath shone with all her light.
The Asvins have equipped their chariot for the course. • God Savitar hath moved the folk in sundry ways.
- 2 When, Asvins, ye equip your very mighty car, bedew, ye Twain, our power with honey and with oil.
To our devotion give victorious strength in war : may we win riches in the hero's strife for spoil.
- 3 Nigh to us come the Asvins' lauded three-wheeled car, the car laden with meath and drawn by fleet-foot steeds.,
Threë-seated, opulent, bestowing all delight : may it bring weal to us, to cattle and to men.
- 4 Bring hither nourishment for us, ye Asvins Twain ; sprinkle us with your whip that drops with honey-dew.

2 *Together with his Spouse : sumajjânaye* ; explained by Sâyana to mean 'self-born,' and by Ludwig 'very delightful'. 4 *With his Friend* : assists his friend Indra in releasing the rain imprisoned in the mountains of cloud, or the rays of light that have been stolen. 5 *His share of Holy Law* : his share of the blessings which follow the performance of sacrifice.

1 *Savitar* : the sun at the great cause of life. • 3 *Three wheeled car* : see I. 34 5. 4 *Your whip* : see Hymns of the Atharva-veda, IX. 1, which is a glorification of the Asvins' Honey-whip, signifying, perhaps, the early stimulating and life-giving breeze which accompanies the first appearance of these Lords of Light and Herald of Dawn.

Prolong our days of life, wipe out our trespasses ; destroy our foes, be our companions and our Friends.

- 5 Ye store the germ of life in female creatures, ye lay it up within all living beings.

Ye have sent forth, O Aṣvins passing mighty, the fire, the sovrans of the wood, the waters.

- 6 Leeches are ye with medicines to heal us, and charioteers are ye with skill in driving.

Ye Strong, give away to him who brings oblation and with his heart pours out his gift before you.

HYMN CLVIII.

Aṣvins.

YE Vasus Twain, ye Rudras full of counsel, grant us, Strong Strengtheners, when ye stand beside us,

What wealth Auchathya craves of you, great Helpers when ye come forward with no niggard succour.

- 2 Who may give you aught, Vasûs, for your favour, for what, at the Cow's place, ye grant through worship ?

Wake for us understanding full of riches, come with a heart that will fulfil our longing.

- 3 As erst for Tugra's son your car, sea-crossing, strong, was equipped and set amid the waters,

So may I gain your shelter and protection as with winged course a hero seeks his army.

- 4 May this my praise preserve Uchathya's offspring : let not these Twain who fly with wings exhaust me.

Let not the wood ten times up-piled consume me, when fixed for you it bites the ground it stands on.

- 5 The most maternal streams, wherein the Dâsas cast me securely bound, have not devoured me.

When Traitana would cleave my head asunder, the Dâsa wounded his own breast and shoulders.

5 *The sovrans of the wood*: the tall trees of the forest.

2 *Ye Vasus Twain, ye Rudras*: the Aṣvins are addressed as identical with these two classes of Gods. See I. 31. 3. and 34. 11. *Auchathya*: the son of Uchathya, Dirghatamas the Rishi of the hymn.

2 *The Cow's place*: according to Sâyana, the altar ; the Cow being the earth.

3 *Tugra's son*: see I. 116. 3.

4 *Uchathya's offspring*: the poet himself. *These Twain*: day and night. From this and the following verse it would appear that Dirghatamas had been subjected to the ordeals of fire, water, and single combat with a man called Traitana, and preserved in all three by the Aṣvins. See Ludwig, *Der Rigveda*, IV. p. 44.

6 Dirghatamas the son of Mamatā hath come to length of days in the tenth age of human kind.

He is the Brahman of the waters as they strive to reach their end and aim : their charioteer is he.

HYMN CLIX. Heaven and Earth.

I PRAISE with sacrifices mighty Heaven and Earth at festivals, the wise, the Strengtheners of Law.

Who, having Gods for progeny, conjoined with Gods, through wonder-working wisdom bring forth choicest boons.

2 With invocations, on the gracious Father's mind, and on the Mother's great inherent power I muse.

Prolific Parents, they have made the world of life, and for their brood all round wide immortality.

3 These Sons of yours well skilled in work, of wondrous power, brought forth to life the two great Mothers; first of all.

To keep the truth of all that stands and all that moves, ye guard the station of your Son who knows no guile.

4 They with surpassing skill, most wise, have measured out the Twins united in their birth and in their home.

They, the refulgent Sages, weave within the sky, yea, in the depths of sea, a web for ever new.

5 This is to-day the goodliest gift of Savitar : this thought we have when now the God is furthering us.

On us with loving-kindness Heaven and Earth bestow riches and various wealth and treasure hundred fold !

HYMN CLX. Heaven and Earth.

THESE, Heaven and Earth, bestow prosperity on all, sustainers of the region, Holy Ones and wise,

Two Bowls of noble kind : between these Goddesses the God, the fulgent Sun, travels by fixed decree.

6 *The tenth age* : perhaps the tenth decade. The meaning of the verse, which appears to be a later addition, is obscure.

3 *These Sons of yours* : the Ribhus, who restored their Parents' youth. See I. 20. 4. *The two great Mothers* : the Parents of all, Heaven and Earth. *Your Son who knows no guile* : Sûrya, or the Sun, who is regarded as the symbol of truth. 'Solem quis dicere falsum Audeat ?'

4 *The Twins* : Heaven and Earth. *In the depths of sea* : in the aerial ocean or atmosphere.

1 *Two Bowls* : so called from their hemispherical appearance. But see Hillebrandt, *Vedische Mythologie*, I. p. 177, and Ludwig, *Ueber die N. A. auf dem G. der Rigveda-forschung*, p. 87.

- 2 Widely capacious Pair, mighty, that never fail, the Father and the Mother keep all creatures safe :
The two world-halves, the spirited, the beautiful, because the Father hath clothed them in goodly forms.
- 3 Son of these Parents, he the Priest with power to cleanse, Sage, sanctifies the worlds with his surpassing power.
Thereto for his bright milk he milked through all the days the party-coloured Cow and the prolific Bull.
- 4 Among the skilful Gods most skilled is he, who made the two world-halves which bring prosperity to all ;
Who with great wisdom measured both the regions out, and stablished them with pillars that shall ne'er decay.
- 5 Extolled in song, O Heaven and Earth, bestow on us, ye mighty Pair, great glory and high lordly sway.
Whereby we may extend ourselves ever over the folk ; and send us strength that shall deserve the praise of men.

HYMN CLXI.

Ribhus.

- WHY hath the Best. why hath the Youngest come to us ?
Upon what embassy comes he ? What have we said ?
We have not blamed the chalice of illustrious birth. We, Brother Agni, praised the goodness of the wood.
- 2 The chalice that is single make ye into four ; thus have the Gods commanded ; therefore am I come.
- 1 If, O Sudhanvan's Children, ye will do this thing ye shall participate in sacrifice with Gods.
- 3 What to the envoy Agni in reply ye spake, A courser must be made, a chariot fashioned here,
A cow must be created, and the Twain made young. When we have done these things, Brother, we turn to you.
- 4 When thus, O Ribhus, ye had done ye questioned thus,
Whither went he who came to us a messenger ?

2 *The Father* : Dyaus, or perhaps Tvashṭar. 3 *Son of these Parents* : the Sun, the offspring of Heaven and Earth. *For his bright milk* : he has drawn the dew as milk from his mother Earth, and obtained his light from Heaven his father. 4 *Most skilled is he* : Sāvāṇa observes that having magnified Heaven and Earth by praising their son, the poet now magnifies them by lauding their maker. See Muir, *O. S. Texts* v 30

1 The Ribhus ask Agni why he comes to them. *The chalice* : see I. 20 9 3 *A courser must be made, etc.* : see I. 20 2, 3, 4, and I. 100 and 111.

Then Tvashṭar, when he viewed the four wrought chalices,
concealed himself among the Consorts of the Gods.

5 As Tvashṭar thus had spoken, Let us slay these men who have
reviled the chalice, drinking cup of Gods,

They gave themselves new names when Soma juice was shed,
and under these new names the Maiden welcomed them.

6 Indra hath yoked his Bays, the Aśvins' car is horsed, Bṛihas-
pati hath brought the Cow of every hue.

Ye went as Ribhu, Vibhvan, Vāja to the Gods, and skilled
in war, obtained your share in sacrifice.

7 Ye by your wisdom brought a cow from out a hide ; unto that
ancient Pair ye gave again their youth.

Out of a horse, Sudhanvan's Sons, ye formed a horse : a cha-
riot equipped, and went unto the Gods.

8 Drink ye this water, were the words ye spake to them ; or
drink ye this, the rinsing of the Munja-grass.

If ye approve not even this, Sudhanvan's Sons, then at the
third libation gladden ye yourselves.

9 Most excellent are waters, thus said one of you ; most excel-
lent is Agni, thus another said.

Another praised to many a one the lightning cloud. Then
did ye shape the cups, speaking the words of truth.

10 One downward to the water drives the crippled cow, another
trims the flesh brought on the carving-board.

One carries off the refuse at the set of sun. How did the Pa-
rents aid their children in their task !

4 *Then Tvashṭar* : represented as hiding himself for shame among
the Goddesses—probably the Celestial Waters—when he saw this al-
teration of his work, and in anger proposing to slay the Ribhus who
had thus disgraced him.

5 *New names* : probably Ritus, Seasons,
in place of Ribhus—Ludwig. *The Maiden* : apparently the daughter
of Tvashṭar, meaning, perhaps, as Ludwig suggests, the first Dawn of
the year, of which Tvashṭar is the God. 6 *The Cow of every hue* :
the fruitful earth restored to youth by the Gods of the Seasons.

8 *The rinsing of the Munja-grass* : or Soma juice which has been filtered
through a strainer made of that grass. 'The two first alternatives
intimate that the Ribhus may be participant of the libations offered
at dawn or at noon ; the third applies to the evening sacrifice ; the
right of the Ribhus to share in this being elsewhere acknowledged.'—
Wilson.

9 The meaning of these sayings in this place is not clear.
10 The restoration to youth of the aged Parents, Heaven and Earth,
appears to be symbolically described under the figure of a sacrifice.
How did the Parents aid? : weak and exhausted with age they were
unable to give any assistance

- 11 On the high places ye have made the grass for man, and water in the valleys by your skill, O Men.
Ribhus, ye iterate not to-day that act of yours, your sleeping in the house of him whom naught can hide.
- 12 As, compassing them round, ye glided through the worlds, where had the venerable Parents their abode?
Ye laid a curse on him who raised his arm at you : to him who spake aloud to you ye spak again.
- 13 When ye had slept your fill, ye Ribhus, thus ye asked, O thou whom naught may hide, who now hath wakened us?
The goat declared the hound to be your waker. That day, in a full year, ye first unclosed your eyes.
- 14 The Maruts move in heaven, on earth this Agni ; through the mid-firmament the Wind approaches.
Varuṇa comes in the sea's gathered waters, O Sons of Strength, desirous of your presence.

HYMN CLXII.

The Horse.

- SLIGHT us not Varuṇa, Aryaman, or Mitra, Ribhukshan, Indra, Ayu, or the Maruts,
When we declare amid the congregation the virtues of the strong Steed, God-descended.
- 2 What time they bear before the Courser, covered with trappings and with wealth, the grasped oblation,

11 *In the house of him whom naught can hide : in the mansion of the Sun, to whom the Ribhus went to obtain immortality. In this and the remaining stanza, according to Sâyana, the Ribhus are identified with the rays of the sun.*

13 *When ye had slept : in the mansion of the Sun. The goat declared the hound to be your waker : the meaning is obscure. Sâyana's rendering is, 'the Sun replied that the awakener was the wind.'*

That day : Wilson following Sâyana, explains : 'you have made this world to-day luminous, after the year has expired ; that is, the rainy season being past, the rays of the sun and moon are again visible.'

14 *Sons of Strength : ye powerful Ribhus,*

1 *Ribhukshan : a name of Indra, as lord of the Ribhus. Ayu said by both commentators, Sâyana and Mahidhara, to be used in this place for Vâyu, the God of Wind. Ayu is probably Agni. Amid the congregation : sacrifice. God-descended : sprung from the Gods,*

or, according to Sâyana, born as the type of various deities. 2 Grasped oblation : the offering that is to be made for the horse, and which has been taken from the remains of the burnt-offering made the night before.

The dappled goat goeth straightforward, bleating, to the place dear to Indra and to Pûshan.

- 3 Dear to all Gods, this goat, the share of Pûshan, is first led forward with the vigorous Courser,
While Tvashtar sends him forward with the Charger, acceptable for sacrifice, to glory.
- 4 When thrice the men lead round the Steed, in order, who goeth to the Gods as meet oblation,
The goat precedeth him, the share of Pûshan, and to the Gods the sacrifice announceth.
- 5 Invoker, ministering priest, atoner, fire-kindler, Soma-presser, sage, reciter,
With this well ordered sacrifice, well finished, do ye fill full the channels of the rivers.
- 6 The hewers of the post and those who carry it and those who carve the knob to deck the Horse's stake ;
Those who prepare the cooking-vessels for the Steed,—may the approving help of these promote our work.
- 7 Forth, for the regions of the Gods, the Charger with his smooth back is come ; my prayer attends him.
In him rejoice the singers and the sages. A good friend have we won for the Gods' banquet.
- 8 May the fleet Courser's halter and his heel-ropes, the head-stall and the girths and cords about him.
And the grass put within his mouth to bait him,—among the Gods, too, let all these be with thee.
- 9 What part of the Steed's flesh the fly hath eaten, or is left sucking to the post or hatchet.
Or to the slayer's hands and nails adhereth,—among the Gods, too, may all this be with thee.
- 10 Food undigested steaming from his belly, and any odour of raw flesh remaining,
This let the immolators set in order and dress the sacrifice with perfect cooking.

The dappled goat : this goat is to be tied to the horse at the sacrificial post. *Pûshan* here is said by Sâyana to stand for Agni. 4 *Who goeth to the Gods* : the object of the sacrifice is to send the horse to the Gods that he may obtain wealth and other blessings for his sacrificers. 5 *Invoker, etc.* : these are the designations of eight of the sixteen priests employed at solemn rites. The *sage* (*śuviprah*), a priest of profound knowledge) is the superintendent of the whole ceremony. *Fill full the channels* : obtain abundance of rain ; or perhaps offer oblations in abundance.

- 11 What from thy body which with fire is roasted, when thou art set upon the spit, distilleth,—
Let not that lie on earth or grass neglected, but to the long-ing Gods let all be offered.
- 12 They who observing that the Horse is ready call out and say,
The smell is good; remove it;
And, craving meat, await the distribution,—may their approving help promote our labour.
- 13 The trial-fork of the flesh cooking caldron, the vessels out of which the broth is sprinkled,
The warming pots, the covers of the dishes, hooks, carving-boards,—all these attend the Charger.
- 14 The starting-place, his place of rest and rolling, the ropes wherewith the Charger's feet were fastened,
The water that he drank, the food he tasted,—among the Gods, too, may all these attend, &c.
- 15 Let not the fire, smoke-scented make thee crackle, not glowing caldron smell and break to pieces.
Offered, beloved, approved, and consecrated,—such Charger do the Gods accept with favour.
- 16 Therobe they spread upon the Horse to clothe him, the upper covering and the golden trappings,
The halters which restrain the Steed, the heel-ropes,—all these, as grateful to the Gods, they offer.
- 17 If one, when seated, with excessive urging hath with his heel or with his whip distressed thee,
All these thy woes, as with the oblations' ladle at sacrifices, with my prayer I banish.
- 18 The four-and-thirty ribs of the swift Charger, kin to the Gods, the slayer's hatchet pierces.
Cut ye with skill, so that the parts be flawless, and piece by piece declaring them dissect them.
- 19 Of Tvashtar's Charger there is one dissector,—this is the custom—two there are who guide him.
Such of his limbs as I divide in order, all these, amid the balls, in fire I offer.

18 *Four-and-thirty*: so many out of the thirty-six. As the Sacrificial Horse is the symbol of the heavens, the thirty-four ribs represent the sun, the moon, the five planets, and the twenty-seven *nakshatras* or lunar asterisms. See Ludwig, *Der Rigveda*, III. p. 186. *Piece by piece declaring them*: the dissectors are to name the several parts as they divide them, each part being sacred to a separate divinity. 19 *Amid the balls*: the meat made up into balls.

20 Let not thy dear soul burn thee as thou comest, let not the hatchet linger in thy body.

Let not a greedy clumsy immolator, missing the joints, mangle thy limbs unduly.

21 No, here thou diest not, thou art not injured : by easy paths unto the Gods thou goest.

Both Bays, both spotted mares are now thy fellows, and to the ass's pole is yoked the Charger.

22 May this Steed bring us all-sustaining riches, wealth in good kine, good horses, many offspring.

Freedom from sin may Aditi vouchsafe us : the Steed with our oblations gain us lordship!

HYMN CLXIII.

The Horse.

WHAT time, first springing into life, thou neighedst, proceeding from the sea or upper waters,

Limbs of the deer hadst thou, and eagle pinions. O Steed, thy birth is high and must be lauded.

2 This Steed which Yama gave hath Trita harnessed, and him, the first of all, hath Indra mounted.

His bridle the Gandharva grasped. O Vasus, from out the Sun ye fashioned forth the Courser.

3 Yama art thou, O Horse ; thou art Âditya ; Trita art thou by secret operation.

Thou art divided thoroughly from Soma. They say thou hast three bonds in heaven that hold thee.

20 *Burn thee* : make thee sad. 21 *Both Bays* : thou art now associated in heaven with the two bay horses of Indra, the two spotted mares of the Maruts, and the ass that draws the chariot of the Âsvins. A full description of an Âṣvamedha or Horse-sacrifice in later times may be found in the Rāmāyaṇa, Book I, Cantos 10—13.

1 *From the sea* : the Sacrificial Horse is here identified with the Sun in the ocean of air.

2 *Yama* : here said to mean Agni, as a solar deity. *Trita* : as God of the remote birth-place of the Sun. See l. 187, note.

The Gandharva : Viśvâvasu, a heavenly being who dwells in the region of the air and guards the celestial Soma.

3 *Aditya* : the Sun. *By secret operation* : by the mysterious effect of the sacrifice. *Soma* : here, perhaps, the Moon ; but the meaning is uncertain.

- 4 Three bonds, they say, thou hast in heaven that bind thee,
three in the waters, three within the ocean.
To me thou seemest Varuṇa, O Courser, there where they say
is thy sublimest birth-place.
- 5 Here, Courser, are the places where they groomed thee, here
are the traces of thy hoofs as winner.
Here have I seen the auspicious reins that guide thee, which
those who guard the holy Law keep safely.
- 6 Thyself from far I recognized in spirit—a Bird that from
below flew through the heaven.
I saw thy head still soaring, striving upward by paths unsoiled
by dust, pleasant to travel.
- 7 Here I beheld thy form, matchless in glory, eager to win thee
food at the Cow's station.
Whene'er a man brings thee to thine enjoyment, thou swallow-
est the plants, most greedy eater.
- 8 After thee, Courser, come the star, the bridegroom, the kine
come after, and the charm of maidens.
Full companies have followed for thy friendship: the pattern
of thy vigour Gods have copied.
- 9 Horns made of gold hath he: his feet are iron: less fleet than
he, though swift as thought, is Indra.
The Gods have come that they may taste the oblation of him
who mounted, first of all, the Courser.
- 10 Symmetrical in flank, with rounded haunches, mettled like
heroes, the Celestial Coursers
Put forth their strength, like swans in lengthened order, when
they, the Steeds, have reached heavenly causeway.

4 The *three bonds* in heaven are said by Sāyana to be his 'media of origin, that is the Vasus, Aditya, and Heaven.' By the waters, it is said that the habitable world is intended, and that *three bonds* therein are tillage, rain, and seed. In the ocean, that is the firmament, they are cloud, lightning, and thunder. *Varuṇa*: on account of the three bonds (See I. 24. 15). 6 In this and the following stanza the horse is regarded as identical with the Sun in his course through heaven, and as accepting the oblations offered by the worshipper. *The Cow's station*: the chief place of earth, the Cow, is the altar. 7 *Most greedy eater*: regarded as a mere earthly horse. 9. *Horns made of gold*: according to Sāyana, the word *horns* is used figuratively for mane. The Sun's rays are probably intended. *Who mounted, first of all, the Courser*: Indra, as said in verse 2. 10 The horses of the Sun are said to be spoken of. The exact meaning of the words is uncertain.

- 11 A body formed for flight hast thou, O Charger ; swift as the wind in motion is thy spirit.
 Thy horns are spread abroad in all directions : they move with restless beat in wildernesses.
- 12 The strong Steed hath come forward to the Slaughter, pondering with a mind directed God-ward.
 The goat who is his kin is led before him : the sages and the singers follow after.
- 13 The Steed is come unto the noblest mansion, is come unto his Father and his Mother.
 This day shall he approach the Gods, most welcome ; then he declares good gifts to him who offers.

HYMN CLXIV.

Viśvedevas.

- Or this benignant Priest, with old grey-coloured, the brother midmost of the three, is lightning.
 The third is he whose back with oil is sprinkled : Here I behold the Chief with seven made children.
- 2 Seven to the one-wheeled chariot yoke the Courser ; bearing seven names the single Courser draws it.
 Three-naved the wheel is, sound and undecaying, whereon are resting all these worlds of being.
- 3 The seven who on the seven-wheeled car are mounted have horses, seven in tale, who draw them onward.
 Seven Sisters utter songs of praise together, in whom the names of the seven Cows are treasured.

11 *Thy horns* : meaning, here, perhaps hoofs. 13 *His Father and his Mother* : Heaven and Earth. Wilson remarks : 'Although more mystical than the preceding hymn, especially in regard to the intimations of the identity of the horse with the sun, there is nothing in it incompatible with the more explicit description in the former *Sūkta* of the actual sacrifice of a horse.'

1 The priest is *Āditya*, the Sun. His next brother is lightning, another form of fire, and the third brother is *Agni Gārhapatya*, the western sacred fire maintained by each Householder, and fed with oblations of clarified butter. The seven male children are probably the priests. 2 *Seven* : priests. The one-wheeled chariot : the Sun. Seven names : perhaps the seven solar rays. Three-naved : with reference, probably, to the three seasons, the hot weather, the rains, and the cold weather. On this wheel of the Sun all existing things depend. 3 The seven : according to *Sāyana*, the seven solar rays, or the seven divisions of the year, solstice, season, month, fortnight, day, night, hour. The seven wheels of the chariot and the seven horses may also, according to *Sāyana*, be the solar rays. Seven Sisters : probably the seven celestial rivers, which, as emblems of fertility may bear the name of cows. *Sāyana* explains the seven Sisters as the solar rays,

- 4 Who hath beheld him as he sprang to being, seen how the boneless One supports the bony ?
Where is the blood of earth, the life, the spirit ? Who may approach the man who knows, to ask it ?
- 5 Unripe in mind, in spirit undiscerning, I ask of these the Gods' established places ;
For up above the yearling Calf the sages, to form a web, their own seven threads have woven.
- 6 I ask, unknowing, those who know, the sages, as one all ignorant for sake of knowledge,
What was that ONE who in the Unborn's image hath established and fixed firm these worlds' six religions.
- 7 Let him who knoweth presently declare it, this lovely Bird's securely founded station.
Forth from his head the Cows draw milk, and, wearing his vesture, with their foot have drunk the water.
- 8 The Mother gave the Sire his share of Order : with thought, at first, she wedded him in spirit.
She, the coy Dame, was filled with dew prolific : with adoration men approached to praise her.

or the six seasons and the year, or the six pairs of months with the intercalary month, and the seven Cows as the seven notes of music as employed in chanting the praises of the Sun.

4 *How the boneless One supports the bony*: or more conventional and less literal words, how the unsubstantial one (feminine) supports that (masculine) which is endowed with substance.

The boneless or unsubstantial is Prakriti, Nature, the original source of the substantial, that is the material and visible world. According to Hillebrandt, *Vedische Mythologie*, I. p. 338, the *boneless One* is the Sun and the *bony* the Moon. See M. Muller, *India, What can it Teach us?* pp. 245 246.

5 *The yearling Calf* probably the Sun, in reference to his yearly course. What the *seven threads* are is uncertain. Sâyana says they are the seven forms of the Soma sacrifice, or the seven metres of the Vedas. Ludwig thinks that the general meaning of the stanza is: I (the poet) content myself with asking for information about the places or traces of the Gods in our world ; but the sages talk about things which are beyond my power of comprehension.

6 *In the Unborn's image*: in the form of Aja or the Unborn Creator, represented by the Sun. Cf. VIII 41. 10.

7 *This lovely Bird's...station*: the place of the Sun. *The Cows draw milk*: 'The solar rays, although especial agents in sending down rain, are equally active in its re-absorption.' Wilson.

8 The mother Earth gave the father Heaven his share in the great work of cosmical production. *Dew prolific*: the fertilizing rain.

- 9 Yoked was the Mother to the boon Cow's car-pole : in the dank rows the cloud the Infant rested.

Then the Calf lowed, and looked upon the Mother, the Cow who wears all shapes in three directions.

- 10 Bearing three Mothers and three Fathers, single he stood erect ; they never make him weary.

There on the pitch of heaven they speak together in speech all knowing but not all-impelling.

- 11 Formed with twelve spokes, by length of time unweakened, rolls round the heaven this wheel of during Order.

Herein established, joined in pairs together, seven hundred Sons and twenty stand, O Agni.

- 12 They call him in the farther half of heaven the Sire five-footed, of twelve forms, weakly in watery store.

These others say that he, God with far seeing eyes, is mounted on the lower seven-wheeled, six-spoked car.

- 13 Upon this five-spoked wheel revolving ever all living creatures rest and are dependent.

Its axle, heavy-laden, is not heated : the nave from ancient time remains unbroken.

- 14 The wheel revolves, unwasting, with its felly : ten draw it, yoked to the far-stretching car-pole.

The Sun's eye moves encompassed by the region : on him dependent rest all living creatures.

9 *Yoked was the Mother* : Earth undertook the functions of the cow who supplies milk for sacrifices. *The Infant* : the young Sun.

The Calf lowed : the cloud thundered. *In three directions* : heaven, mid-air, and earth. 10 *Three Mothers and three Fathers* : the three earths and the three heavens, This fanciful threefold division has occurred before. See I. 105. 5. *They speak* : the Gods converse together about the Sun, says Sâyana, in speech that knows all but does not extend to or impress all.

11 The wheel formed with twelve spokes is the year with its twelve months. The seven hundred and twenty sons, joined in pairs, are the days and nights of the year, three hundred and sixty of each. 12 *Five-footed* : the five feet are, Sâyana says, the five seasons, the dewy and cold seasons being counted as one. The twelve forms are the months of the year. The seven wheels of the car are said to be the seven solar rays, and the six spokes of each wheel are the six seasons. I find the stanza unintelligible.

13 *The five-spoked wheel* : in reference, the, perhaps, to the five seasons, as in verse 12. 14 *Ten draw it* : probably the ten regions of space. *The region* : the firmament, mid-air.

- 15 Of the co-born they call the seventh single born; the six twin pairs are called Rishis, Children of Gods.
 Their good gifts sought of men are ranged in order due, and various in their form move for the Lord who guides.
- 16 They told me those were males, though truly females: he who hath eyes sees this, the blind discerns not.
 The son who is a sage hath comprehended: who knows this, rightly is his father's father.
- 17 Beneath the upper realm, above this lower, bearing her calf at foot the Cow hath risen.
 Whitherward, to what place hath she departed? Where calves she? not amid this herd of cattle.
- 18 Who, that the father of this Calf discerneth beneath the upper realm, above the lower,
 Showing himself a sage, may he declare it? Whence hath the Godlike spirit had its rising?
- 19 Those that come hitherward they call departing, those that depart they call directed hither.
 And what so ye have made, Indra and Soma, steeds bear as 't were yoked to the region's car-pole.
- 20 Two Birds with fair wings, knit with bonds of friendship, in the same sheltering tree have found a refuge.

c. 15 *The co-born*: the six pairs of two months, or six seasons of two months each. The *single-born* is the thirteenth and intercalary month. Sayana explains *rishayah*, Rishis, in this stanza as *ganturah*, goers; but in what sense is uncertain.

16 *They told me these were males*: Wilson observes: 'This is a piece of ~~metaphorical~~ mysticism; *vasmi*, a ray of the sun, here personified as a female, is properly a noun masculine.' But this is just the reverse of the explanation required. The meaning is obscure. Grassmann suggests that the meaning is that Night and Morning, both feminine, have received the masculine name of Day. *The son who is a sage*: According to the Scholiast, the Sun is to be considered as the father of the rays of light, which again, in their collective capacity, being the cause of rain, are the fosterers or parents of the earth: the Sun is therefore father of the father, and he who knows this is identical with the Sun.—Wilson. The meaning of the last semi-hemistich is probably that an intelligent son may be called the parent of an ignorant father, as being his superior in knowledge.

17 Usha or Dawn hath risen between heaven and earth, carrying with her the young Sun her offspring. *This herd of cattle*: the visible world.

18 Usha is the mother, but who is able to say who the father of the Sun is?

19 This stanza may refer to the plants which change their relative position as they revolve. Indra is here the Sun, and Soma the Moon.

20 Sayana says that the *two Birds* are the vital and the Supreme Spirit, dwelling in one body. The vital spirit enjoys the fruit or rewards of actions while the Supreme Spirit is merely a passive spectator.

- One of the twain eats the sweet Fig-tree's fruitage ; the other eating not regardeth only.
- 21 Where those fine Birds hymn ceaselessly their portion of life eternal, and the sacred synods,
There is the Universe's mighty Keeper, who, wise, hath entered into me the simple.
- 22 The tree whereon the fine Birds eat the sweetness, where they all rest and procreate their offspring,—
• Upon its top they say the fig is luscious : none gaineth it who knoweth not the Father.
- 23 How on the Gâyatri the Gâyatri was based, how from the Trishtubh they fashioned the Trishtubh forth,
How on the Jagati was based the Jagati,—they who know this have won themselves immortal life.
- 24 With Gâyatri he measures out the praise-song, Sâma with praise-song, triplet with the Trishtubh,
The triplet with the two^{or} four-foot measure, and with the syllable they form seven metres.

21 The *fine Birds* here are perhaps the priests, and the Keeper of the Universe may be Soma. 22 Sâyana explains *suparnâ*, well-winged, in this and the preceding stanza as smooth-gliding (rays). Their offspring is, he says, the light, and the Father is the cherishing and protecting Sun. All explanations of these three stanzas can be only conjectural. Ludwig is of opinion that they are originally unconnected fragments and that they have been inserted together in this hymn merely because the word *suparnâ* (used) apparently in various senses) has a prominent place in each stanza. *Suparnâ* (dual)

has been explained by different scholars as two species of souls ; day and night, Sun and Moon ; (plural) as rays of light ; stars ; metres, spirits of the dead ; priests ; and the tree on which they rest as the body ; the orb of the Sun ; the sacrificial post ; the world ; and the mythical World-Tree. A generally satisfactory explanation is scarcely to be hoped for. 23 Wilson, following Sâyana, paraphrases this stanza as follows : 'They who know the station of Agni upon the earth ; the station of Vâyu that was fabricated from the firmament, and that station of the Sun which is placed in heaven, obtain immortality.' He observes that the purport of the phraseology, borrowed from the several metres Gâyatri, Trishtubh, and Jagati, is not very clear, and and that it may be merely an obscure and mystic reference to the text of the Veda, a knowledge of which is essential to final felicity. The meaning seems to be that those who are thoroughly acquainted with the appropriate rewards which follow the employment of each of the sacred metres named are on the right road to immortal life. 24

Triplet : the word in the text *vākâ* is said to mean either two or three connected stanzas. *Two or four-foot measure* : consisting of two

or four *pâdas* or semi-hemistichs, And with the syllable : they form the seven generic metres of the Veda with the syllable, which is the chief element of metre, the Gâyatri consisting of eight syllables, the Trishtubh of eleven, and the Jagati of twelve. See Wilson's note.

- 25 With Jagati the flood in heaven he stablished, and saw the
Sun in the Rathantara Sâman.
Gayatri hath, they say, three brands for kindling; hence it
excels in majesty and vigour.
- 26 I invoke the milch-cow good for milking, so that the milker,
deft of hand, may drain her.
May Savitar give goodliest stimulation. The caldron is made
hot; I will proclaim it.
- 27 She, lady of all treasure, is come hither yearning in spirit for
her calf and lowing.
May this cow yield her milk for both the Asvins, and may
she prosper to our high advantage.
- 28 The cow hath lowed after her blinking youngling; she licks
his forehead, as she lows, to form it.
His mouth she fondly calls to her warm udder, and suckles
him with milk while gently lowing.
- 29 He also snorts, by whom encompassed round the Cow lows as
she clings unto the shedder of the rain.
She with her shrilling cries hath humbled mortal man, and,
turned to lightning, hath stripped off her covering robe.
- 30 That which hath breath and speed and life and motion lies
firmly stablished in the midst of houses.
Living, by offerings to the Dead he moveth, Immortal One
the brother of the mortal.
- 31 I saw the Herdsman, him who never stumbles, approaching
by his pathways and departing.
He, clothed with gathered and diffusive splendour, within the
worlds continually travels.

25 *He*: Brahmâ, according to Sâyana. *Rathantara*: one of the most important Sâma-hymns; Sâmvêda II. i, 1, 11=Rigveda VII. 32. 22, 23. *Three brands*: the three *pâdas*, divisions, or lines of the verse being fancifully likened to the sticks with which the sacrificial fire is kindled. 23 The milch-cow in this and the two following stanzas may be the cow who supplies milk for the sacrifice. But Sâyana says that the cow may be the rain-cloud, the milk being the rain and the milker Vâyu the God of Wind who causes it to flow. The calf, Sâyana says, is the world longing for the rain to fall. 29 *He also*: probably Parjanya, the personified Storm-Cloud. The Cow here is undoubtedly a cloud. 30 The subject of the first hemistich is apparently Agni. The Moon, sustained by sacrificial offerings to the Departed, appears to be the subject of the second. But see Hymns of the Acharva-veda IX 10. 8. 31 *Herdsman*: the Sun, the guardian of the world.

- He who hath made him doth not comprehend him ; from him
 who saw him surely is he hidden.
 He, yet enveloped in his Mother's bosom, source of much life,
 hath sunk into destruction.
- 33 Dyaus is my Father, my begetter : kinship is here. This
 great earth is my kin and Mother,
 Between the wide-spread world-halves is the birth-place: the
 Father laid the Daughter's germ within it.
- 34 I ask thee of the earth's extremest limit, where is the centre
 of the world, I ask thee.
 I ask thee of the Stallion's seed prolific, I ask of highest
 heaven where Speech abideth,
- 35 This altar is the earth's extremest limit ; this sacrifice of ours
 is the world's centre.
 The Stallion's seed prolific is the Soma ; this Brahman
 highest heaven where Speech abideth.
- 36 Seven germs unripened yet are heaven's prolific seed ; their
 functions they maintain by Vishnu's ordinance.
 Endued with wisdom through intelligence and thought, they
 compass us about present on every side.
- 37 What thing I truly am I know not clearly : mysterious,
 fettered in my mind I wander.
 When the first born of holy Law approached me, then of
 this speech I first obtain a portion.
- 38 Back, forward goes he, grasped by strength inherent, the Im-
 mortal born the brother of the mortal.

32 *The first-born*, the immediate cause of rain, with his countless
 offspring the fertilizing rain-drops, appears to be alluded to. 33

World-halves : literally bowls or vessels into which the Soma is poured,
 a figurative expression for heaven and earth. The firmament or space
 between these two is, as the region of the rain, the womb of all beings.
 The Father is Dyaus and the daughter is Earth whose fertility de-
 pends upon the germ of rain laid in the firmament. 35 *The*
earth's extremest limit : the altar, as the place nearest to heaven, the
 place where the Gods visit men. *The Stallion* : Dyaus, or Father
 Heaven. *This Brahman* : The priest so named who recites the

texts of the Veda. 36 This stanza, as Ludwig remarks, is one of
 the most unintelligible in the whole Veda. *The seven*, according to
 Sâyana, or the solar rays, and Vishnu is said to be the Sun. 37 *The*
first-born of holy Law : according to Sâyana, the first-born (perceptions)
 of the truth. Soma may be intended, as suggested by Bergaigne, Re-
 ligion Vedique, I. 150. 38 This stanza appears to refer to the

Sun in his daily course from east to west and his nightly return to the
 east, the former visible to men and the latter invisible. *They*, in
 this case, would mean the Sun by day and the Sun by night.

Ceaseless they move in opposite directions : men mark the one and fail to mark the other.

39 Upon what syllable of holy praise-song, as 'twere their highest heaven, the Gods repose them,—

Who knows not this, what will he do with praise-song! But they who know it well sit here assembled.

40 Fortunate mayst thou be with goodly pasture, and may we also be exceeding wealthy.

Feed on the grass, O Cow, at every season, and coming hitherward drink limpid water.

41 Forming the water-floods, the buffalo hath lowed, one footed or two-footed or four-footed, she,

Who hath become eight-footed or hath got nine feet, the thousand syllabled in the sublimest heaven.

42 From her descend in streams the seas of water ; thereby the world's four regions have their being.

Thence flows the imperishable flood, and thence the universe hath life.

43 I saw from far away the smoke of fuel with spires that rose on high o'er that beneath it.

The Mighty Men have dressed the spotted bullock. These were the customs in the days aforetime.

44 Three with long tresses show in ordered season. One of them sheareth when the year is ended.

One with his powers the universe regardeth : of one the sweep is seen, but not his figure.

45 Speech hath been measured out in four divisions, the Brâhmanas who have understanding know them.

39 The syllable is the *Pranava*, the mystical sacred syllable Om. This syllable is set forth in the Upanishads as the object of profound religious meditation, and the highest spiritual efficacy is attributed to it.

40 This stanza is addressed to the cow who supplies the milk for libations.

41 The buffalo hath lowed : the great rain-cloud has thundered, Sâyana explains *one-footed*, as sounding from the cloud ; *two-footed*, from cloud and sky ; *four-footed*, from the four cardinal points ; *eight-footed*, from the four points and the four intermediate points ; *nine-footed*, from these points and the zenith. *Gauri*, the buffalo, is, according to Sâyana, *Vak*, Speech, the voice of heaven.

42 From her : from the buffalo, or cloud. The world's four regions : the whole world.

43 The smoke of fuel : arising from burning cow-dung. The Mighty Men : the Heroes, the Gods. The spotted bullock : the Soma. The whole may, perhaps, be a figurative description of the gathering of the rain-clouds.

44 The three are Agni who burns up the vegetation, the all-seeing Sun, and the invisible Vâyu or Wind.

Three kept in close concealment cause no motion ; of speech,
men speak only the fourth division.

- 46 They call him Indra, Mitra, Varuṇa, Agni, and he is heavenly
nobly-winged Garutmân :

To what is One, sages give many a title : they call it Agni,
Yama, Mātariśvan.

- 47 Dark the descent : the birds are golden-coloured ; up to the
heaven they fly robed in the waters.

Again descend they from the seat of Order, and all the earth
is moistened with their fatness.

- 48 Twelve are the fellyies, and the wheel is single ; three are the
naves. What man hath understood it ?

Therein are set together spokes three hundred and sixty,
which in nowise can be loosened

- 49 That breast of thine exhaustless, spring of pleasure, where-
with thou feedest all things that are choicest,

Wealth-giver, treasure-finder, free bestower, — bring that, Sara-
svatī, that we may drain it.

- 50 By means of sacrifice the Gods accomplished their sacrifice :
these were the earliest ordinances.

These Mighty Ones attained the height of heaven, there
where the Sādhyas, Gods of old, are dwelling.

- 51 Uniform, with the passing days, this water mounts and falls
again.

The tempest-clouds give life to earth, and fires re-animate the
heaven.

45 *Three kept in close concealment* : the *three* might mean the three
Vedas ; but this interpretation does not suit the rest of the half-line.

The fourth division : ordinary language. See Wilson for Sâyana's elab-
orate explanation of this stanza, and Muir, O. S. Texts, II. 155.

46 *Garutmân* : the Celestial Bird, the Sun. All these names, says the
poet, are names of one and the same Divine Being, the One Supreme
Spirit under various manifestations.

47 *Dark the descent* : the
rays of light descend into the darkness of the earth when wrapped in
night, and rise again to heaven with the moisture which they have
absorbed to descend again in the form of fertilizing rain.

48 The
single wheel is the year ; the twelve spokes are the months ; the three
naves are the three seasons of four months each ; and the spokes are
the days of the lunisolar year. The stanza is out of place here.

49 *Sarasvatī* : see I. 3. 10.

50 *The Sādhyas* : said by Yaska to be
'the Gods whose dwelling-place is the sky.' They are named among the
minor divinities in the *Amarakosha*, and, as Wilson observes, 'it would
seem that in Sâyana's day the purport of the designation had become
uncertain.'

51 *Fires re-animate the heaven* : the oblations offered
in sacrificial fires delight and strengthen the Gods.

- 52 The Bird Celestial, vast with noble pinion, the lovely germ of plants, the germ of waters,
Him who delighteth us with rain in season, Sarasvân I invoke
that he may help us.

HYMN CLXV.

Indra-Maruts.

WITH what bright beauty are the Maruts jointly invested,
peers in age, who dwell together?

From what place have they come? With what intention?
Sing they their strength through love of wealth, these
Heroes?

- 2 Whose prayers have they, the Youthful Ones, accepted? who
to his sacrifice hath turned the Maruts?

We will delay them on their journey sweeping—with what
high spirit!—through the air like eagles.

- 3 Whence comest thou alone, thou who art mighty, Indra, Lord
of the Brave? What is thy purpose?

Thou greetest us when meeting us the Bright Ones. Lord of
Bay Steeds, say what thou hast against us.

- 4 Mine are devotions, hymns; sweet are libations. Strength
stirs, and hurled forth is my bolt of thunder.

They call for me, their lauds are longing for me. These my
Bay Steeds bear me to these oblations.

- 5 Therefore together with our strong companions, having adorn-
ed our bodies, now we harness

Our spotted deer with might, for thou, O Indra, hast learnt
and understood our Godlike nature.

- 6 Where was that nature then of yours, O Maruts, that ye
charged me alone to slay the Dragon?

For I in truth am fierce and strong and mighty. I bent
away from every foeman's weapons.

52 *Sarasvân*: or *Sarasvatî*, is the name of a River-God usually assigned as a consort to *Sarasvatî*. In this place the Sun is meant, and *sârasvantan* may be taken as a mere epithet, 'rich in water' which he absorbs.

Indra, the Maruts, and the great sage Agastya are regarded as the Rishis of this hymn, which appears to be, as Wilson observes, a vindication of 'the separate, or at least preferential, worship of Indra, without comprehending, at the same time, as a matter of course, the adoration of the Maruts.' The hymn is translated and fully explained in Prof. Max Muller's *Vedic Hymns*, Part I. 1 Indra speaks.

3 Here the Maruts address Indra whom they meet alone, unattended by them as was usual. 4 Indra replies. 5 The Maruts again speak.

6 Indra claims for himself the glory of the victory over Vritra.

- 7 Yea, much hast thou achieved with us for comrades, with
manly valour like thine own, thou Here.
Much may we too achieve, O mightiest Indra, with our great
power, we Maruts, when we will it.
- 8 Vṛitra I slew by mine own strength, O Maruts, having waxed
mighty in mine indignation.
I with the thunder in my hand created for man these lucid
softly flowing waters.
- 9 Nothing, O Maghavan, stands firm before thee; among the
Gods not one is found thine equal.
None born or springing into life comes nigh thee. Do what
thou hast to do, exceeding mighty!
- 10 Mine only be transcendent power, whatever I, daring in my
spirit, may accomplish.
For I am known as terrible, O Maruts: I, Indra, am the Lord
of what I ruined.
- 11 Now, O ye Maruts, hath your praise rejoiced ~~me~~, the glorious
hymn which ye have made me, ~~Heroes~~!
For me, for Indra, champion strong in battle, for me, your-
selves, as lovers for a lover.
- 12 Here, truly, they send forth their sheen to meet me, wearing
their blameless glory and their vigour.
When I have seen you, Maruts, in gay splendour, ye have
delighted me, so now delight me.
- 13 Who here hath magnified you, O ye Maruts? speed forward,
O ye lovers, to your lovers.
Ye Radiant Ones, assisting their devotions, of these my holy
rites be ye regardful.
- 14 To this hath Mānya's wisdom brought us, so as to aid, as aids
the poet him who worships.
Bring hither quick! On to the sage, ye Maruts! These
prayers for you the singer hath recited.

11 In this verse Indra, after having declined with no uncertain sound the friendship of the Maruts, repents himself of his unkindness towards his old friends. The words of praise which they addressed to him in verse 9, in spite of the rebuff which they had received from Indra, have touched his heart, and we may suppose that, after this, their reconciliation was complete.—Max Müller. 14 This verse is exceedingly difficult, and its translation at present can be only conjectural. *Mānya*, apparently, means the son of *Māna*. *Mān-dārya*, probably the name of the poet, but explained differently by Sâyana and Mahidhara.

- 15 May this your praise, may this your song, O Maruts, sung
by the poet, Mâna's son, Mândârya,
Bring offspring for ourselves with food to feed us. May we
find strengthening food in full abundance!

HYMN CLXVI.

Maruts.

- Now let us publish, for the vigorous company the herald of
the Strong One, their primeval might.
With fire upon your way, O Maruts loud of voice, with battle,
Mighty Ones, achieve your deeds of strength.
- 2 Bringing the pleasant meath as 'twere their own dear son,
they sport in sportive wise gay at their gatherings.
The Rudras come with succour to the worshipper; self-strong
they fail not him who offers sacrifice.
- 3 To whomsoever, bringer of oblations, they, immortal guard-
ians, have given plenteous *weḥṣān*.
For him, like loving friends, the Maruts bringing bliss bedew
the regions round with milk abundantly.
- 4 Ye who with mighty powers have stirred the regions up, your
coursers have sped forth directed by themselves.
All creatures of the earth, all dwellings are afraid, for bril-
liant is your coming with your spears advanced.
- 5 When they in dazzling rush have made the mountains roar,
and shaken heaven's high back in their heroic strength,
• Each sovran of the forest fears as ye drive near, and the
shrubs fly before you swift as whirling wheels.
- 6 Terrible Maruts, ye with ne'er-diminished host, with great
benevolence fulfil our heart's desire.
Where'er your lightning bites armed with its gory teeth it
crunches up the cattle like a well-aimed dart.

15 I borrow three-fourths of this verse from Prof. M. Müller.

This hymn and the twenty-five following are ascribed to the Rishi Agastya, who appears in the Rāmâyana as the friend and counsellor of Râma. He is one of those indefinable mythic personages who are found in the ancient traditions of many nations, and in whom cosmogonical or astronomical notions are generally figured. Thus it is related of Agastya that the Vindhyan mountains prostrated themselves before him; and yet the same Agastya is believed to be the regent of the star Canopus.

1 *The Strong One*: Indra, who is preceded by the Maruts.
2 *The Rudras*: The Maruts, sons of the Strong-God Rudra.
3 *Milk*: fertilizing rain. 5 *As ye drive near*: similar abrupt changes of person are common in the Veda.

- 7 Givers of during gifts whose bounties never fail, free from ill-will, at sacrifices glorified,
They sing their song aloud that they may drink sweet juice :
well do they know the Hero's first heroic deeds.
- 8 With castles hundredfold, O Maruts, guard ye well the man
whom ye have loved from ruin and from sin,—
The man whom ye the fierce, the Mighty Ones who roar,
preserve from calumny by cherishing his seed.
- 9 O Maruts, in your cars are all things that are good : great
powers are set as 'twere in rivalry therein.
Rings are upon your shoulders when ye journey forth : your
axle turns together both the chariot wheels.
- 10 Held in your manly arms are many goodly things, gold chains
are on your chests, and glistening ornaments.
Deer-skins are on their shoulders, on their fellies knives :
they spread their glory out as birds spread out their wings.
- 11 Mighty in mightiness, pervading, passing strong, visible from
afar as 'twere with stars of heaven,
Lovely with pleasant tongues, sweet singers with their mouths,
the Maruts, joined with Indra, shout forth all around.
- 12 This is your majesty, ye Maruts nobly born, far as the sway
of Aditi your bounty spreads.
Even Indra by desertion ne'er disannuls the boon bestowed
by you upon the pious man.
- 13 This is your kinship, Maruts, that, Immortals, ye were oft in
olden time regardful of our call.
Having vouchsafed to man a hearing through this prayer, by
wondrous deeds the Heroes have displayed their might.
- 14 That, O ye Maruts, we may long time flourish through your
abundant riches, O swift movers,
And that our men may spread in the encampment, let me
complete the rite with these oblations.
- 15 May this your laud, may this your song, O Maruts, sung by
the poet, Mâna's Mândârya,
Bring offspring for ourselves with food to feed us. *May we
find strengthening food in full abundance.

10 *On their fellies knives*: their war-chariots have sharp scythe-like blades attached to their wheels, or sharp edges to their fellies. 11 *Sweet singers*: the Maruts' song in the music of the winds. 12 *The sway of Aditi*: 'What the poet says simply this, that the bounty of the Maruts extends as far as the realm of Aditi, i. e. is endless, or extends everywhere, Aditi being in its original conception the deity of the unbounded world beyond, the earliest attempt at expressing the Infinite.'—Max Müller. This also is one of the hymns translated by Prof. Max Müller in *Vedic Hymns*, Part I.

HYMN CLXVII.

Indra. Maruts.

A THOUSAND are thy helps for us, O Indra : a thousand, Lord of Bays, thy choice refreshments.

Wealth of a thousand sorts hast thou to cheer us : may precious goods come nigh to us in thousands.

2 May the most sapient Maruts, with protection, with best boons brought lofty heaven, approach us,
Now when their team of the most noble horses speeds even on the sea's extremest limit.

3 Close to them clings one moving in seclusion, like a man's wife, like a spear carried rearward,
Well grasped, bright, decked with gold ; there is Vāk also, like to a courtly, eloquent dame, among them.

4 Far off the brilliant, never-weary Maruts cling to the young Maid as a joint possession.
The fierce Gods dave not Rodasi before them, but wished for her to grow their friend and fellow.

5 When chose immortal Rodasi to follow—she with loose tresses and heroic spirit—
She clamb her servant's chariot, she like Sūryâ with cloud-like motion and refulgent aspect.

6 Upon their car the young men set the Maiden wedded to glory, mighty in assemblies,

• When your song, Maruts, rose, and, with oblation, the Somapourer sang his hymn in worship.

7 I will declare the greatness of these Maruts, their real greatness, worthy to be lauded,
How, with them, she though firm, strong-minded, haughty, travels to women happy in their fortune.

2 *The sea's extremest limit* : the skirts of the sea of air, the firmament.

3 Sāyana says that the lightning is spoken of, moving in the clouds, 'as if in secret, like the well-attired wife who remains in the women's apartment, but sometimes showing itself, like the hymn or prayer recited at religious ceremonies. The comparisons are scarcely intelligible. Vāk here is the voice of Heaven, the thunder. See Max Muller, *Vedic Hymns*, Part I.

5 *Rodasi* : usually regarded as the consort of Rudra, said by Sāyana to mean here the lightning, the bride of the Maruts.

Sūryâ : the daughter of the Sun, who mounted the chariot of the Asvins. See I. 116. 17.

7 *She* : Rodasi. In the second hemistich there is no substantive, only adjectives in the feminine gender. Wilson, following Sāyana, renders the last half-line by 'supports a flourishing progeny.' Ludwig thinks that Rodasi appears as Eithelviya of the Greek pantheon, the Goddess who presides over childbirth.

8 Mitra and Varuna they guard from censure: Aryaman too, discovers worthless sinners.

Firm things are overthrown that ne'er were shaken: he prospers, Maruts, who gives choice oblations.

9 None of us, Maruts, near or at a distance, hath ever reached the limit of your vigour.

They in courageous might still waxing boldly have compassed round their foemen like an ocean.

10 May we this day be dearest friends of Indra, and let us call on him in fight to-morrow.

So were we erst. New might attend us daily! so be with us Ribhukshan of the Heroes!

11 May this your laud, may this your song, O Maruts, sung by the poet, Māna's son, Māndārya,

Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance.

HYMN CLXVIII.

Maruts.

SWIFT gain is his who hath you near at every rite: ye welcome every song of him who serves the Gods.

So may I turn you hither with fair hymns of praise to give great succour for the weal of both the worlds.

2 Surrounding, as it were, self-born, self-powerful, they spring to life the shakers-down of food and light;

Like as the countless undulations of the floods, worthy of praise when near, like bullocks and like kine.

3 They who, like Somas with their well-grown stalks pressed out, imbibed within the heart, dwell there in friendly wise.

Upon their shoulders rests as 'twere a warrior's spear, and in their hand they hold a dagger and a ring.

10 The hymn appears to have been recited on the eve of an expected battle. *Ribhukshan*: a name of Indra, as lord of the *Ribhus*.

I The text of the first line is manifestly corrupt, and translation is conjectural. See Max Müller, *Sacred Books of the East*, XXXII, p. 281. 2 *The shakers-down*: violently sending down the rain which is followed by sunlight and fertility. *When near*: terrific in appearance at a distance, but gentle when propitiated with worship.

3 The first hemistich is obscure. Perhaps the meaning is that the beneficial effects of the storm are lasting like the inspiring influence of Some juice. *Warrior's spear*: 'Rambhini I now take with

Sāyana in the sense of a wife clinging to the shoulders of her husband, though what is meant is the spear, or some other weapon, slung over the shoulders; see I, 167. 3.—M. Müller, *Vedic Hymns*, I. 283.

- 4 Self-yoked they have descended lightly from the sky, With
your own lash, Immortals, urge yourselves to speed.
Unstained by dust the Maruts, mighty in their strength, have
cast down e'en firm things, armed with their shining spears.
- 5 Who among you, O Maruts armed with lightning-spears, moveth
you by himself, as with the tongue his jaws?
Ye rush from heaven's floor as though ye sought for food, on
many errands like the Sun's diurnal Steed.
- 6 Say where, then, is this mighty region's farthest bound, where,
Maruts, is the lowest depth that ye have reached,
When ye cast down like chaff the firmly stablished pile, and
from the mountain send the glittering water-flood?
- 7 Your winning is with strength, dazzling, with heavenly light,
with fruit mature, O Maruts, full of plenteousness.
Auspicious is your gift like a free giver's meed, victorious,
spreading far, as of immortal Gods.
- 8 The rivers near before your chariot fellies when they are utter-
ing the voice of rain-clouds.
The lightnings laugh upon the earth beneath them, what time
the Maruts scatter forth their fatness.
- 9 *Prisni* brought forth, to fight the mighty battle, the glittering
army of the restless Maruts.
Nurtured together they begat the monster, and then looked
round them for the food that strengthens.
- 10 May this your land, may this your song, O Maruts, sung by
the poet, *Mânas* son, *Mândarys*,
Bring offspring for ourselves with food to feed us. May we
find strengthening food in full abundance.

HYMN CLXIX.

Indra.

As, Indra, from great treason thou protectest, yea, from great
treachery these who approach us,
So, marking well, Controller of the Maruts, grant us their
blessings, for they are thy dearest.

5 What, asks the poet, is the moving principle of the Maruts? who
gives them their first impulse, as a man when he wishes moves his
tongue and jaws? 'This stanza,' remarks Wilson, 'is exceedingly ellip-
tical and obscure: *Sâyana's* completion of the text is entirely con-
jectural. 9 *Prisni*: the mother of the Maruts. See I, 24, 3, *The*
monster: the mass of dark storm-clouds.

1 *These who approach us*: the Maruts.

- 2 The various doings of all mortal people by thee are ordered,
in thy wisdom, Indra.
The host of Maruts goeth forth exulting to win the light-
bestowing spoil of battle.
- 3 That spear of thine sat firm for us, O Indra: the Maruts set
their whole dread power in motion.
E'en Agni shines resplendent in the brushwood: the viands
hold him as floods hold an island.
- 4 Vouchsafe us now that opulence, O Indra, as guerdon won by
mightiest donation.
May hymns that please thee cause the breast of Vāyu to
swell as with the mead's refreshing sweetness.
- 5 With thee, O Indra, are most bounteous riches that further
every one who lives uprightly.
Now may these Maruts show us loving-kindness, Gods who
of old were ever prompt to help us.
- 6 Bring forth the Men who rain down bogas, O Indra: exert
thee in the great terrestrial region;
For their broad-chested speckled deer are standing like a
King's armies on the field of battle.
- 7 Heard is the roar of the advancing Maruts, terrific, glittering
and swiftly moving,
Who with their rush o'erthrow as 'twere a sinner the mortal
who would fight with those who love him.
- 8 Give to the Mānas, Indra with the Maruts, gifts universal,
gifts of cattle foremost.
Thou, God, art praised with Gods who must be lauded. May
we find strengthening food in full abundance.

HYMN CLXX.

Indra. Maruts.

NAUGHT is to-day, to-morrow naught. Who comprehends the
mystery?

We must address ourselves unto another's thought, and lost
is then the hope we formed.

- 2 The Maruts are thy brothers. Why, O Indra, wouldst thou
take our lives!

Agree with them in friendly wise, and do not slay us in the fight.

3 *Sat firm*: was firmly and properly held by the Warrior-God.

6 *The Men*: the Maruts. Their chariot is drawn by spotted deer.

8 *The Mānas*: men of the family of the poet Māna.

1 *Lost is then the hope we formed*: Indra appears to have appropriated
to himself the sacrifice intended for the Maruts, who complain, accord-
ingly, of their dependence on another's will and of their disappointed
hopes.

2 This is spoken by Agastya, who offered the sacrifice.

3 Agastya, brother, why dost thou neglect us, thou who art our friend?

We know the nature of thy mind. Verily thou wilt give us naught.

4 Let them prepare the altar, let them kindle fire in front ; we two

Here will spread sacrifice for thee, that the Immortal may observe.

5 Thou, Lord of Wealth, art Master of all treasures, thou, Lord of friends, art thy friends' best supporter.

O Indra, speak thou kindly with the Maruts, and taste oblations in their proper season,

HYMN CLXXI.

Maruts.

To you I come with this mine adoration, and with a hymn I crave the Strong One's favour,

A hymn that truly makes you joyful, Maruts. Suppress your anger and unyoke your horses.

2 Maruts, to you this laud with prayer and worship, formed in the mind and heart, ye Gods, is offered.

Come ye to us, rejoicing in your spirit, for ye are they who make our prayer effective.

3 The Maruts, praised by us, shall show us favour ; Maghavan, lauded, shall be most propitious.

Maruts, may all our days that are to follow be very pleasant, lovely and triumphant.

4 I fled in terror from this mighty Indra, my body trembling in alarm, O Maruts.

Oblations meant for you been made ready ; these have we set aside : for this forgive us.

3 The Maruts complain that Agastya does not support their claim.

4 Spoken by Agastya to Indra. We : Agni and I, The immortal : Agni. 5 Agastya continues his conciliatory speech.

1 Unyoke your horses : stay with us and enjoy the sacrifice. 'This hymn, again,' as Wilson remarks, 'indicates a sort of trimming between the worship of Indra and the Maruts.'

3 Unable to translate the second hemistich satisfactorily, I have followed Sâyana who takes *vândni* as an adjective, lovely. Grassmann translates : 'May all our days stand upright like beautiful trees,' and Ludwig suggests 'hattling ? spears ? for *komyâ vândni*. 'May our trees (our lances) through our valour stand always erect.'—Max Müller.

4 Agastya apologizes for having allowed Indra to enjoy the offerings intended for the Maruts.

- 5 By whom the Mānas recognize the daysprings, by whose strength
at the dawn of endless mornings.
Give us, thou Mighty, glory with the Maruts, fierce with the
fierce, the Strong who givest triumph.
- 6 Do thou, O Indra, guard the conquering Heroes, and rid thee
of thy wrath against the Maruts,
With them, the wise, victorious and bestowing. May we find
strengthening food in full abundance.

HYMN CLXXII.

Maruts.

- WONDERFUL let your coming be, wondrous with help, ye Bount-
eous Ones,
Maruts, who gleam as serpents gleam.
- 2 Far be from us, O Maruts, ye free givers, your impetuous shaft;
Far from us be the stone ye hurl.
- 3 O Bounteous Givers, touch ye not, O Maruts, Triṇaskanda's
folk;
Lift ye us up that we may live.

HYMN CLXXIII.

Indra.

- THE praise-song let him sing, forth bursting bird-like; sing we
that hymn which like heaven's light expandeth,
That the milk-giving cows may, unimpeded, call to the sacred
grass the Gods' assembly.
- 2 Let the Bull sing with Bulls whose toil is worship, with a loud
roar like some wild beast that hungers.
Praised God! the glad priest brings his heart's devotion; the
holy youth presents twofold oblation.

5 *By whom*: thou, Indra, by whom, etc,

-
- 1 *Who gleam as serpents gleam*: referring to the flashes of lightning
that accompany the Gods of storm. 2 *The stone*: the thunderbolt.
3 *Triṇaskanda's folk*: Triṇaskanda appears to be the name of some chief
not elsewhere mentioned, Wilson, following Sāyaṇa, translates: 'pro-
tect my people (although I be) as insignificant as grass.'

1 *Let him sing*: let the Udgātar priest sing the Sāman or metrical
hymn of praise, which spreads and blesses 'like the light of heaven.'
2 *The Bull*: perhaps the institutor of the sacrifice; or Indra himself
may be intended. Sāyaṇa offers both explanations. The *Bulls*—
the officiating priests. *Praised God!*: addressed to Indra. The
meaning of the hemistich is obscure. The word *mīthund* (literally,
pairs) which I have rendered in accordance with Sāyaṇa and Wilson,
means according to Grassmann, 'both the worlds,' and according to
Ludwig, 'the couples consisting of the sacrificers and the respective wives.'

- 3 May the Priest come circling the measured stations, and with him bring the earth's autumnal fruitage.
Let the Horse neigh led near, let the Steer bellow : let the Voice go between both worlds as herald.
- 4 To him we offer welcomest oblations, the pious bring their strength-inspiring praises.
May Indra, wondrous in his mighty, accept them, car-borne and swift to move like the Nāsatyas.
- 5 Praise thou that Indra who is truly mighty, the car-borne Warrior, Maghavan the Hero ;
Stronger in war than those who fight against him, borne by strong steeds, who kills enclosing darkness ;
- 6 Him who surpasses heroes in his greatness : the earth and heavens suffice not for his girdles.
Indra endues the earth to be his garment, and, God-like, wears the heaven as were a frontlet,
- 7 Thee, Hero, guardian of the brave in battles, who roamest in the van,—to draw thee hither,
Indra, the hosts agree beside the Soma, and joy, for his great actions, in the Chieftain.
- 8 Libations in the sea to thee are pleasant, when thy divine Floods come to cheer these people.
To thee the Cow is sum of all things grateful when with the wish thou seekest men and princes.
- 9 So may we in this One be well befriended, well aided as it were through praise of chieftains,
That Indra still may linger at our worship, as one led swift to work, to hear our praises.
- 10 Like men in rivalry extolling princes, our Friend be Indra, wielder of the thunder.
Like true friends of some city's lord, within them held in good rule with sacrifice they help him.

3 *The Priest*: Agni, who is also the *Horse* and the *Steer*. *The measured stations*: the different fire-altars. *Fruitage*: grain for the oblation. *The Voice*: thunder. *The Nāsatyas*: the Asvins, whose chariot is famed for swiftness. 8 *In the sea*: reaching thee in the sea of air ; or, 'the sea' may mean the large reservoir of Soma juice. *The wish*: granting all their desires. 9 *In this One*: this one true friend Indra. 10 *The stanza* is difficult. Wilson, following Sâyana, translates: 'Emulous in commendation like (those contending for the favour) of men, may Indra, the wielder of the thunderbolt, be equally (a friend) to us: like those who, desirous of his friendship (conciliate) the lord of a city (ruling) with good government, so do our intermediate (representatives) propitiate (Indra) with sacrifices.'

- 11 For every sacrifice makes Indra stronger, yea, when he goes
around angry in spirit;
As pleasure at the ford invites the thirsty, as the long way
brings him who gains his object.
- 12 Let us not here contend with Gods, O Indra, for here, O Mighty
One, is thine own portion,
The Great, whose Friends the bounteous Maruts honour, as
with a stream, his song who pours oblations.
- 13 Addressed to thee is this our praise, O Indra : Lord of Bay
Steeds, find us hereby advancement.
So mayst thou lead us on, O God, to comfort. May we find
strengthening food in full abundance.

HYMN CLXXIV.

Indra.

- THOU art the King of all the Gods, O Indra : protect the men,
O Asura, preserve us.
Thou Lord of Heroes, Maghavan, our saver, art faithful, very
rich, the victory-giver.
- 2 Indra, thou humbledst tribes that spake with insult by break-
ing down seven autumn forts, their refuge.
Thou stirredst, Blameless ! billowy floods, and gavest his foe a
prey to youthful Purukutsa.
- 3 With whom thou drivest troops whose lords are heroes, and
bringest daylight now, much worshipped Indra,
With them guard lion-like wasting active Agni to dwell in our
tilled fields and in our homestead.
- 4 They through the greatness of thy spear, O Indra, shall, to
thy praise, rest in this earthly station.
To loose the floods, to seek, for kine, the battle, his Bays he
mounted, boldly seized the booty.
- 5 Indra, bear Kutsa, him in whom thou joyest : the dark-red
horses of the Wind are docile.

11 Indra will come at last although he tarries now. We must wait patiently. The thirsty traveller comes to the stream and reaches his journey's end at last. Wilson observes with truth that 'this hymn is in general elliptical and obscure.' A translator has to endeavour to give the probable meaning of the words as they stand, without venturing on conjectural completion of fancied ellipses and the insertion of words at pleasure after the manner of Sāyaṇa,

1 *The men*: the priests. *Us*: thy worshippers. *Asura*: immortal and divine. 2 *Autumn forts*: probably strongholds on high-ground, occupied in the rainy season, *Purukutsa*: has been mentioned before. See I, 63. 7. 3 *With whom*: the Maruts. 4 *They*: the enemy. *He*: Indra. 5 *Kutsa*: the Rishi of that name, Wilson paraphrases after Sāyaṇa: 'Bear (the sage) Kutsa to that ceremony (to which) thou desired (to convey him).'

Let the Sun roll his chariot wheel anear us, and let the Thunderer go to meet the foemen.

- 6 Thou Indra, Lord of Bays, made strong by impulse, hast slain the vexers, of thy friends. who give not.

They who behold the Friend beside the living were cast aside by thee as they rode onward.

- 7 Indra, the bard sang forth in inspiration : thou madest earth a covering for the Dâsa.

Maghavan made the three that gleam with moisture, and to his home brought Kuyavâch to slay him.

- 8 These thine old deeds new bards have sung, O Indra, Thou conqueredst, boundest many tribes for ever.

Like castles thou hast crushed the godless races, and bowed the godless scorner's deadly weapon.

- 9 A Stormer thou hast made the stormy waters flow down, O Indra, like the running rivers.

When o'er the flood thou broughtest them, O Hero, thou keptest Turvâsa and Yadu safely.

- 10 Indra, mayst thou be ours in all occasions, protector of the men, most gentle-hearted,

Giving us victory over all our rivals. May we find strengthening food in full abundance.

HYMN CLXXV.

Indra.

GLAD thee : thy glory hath been quaffed, Lord of Bay Steeds, as 'twere the bowl's enlivening mead.

For thee the Strong there is strong drink, mighty, omnipotent to win.

- 2 Let our strong drink, most excellent, exhilarating, come to thee,

Victorious, Indra ! bringing gain, immortal, conquering in fight.

Thou, Hero, winner of the spoil, urgest to speed the car of man.

Burn, like a vessel with the flame, the lawless Dasyu, Conqueror !

6 *Who give not* : who offer no oblations ; barbarians who do not worship the Gods of the Âryans, *The Friend* : Indra. *Beside the living* : Âyu, the living, may perhaps be a proper name here.

7 *The three that gleam with moisture* : what the three are is not clear, Wilson translates : 'has made the three (regions) marvellous by his gifts.' Some reference to three mornings appears to be intended. *Kuyavâch* : probably the name of a demon, or barbarian.

9 *Turvâsa and Yadu* : eponyms of Âryan tribes. See I. 36. 8.

1 *Thy glory hath been quaffed* : thou hast drunk what incites thee to glorious deeds, namely the Soma juice contained in the bowl.

- 4 Empowered by thine own might, O Sage, thou stolest Sûrya's chariot wheel.
Thou barest Kutsa with the steeds of Wind to Sushma as his death.
- 5 Most mighty is thy rapturous joy, most splendid is thine active power;
Wherewith, foe-slaying, sending bliss, thou art supreme in gaining steeds.
- 6 As thou, O Indra, to the ancient singers wast ever joy, as water to the thirsty,
So unto thee I sing this invocation. May we find strengthen-
ing food in full abundance.

HYMN CLXXVI

Indra.

- CHEER thee with draughts to win us bliss : Soma, pierce Indra in thy strength.
Thou stormest trembling in thy rage, and findest not a foeman nigh.
- 2 Make our songs penetrate to him who is the Only One of men ;
For whom the sacred food is spread, as the steer ploughs the barley in.
- 3 Within whose hands deposited all the Five Peoples' treasures rest.
Mark thou the man who injures us and kill him like the heavenly bolt.
- 4 Slay everyone who pours no gift, who, hard to reach, delights thee not.
Bestow on us what wealth he hath : this even the worshipper awaits.
- 5 Thou helpest him the doubly strong whose hymns were sung unceasingly.
When Indra fought, O Soma, thou helpest the mighty in the fray.
- 6 As thou, O Indra, to the ancient singers wast ever joy, like water to the thirsty,
So unto thee I sing this invocation. May we find strengthen-
ing food in full abundance.

4 *Thou stolest Sûrya's chariot wheel* : Indra is said to have taken the wheel of the chariot of the Sun and to have cast it like a quoit against the demon of drought. *Kutsa* : the Vishi mentioned in the preceding hymn. Indra defended him against Sushma or protected mankind from drought. See § 51. 6. 5 *Most mighty is thy rapturous joy* : Wilson translates : 'Thy inebriety is most intense.'

3 *The Five Peoples' treasures* : the wealth of all the Âryans. See 1. 7. 9.

HYMN CLXXVII.

Indra.

THE Bull of men, who cherishes all people, King of the Races,
Indra, called of many,

Fame-loving, praised, hither to me with succour turn having
yoked both vigorous Bay Horses!

- 2 Thy mighty Stallions, yoked by prayer, O Indra, thy Coursers
to thy mighty chariot harnessed,—

Ascend thou these, and borne by them come hither : with
Soma juice out-poured, Indra, we call thee.

- 3 Ascend thy mighty car : the mighty Soma is poured for thee,
and sweets are sprinkled round us.

Come down to us-ward, Bull of human races, come, having
harnessed them, with strong Bay Horses.

- 4 Here is God-reaching sacrifice, here the victim ; here, Indra,
are the prayers, here is the Soma.

Strewn is the sacred grass : come hither, Sakra ; seat thee and
drink : unyoke thy two Bay Coursers.

- 5 Come to us, Indra, come thou highly lauded to the devotions
of the singer Māna.

Singing, may we find early through thy succour, may we find
strengthening food in full abundance.

HYMN CLXXVIII.

Indra.

IF, Indra, thou hast given that gracious hearing wherewith
thou helpest those who sang thy praises,

Blast not the wish that would exalt us : may I gain all from
thee and pay all man's devotions.

- 2 Let not the Sovran Indra disappoint us in what shall bring
both Sisters to our dwelling.

- To him have run the quickly flowing waters. May Indra
come to us with life and friendship.

- 3 Victorious with the men, Hero in battles, Indra, who hears
the singer's supplication,

Will bring his car nigh to the man who offers, if he himself
upholds the songs that praise him.

1 *The Bull* : the hero, or chief distinguished by superior strength.
2—3 The word here rendered by 'mighty' (*vrishan*) is commonly
applied in the Veda to living Beings and things pre-eminent for strength,
and the Vedic poets delight in repeating it and its compounds and
derivatives. 'But this is nothing yet,' observes Prof. Max Müller,
'compared to other passages, when the poet cannot get enough of
vrishan and *vrishabha*.' Cf. II. 16. 6 ; V. 36, 5 ; V. 40 2, 3 ; VIII. 13.
31—33.

2 *Both Sisters* : Night and Morning. *The quickly flowing waters* :
for the libations.

- 4 Yea, Indra, with the men, through love of glory consumes the sacred food which friends have offered.
The ever-strengthening song of him who worships is sung in fight amid the clash of voices.
- 5 Aided by thee, O Maghavan, O Indra, may we subdue our foes who count them mighty.
Be our protector, strengthen and increase us. May we find strengthening food in full abundance.

HYMN CLXXX.

Asvins.

- LIGHTLY your courser travel through the regions when round the sea of air your car is flying.
Your golden felines scatter drops of moisture : drinking the sweetness ye attend the Mornings.
- 2 Ye as ye travel overtake the Courser who flies apart, the Friend of man, most holy.
The prayer is that the Sister may convey you, all praised, meath-drinkers ! to support and strengthen.
- 3 Ye have deposited, matured within her, in the ray cow the first milk of the milch-cow,
Which the bright offerer, shining like a serpent mid trees, presents to you whose form is perfect.
- 4 Ye made the fierce heat to be full of sweetness for Atri at his wish, like streaming water.
Fire-offering thence is yours, O Asvins, Heroes : your car-wheels speed to us like springs of honey.
- 5 Like Tugra's ancient son may I ; ye Mighty, bring you to give your gifts with milk-oblations.
Your greatness compasseth Earth, Heaven, and Water : decayed for you is sorrow's net, ye Holy.

*For Hymn CLXXIX. See Appendix. 2 *The Courser*: the Sun. *The Sister*: Ushas, Dawn. 3 *The first milk*: ye deposited the milk within the Cosmic Cow, and this is found unaltered in the cows of earth. *The bright offerer*: I follow Roth in taking this to be the fire, creeping through the fuel as a snake that creeps and gleams through the bushes. But the hemistich is very difficult and the meaning is doubtful. Wilson, after Sâyana, paraphrases: '(as vigilant in the midst of the ceremony) as a thief (in the midst) of a thicket.' Ludwig says that *hvārd* means neither snake nor thief, but a tub or wooden vessel. 4 *Atri*: see I. 112 7. 5 *Tugra's ancient son*: see I. 117. 4. *Greatness*: I adopt Ludwig's conjecture *māhimā* for *māhind*:

- 6 When, Bounteous Ones, ye drive your yoked team downward,
ye send, by your own natures, understanding.
Swift as the wind let the prince please and feast you: he, like
a pious man, gains strength for increase.
- 7 For verily we truthful singers praise you: the niggard trafficker
is here excluded.
Now, even now do ye O blameless Asvins, ye Mighty, guard
the man whose God is near him.
- 8 You of a truth day after day, O Asvins, that he might win the
very plenteous torrent,
Agastya, famous among mortal heroes, roused with a thousand
lauds like sounds of music.
- 9 When with the glory of your car ye travel, when ye go speed-
ing like the priest of mortals,
And give good horses to the sacrificers, may we, Nāsatyas!
gain our share of riches.
- 10 With songs of praise we call to-day, O Asvins, that your new
chariot, for our own well being,
That careless heaven with never-injured fellics. May we find
strengthening food in full abundance.

HYMN CLXXXI.

Asvins.

WHAT, dearest Pair, is this in strength and riches that ye as
Priests are bringing from the waters?

This sacrifice is your glorification, ye who protect mankind and
give them treasures.

- 2 May your pure steeds, rain-drinkers, bring you hither, swift as
the tempest, your celestial coursers,

Rapid as thought with fair backs, full of vigour, resplendent in
their native light, O Asvins.

- 3 Your car is like a torrent rushing downward: may it come
nigh, broad-seated, for our welfare,—

Car holy, strong, that ever would be foremost, thought-swift,
which ye, for whom we long, have mounted.

6 *The prince*: the instructor of the sacrifice. 8 *The very plenteous torrent*: to obtain abundance of rain. *Agastya*: the Rishi of this hymn. 9 When you assist the pious chiefs in battle, and they win the spoil, let the priests who officiated at the sacrifices which won that aid receive their due share of the booty as their reward.

- 4 Here sprung to life, they both have sung together, with bodies free from stain, with signs that mark them ;
One of you Prince of Sacrifice, the Victor, the other counts as Heaven's auspicious offspring.
- 5 May your ear-seat, down-gliding, golden-coloured, according to your wish, approach our dwellings.
Men shall feed full the bay steeds of the other, and, Asvins they with roars shall stir the regions.
- 6 Forth comes your strong Bull like a cloud of autumn, sending abundant food of liquid sweetness.
Let them feed with the other's ways and vigour : the upper streams have come and do us service.
- 7 Your constant song hath been sent forth, Disposers ! that flows threefold in mighty strength, O Asvins.
Thus lauded, give the suppliant protection : moving or resting hear mine invocation.
- 8 This song of bright contents for you is swelling in the men's hall where threefold grass is ready.
Your strong rain-cloud, ye Mighty Ones, hath swollen, honouring men as 'twere with milk's outpouring.
- 9 The prudent worshipper, like Pûshan, Asvin ! praises you as he praises Dawn and Agni,
When, singing with devotion, he invokes you. May we find strengthening food in full abundance.

HYMN CLXXXII.

ASVINS.

THIS was the task. Appear promptly, ye prudent Ones. Here is the chariot drawn by strong steeds : be ye glad.
Heart stirring, longed for, succourers of Vispalâ, here are Heaven's Sons whose sway blesses the pious man.

6 *Your strong Bull*: your swift chariot. Wilson remarks: 'This and the preceding stanza are not very explicit in the comparison which is intimated between the functions of the two Asvins, for the use of *anyasya*, of the other, in the second half of the verse, is all that intimates that *ekasya*, of the one, is understood in the first half.' 7 *That flows threefold*: from three priests. 8 *Threefold grass*: sacred grass arranged to form three layers or seats. 9 *As the praises Dawn and Agni*: that is, at the morning sacrifice.

1 *This was the task*: this sacrifice is the work at which you have to preside. *Be ye glad*: delight yourselves with the Soma juice. *Succourers of Vispalâ*: by giving her an iron leg. See I, 116 15. Or the word in the text may mean, as explained by Sâyana, 'rich in benevolence to men.'

- 2 Longed for, most Indra-like, mighty, most Marut-like, most wonderful in deed, car-borne, best charioteers,
Bring your full chariot hither heaped with liquid sweet :
thereon, ye *Āsvins*, come to him who offers gifts.
- 3 What make ye there, ye Mighty ? Wherefore linger ye with folk who, offering not, are held in high esteem ?
Pass over them ; make ye the niggard's life decay : give light unto the singer eloquent in praise.
- 4 Crunch up on every side the dogs who bark at us : slay ye our foes, O *Āsvins* ; this ye understand.
Make wealthy every word of him who praises you : accept with favour, both *Nāsatyas*, this my laud.
- 5 Ye made for Tugra's son amid the water-floods that animated ship with wings to fly withal,
Whereon with God devoted mind ye brought him forth, and fled with easy flight from out the mighty surge.
- 6 Four ships most welcome in the midst of ocean, urged by the *Āsvins*, save the son of Tugra,
Him who was cast down headlong in the waters, plunged in the thick inevitable darkness.
- 7 What tree was that which stood fixed in surrounding sea to which the son of Tugra supplicating clung ?
Like twigs, of which some winged creature may take hold, ye, *Āsvins*, bore him off safely to your renown.
- 8 Welcome to you be this the hymn of praises uttered by *Mānas*, O *Nāsatyas*, Heroes,
• From this our gathering where we offer Soma. May we find strengthening food in full abundance.

HYMN CLXXXIII

Āsvins.

MAKE ready that which passes thought in swiftness, that hath three wheels and triple seat, ye Mighty,
Whereon ye seek the dwelling of the pious, whereon, three-fold, ye fly like birds with pinions.

5 *Tugra's son* : see I. 116. 3, 4. 6 *In the midst of ocean* : I can make nothing of the *jāthalasya* of the text, and insert these words as substitute for translation. 7 *What tree was that* : figuratively of the *Āsvins* who saved him, as, in a sudden inundation, a tree saves the man who climbs it. An ingenious interpretation of the legend will be found in M. Bergaigne's *La Religion Vedique*, III. 10, 17.

1 The three-wheeled chariot of the *Āsvins* has been mentioned before, See I. 34. 1.

- 2 Light rolls your easy chariot faring earth-ward, what time, for food, ye, full of wisdom, mount it.
May this song, wondrous fair attend your glory : ye, as ye travel, wait on Dawn Heaven's Daughter.
- 3 Ascend your lightly rolling car, approaching the worshipper who turns him to his duties,—
Whereon ye come unto the house to quicken man and his offspring, O Nâsatyas, Heroes.
- 4 Let not the wolf, let not the she-wolf harm you. Forsake me not, nor pass me by for others.
Here stands your share, here is your hymn, ye Mighty: yours are these vessels, full of pleasant juices.
- 5 Gotama, Purumilha, Atri bringing oblations all invoke you for protection.
Like one who goes straight to the point directed, come, ye Nâsatyas, to mine invocation.
- 9 We have passed o'er the limit of this darkness : our praise hath been bestowed on you - O Asvins.
Come hitherward by paths which Gods have travelled. May we find strengthening food in full abundance.

HYMN CLXXXIV.

Asvins.

- LET us invoke you both this day and after : the priest is here with lauds when morn is breaking :
Nâsatyas, wheresoe'er ye be, Heaven's Children, for him who is more liberal than the godless.
- 2 With us, ye Mighty, let yourselves be joyful, glad in our stream of Soma slay the niggards.
Graciously hear my hymns and invitations, marking, O Heroes, with your ears my longing.
- 3 Nâsatyas, Pûshans, ye as Gods for glory arranged and set in order Sîryâ's bridal.
Your giant steeds move on, sprung from the waters, like ancient times of Varuṇa the Mighty.

4 *Let not the wolf* : let no enemy prevent your coming. Ludwig thinks that there is an ironical reference to the wolf from whose jaws the Asvins rescued the quail. See I. 117. 16, 5 *Gotama, Purumilha, Atri* : sages favoured by the Asvins.

3 *Pûshans* : ye who cherish men like Pûshan himself. *Sîrya* : the daughter of the Sun and the consort of the Asvins. See I. 116. 17. *Giant steeds* : cf. I. 46. 3. What the times or ages of Varuṇa are is uncertain.

- 4 Your grace be with us, ye who love sweet juices : further
the hymn sung by the poet Māna,
When men are joyful in your glorious actions, to win heroic
strength, ye Bounteous Givers.
- 5 This praise was made, O liberal Lords, O Aśvins, for you with
fair adornment by the Mānas.
Come to our house for us and for our children, rejoicing, O
Nāsatyas, in Agastya.
- 6 We have passed o'er the limit of this darkness : our praise
hath been bestowed on you, O Aśvins.
Come hitherward by paths which Gods have travelled. May
we find strengthening food in full abundance.

HYMN CLXXXV. Heaven and Earth.

- WHETHER of these is elder, whether later ? How were they
born ? Who knoweth it, ye sages ?
These of themselves support all things existing : as on a car
the Day and Night roll onward.
- 2 The Twain uphold, though motionless and footless, a wide-
spread offspring having feet and moving.
Like your own son upon his parents' bosom, protect us,
Heaven and Earth, from fearful danger.
- 3 I call for Aditi's unrivalled bounty, perfect, celestial, deathless,
meet for worship
Produce this, ye Twain Worlds, for him who lands you.
Protect us, Heaven and Earth, from fearful danger.
- 4 May we be close to both the Worlds who suffer no pain,
Parents of Gods, who aid with favour,
Both mid the Gods, with Day and Night alternate. Protect
us, Heaven and Earth, from fearful danger.
- 5 Faring together, young, with meeting limits, Twin Sisters
lying in their Parents' bosom,
Kissing the centre of the world together. Protect us, Heaven
and Earth, from fearful danger.
- 6 Duly I call the two wide seats, the mighty, the general Parents,
with the Gods' protection.

3 *Aditi's gift* : all the blessings of infinite Nature. According to
Sāyana, Aditi means here the firmament, in which case her gift would
be seasonable rain and consequent wealth.

4 *Parents of Gods* :
as with the Greeks, Heaven and Earth are regarded as the father and
mother of the Gods, 5 The meaning is obscure. Ludwig suggests
Dakṣa and Aditi as the parents. The centre of the world means usual-
ly the altar.

6 *With the Gods' protection* : to come to us with the
favouring help of the Gods. The nectar ; the rain.

- Who, beautiful to look on, make the nectar. Protect us,
Heaven and Earth, from fearful danger.
- 7 Wide, vast, and manifold, whose bounds are distant,—these,
reverent, I address at this our worship,
The blessed Pair, victorious, all-sustaining Protect us, Heaven
and Earth, from fearful danger.
- 8 What sin we have at any time committed against the Gods,
our friend, our house's chieftain,
Thereof may this our hymn be expiation. Protect us, Heaven
and Earth, from fearful danger.
- 9 May both these Friends of man, who bless, preserve me, may
they attend me with their help and favour.
Enrich the man more liberal than the godless. May we, ye
Gods, be strong with food rejoicing.
- 10 Endowed with understanding, I have uttered this truth, for
all to hear, to Earth and Heaven.
Be near us, keep us from reproach and trouble. Father and
Mother, with your help preserve us.
- 11 Be this my prayer fulfilled, O Earth and Heaven, wherewith,
Father and Mother, I address you.
Nearest of Gods be ye with your protection. May we find
strengthening food in full abundance.

HYMN CLXXXVI.

Viṣvedevas.

- LOVED of all men, may Savitar, through praises offered as
sacred food, come to our synod,
That you too, through our hymn, ye ever-youthful, may glad-
den, at your visit, all our people.
- 2 To us may all the Gods come trooped together, Aryaman,
Mitra, Varuṇa concordant,
That all may be promoters of our welfare, and with great
might preserve our strength from slackness.
- 3 Agni I sing, the guest you love most dearly; the Conqueror
through our lauds is friendly-minded:
That he may be our Varuṇa rich in glory, and send food like
a prince praised by the godly.
- 4 To you I seek with reverence, Night and Morning, like a cow
good to milk, with hope to conquer,

1 *Savitar*: the Sun, especially regarded as the vivifier and genera-
tor. *Ye ever youthful*: Viṣvedevas, or All-Gods.

our lord and protector.

his hymn the milk.

4 *Like a cow*: the singer is the cow and

With hope to conquer: to overcome sins, ac-

cording to Sāyana.

Preparing on a common day the praise-song with milk of various hues within this udder.

- 5 May the great Dragon of the Deep rejoice us : as one who nourishes her young comes Sindhu,
With whom we will incite the Child of Waters whom vigorous coursers swift as thought bring hither.
- 6 Moreover Tvashtar also shall approach us, one-minded with the princes at this visit.
Hither shall come the Vritraslayer Indra, Ruler of men, as strongest of the Heroes.
- 7 Him too our hymns delight, that yoke swift horses, like mother cows who lick their tender youngling.
To him our songs shall yield themselves like spouses, to him the most delightful of the Heroes.
- 8 So may the Maruts, armed with mighty weapons, rest here on heaven and earth with hearts in concord,
As Gods whose cars have dappled steeds like torrents, destroyers of the foe, allies of Mitra.
- 9 They hasten on to happy termination their orders when they are made known by glory.
As on a fair bright day the arrow flieth, o'er all the barren soil their missiles sparkle.
- 10 Incline the Asvins to show grace, and Pûshan, for power and might have they, their own possession.
Friendly are Vishnu, Vâta and Ribhukshan : so may I bring the Gods to make us happy.
- 11 This is my reverent thought of you, ye Holy ; may it inspire you, make you dwell among us.—
Thought, toiling for the Gods and seeking treasure. May we find strengthening food in full abundance.

A common day : belonging to the past night and the present morning. *Milk of various hues* : the libations of milk mixed with the yellow or brown Soma juice.

This udder : apparently a figurative expression for the place of sacrifice whence the milky libations flow. 5 *Dragon of the Deep* : Ahibudhnya, a divine being that dwells in, and presides over the firmament. *Sindhu* : the Indus.

The Child of Waters : Agni. • 6 *Tvashtar* : the heavenly artist. *The Princes* : institutors of the sacrifice.

7 *That yoke swift horses* : that quickly bring the Gods to the sacrifice. *Their tender youngling* : Sâyana takes the epithet *târûnam* as applying to Indra 'the ever-youthful.

10 *Ribhukshan* : a name of Indra, as Lord of the Bibhus. See I. 162. 1.

HYMN CLXXXVII.

Praise of Food.

- Now will I glorify Food that upholds great strength,
 By whose invigorating power Trita rent Vṛitra limb from limb.
- 2 O pleasant Food, O Food of meath, thee have we chosen for
 our own,
 So be our kind protector thou.
- 3 Come hitherward to us, O Food, auspicious with auspicious
 help,
 Health-bringing, not unkind, a dear and guileless friend.
- 4 These juices which, O Food, are thine throughout the regions.
 are diffused.
 Like winds they have their place in heaven.
- 5 These gifts of thine, O Food, O Food most sweet to taste,
 These savours of thy juices work like creatures that have
 mighty necks.
- 6 In thee, O Food, is set the spirit of great Gods.
 Under thy flag brave deeds were done: he slew the Dragon
 with thy help.
- 7 If thou be gone unto the splendour of the clouds,
 Even from thence, O Food of meath, prepared for our enjoy-
 ment, come.
- 8 Whatever morsel we consume from waters or from plants of
 earth, O Soma, wax thou fat thereby.
- 9 What, Soma, we enjoy from thee in milky food or barley-brew,
 Vātāpi, grow thou fat thereby.
- 10 O Vegetable, Cake of meal, be wholesome, firm, and strength-
 ening:
 Vāpātī grow thou fat thereby.
- 11 O Food, from thee as such have we drawn forth with lauds,
 like cows, our sacrificial gifts,
 From thee who banquetest with Gods, from thee who banquet-
 est with us.

1 *Trita*: a mysterious ancient deity frequently mentioned in the Rigveda, principally in connexion with Indra, Vāyu, and the Maruts. His home is in the remotest part of heaven, and he is called Aptya, the Watery, that is, spring from, or dwelling in the sea of cloud and vapour. By Sāyaṇa he is identified sometimes with Vāyu, sometimes with Indra as the pervader of the three worlds, and sometimes with Agni stationed in the three fire-receptacles. 2 The God addressed is the Soma. 5 *Like creatures that have mighty necks*: like strong bullocks. 6 *The spirit of great Gods*: thou incitest Indra and the Gods to perform glorious and benevolent acts. 9 *Vātāpi*: the fermenting Soma. According to Sāyaṇa, the body.

HYMN CLXXXVIII.

Apris.

WINNER of thousands, kindled, thou shinest a God with Gods to-day.

Bear our oblations, envoy, Sage.

2 Child of Thyself! the sacrifice is for the righteous blent with meath,

Presenting viands thousandfold.

3 Invoked and worthy of our praise bring Gods whose due is sacrifice :

Thou, Agni, givest countless gifts.

4 To seat a thousand Heroes they eastward have strewn the grass with might,

Whereon, Adityas, ye shine forth.

5 The sovran all-imperial Doors, wide, good, many and manifold, Have poured their streams of holy oil.

6 With gay adornment, fair to see, in glorious beauty shine they forth :

Let Night and Morning rest them here.

7 Let these two Sages first of all, heralds divine and eloquent, Perform for us this sacrifice.

8 You I address, Sarasvatî, and Bhârati, and Ilâ, all : Urge ye us on to glorious fame.

9 Tvashṭar the Lord hath made all forms and all the cattle of the field :

Cause them to multiply for us.

10 Send to the Gods, Vanaspati, thyself, the sacrificial draught : Let Agni make the oblations sweet.

11 Agni, preceptor of the Gods, is honoured with the sacred song : He glows at offerings blest with Hail!

The *Apris* are the various forms of Agni, according to Sâyana, which are invoked in the hymn. 1 *Thou* : Agni. 2 *Child of Thyself* : Agni. See I. 13. 2. 4 *Adityas* : see I. 14. 3. 5 *The sovran all-imperial Doors* : of the sacrificial hall through which Gods enter. They are types of the portals of the East through which light comes into the world. See Wallis, *Cosmology of the Rigveda*, p. 19. 7 *These two Sages* : heralds or invokers, because they call the Gods. See I. 13. 8. 8 *Sarasvatî and Bhârati and Ilâ* : see I. 13. 9. 10 *Vanaspati* : see I. 13. 11. 11 *Blest with Hail* : see I. 13. 12.

HYMN CLXXXIX.

• Agni.

By goodly paths lead us to riches, Agni, thou God who knowest every sacred duty.

Remove the sin that makes us stray and wander : most ample adoration will we bring thee.

2 Lead us anew to happiness, O Agni ; lead us beyond all danger and affliction.

Be unto us a wide broad ample castle : bless, prosper on their way our sons and offspring.

3 Far from us, Agni, put thou all diseases : let them strike lands that have no saving Agni.

God, make our home again to be a blessing, with all the Immortal Deities, O Holy.

4 Preserve us, Agni, with perpetual succour, refulgent in the dwelling which thou lovest.

O Conqueror, most youthful, let no danger touch him who praises thee to-day or after.

5 Give not us up a prey to sin, O Agni, the greedy enemy that brings us trouble ;

Not to the fanged that bites, not to the toothless : give not us up, thou Conqueror, to the spoiler.

6 Such as thou art, born after Law, O Agni, when lauded give protection to our bodies.

From whosoever would reproach or injure : for thou, God, rescuest from all oppression.

7 Thou, well discerning both these classes, comest to men at early morn, O holy Agni.

Be thou obedient unto man at evening, to be adorned, as keen, by eager suitors.

8 To him have we addressed our pious speeches, I, Māna's son, to him victorious Agni.

May we gain countless riches with the sages. May we find strengthening food in full abundance.

This hymn, as Ludwig observes, appears to have been composed at a time of pestilence.

3 *That have no saving Agni* : or, which do not maintain the sacred fire ; whose inhabitants do not worship Agni. 5 *The fanged* : venomous serpents. *The toothless* : wild animals that do not bite, but injure with their horns, &c.

7 *Both these classes* : worshippers and non-worshippers.

Be thou obedient : be a useful servant in the house.

As keen : *akráh*, applied to Agni in all the places where it occurs in the Rigveda, appears to mean hasty, violent, eager, or keen. Ludwig thinks that it means here a sacrificial post, and Grassmann, a banner. Wilson, following Sāyana, paraphrases : 'be compliant (with his wishes); like an institutor of the rite, (who is directed) by the desires (of the priests).'

HYMN CXG.

Bṛihaspati.

- GLORIFY thou Bṛihaspati, the scatheless, who must be praised
with hymns, sweet-tongued and mighty,
To whom as leader of the song, resplendent, worthy of lauds,
both Gods and mortals listen.
- 2 On him wait songs according to the season, even as a stream
of pious men set moving.
Bṛihas-pati—for he laid out the expanses—was, at the sacrifice,
vast Matarisvan.
- 3 The praise, the verse that offers adoration, may he bring forth,
as the Sun sends his arms out,
He who gives daily light through this God's wisdom, strong
as a dread wild beast, and inoffensive.
- 4 His song of praise pervades the earth and heaven: let the
wise worshipper draw it, like a courser
These of Bṛihaspati, like hunters' arrows, go to the skies that
change their hue like serpents.
- 5 Those, God, who count thee as a worthless bullock, and,
wealthy sinners, live on thee the Bounteous,—
On fools like these no blessing thou bestowest: Bṛihaspati,
thou punishest the spiteful.
- 6 Like a fair path is he, where grass is pleasant, though hard
to win, a Friend beloved most dearly
Those who unharmed by enemies behold us, while they would
make them bare, stood closely compassed.

1 *Bṛihaspati*: Lord of Prayer. See I 14. 3. 2 *For he laid out the expanses*: spread out and revealed to the eyes of men the broad regions of heaven and earth. * The meaning of the second hemistich is not clear. Wilson paraphrases: 'for that Bṛihaspati is the manifestor (of all), the expansive wind that (diffusing) blessings has been produced for (the diffusion of) water.' There seems to be nothing in the R̥gveda to justify the identification of Matarisvan with the wind, and only in the later language has it the sense of water. See I 31. 3.

3 *He*: Bṛihaspati. *He who gives daily light*: the regular appearance of the Sun depends upon Bṛihaspati's wisdom. *Inoffensive*: *arakshasah*, according to Sâyana, 'free from the opposition of Rākshasas.'

4 *These of Bṛihaspati*: these sacred songs, compared to arrows. *That change their hue like serpents*: *dhimādyāu*. See I 3. 9. 6 This stanza is unintelligible to me. Wilson renders it: 'Be a (pleasant) way to him who goes well and makes good offerings, like the affectionate friend of (a ruler who) restrains the bad; and may those sinless men who instruct us, although yet enveloped (by ignorance) stand extricated from their covering'; and remarks: 'it is not clear how those who are enveloped by ignorance should be competent to teach; another explanation is, let those who revile us, and are being protected, be deprived of that protection.'

- 7 He to whom songs of praise go forth like torrents, as rivers eddying under banks flow sea-ward—
 Brihaspati the wise, the eager, closely looks upon both, the waters and the vessel.
- 8 So hath Brihaspati, great, strong and mighty, the God exceeding powerful, been brought hither.
 May he thus lauded give us kine and horses. May we find strengthening food in full abundance.

HYMN CXCI.

Water. Grass. Sun.

- VENOMOUS, slightly venomous, or venomous aquatic worm,—
 Both creatures, stinging, unobserved, with poison have infected me.
- 2 Coming, it kills the unobserved; it kills them as it goes away, it kills them as it drives them off, and bruising bruises them to death.
- 3 Sara grass, Darbha, Kuṣaṇa, and Sairya, Munja, Virāṇa,
 Where all these creatures dwell unseen, with poison have infected me.
- 4 The cows had settled in their stalls, the beasts of prey had sought their lairs,
 Extinguished were the lights of men, when things unseen infected me.
- 5 Or these, these reptiles, are observed, like lurking thieves at evening time,
 Seers of all, themselves unseen: be therefore very vigilant.

7 This stanza also is very obscure. Brihaspati is said to look upon the waters and the vessel, that is the river, to be crossed and the boat which is to be used, meaning perhaps the sacrifice and all that is used in performing it. Ludwig thinks that a play upon the words is intended, *āpaḥ* meaning both water and a religious ceremony and *tāraḥ* both ferry-boat and prompt energy.

This so-called hymn is a spell or charm said to have been recited by Agastya when he suspected that he had been poisoned. Its silent repetition is said to be an effectual antidote against 'all venom in reptiles, insects, scorpions, roots, and artificial poisons.' I generally follow Sāyaṇa; but his explanations are not always satisfactory, and several passages must be left in their original obscurity. 1 The exact meaning of the words in the first line is uncertain. *Both creatures*: both classes either the venomous and the slightly venomous, or land-reptiles and water-snakes. 2 *Coming, it kills the unobserved*: the herb, used as an antidote, coming to the man who has been bitten kills the venomous creatures who secretly attacked him. 3 *Sara grass, etc*: these are different sorts of grass in which snakes and other venomous reptiles lurk.

- 6 Heaven is your Sire, your Mother Earth, Soma your Brother,
Aditi
Your Sister : seeing all, unseen, keep still and dwell ye happily.
- 7 Biters of shoulder or of limb, with needle-stings, most venomous,
Unseen, whatever ye may be, vanish together and be gone.
- 8 Slayer of things unseen, the Sun, beheld of all, mounts, eastward, up,
Consuming all that are not seen, and evil spirits of the night.
- 9 There hath the Sun-God mounted up, who scorches much and everything,
Even the Âditya from the hills, all-seen, destroying things unseen.
- 10 I hang the poison in the Sun, a wine-skin in a vintner's house,
He will not die, nor shall we die : his path is far : he whom Bay Horses bear hath turned thee to sweet meath.
- 11 This little bird, so very small, hath swallowed all thy poison up.
She will not die, nor shall we die : his path is far : he whom Bay Horses bear hath turned thee to sweet meath.
- 12 The three-times-seven bright sparks of fire have swallowed up the poison's strength.
They will not die, nor shall we die : his path is far : the whom Bay Horses bear hath turned thee to sweet meath.
- 13 Of ninety rivers and of nine with power to stay the venom's course,—
The names of all I have secured : his path is far : he whom Bay Horses bear hath turned thee to sweet meath.

6 *Heaven*, or Dyaus, is here said to be the father of the snakes. *Soma* : the Moon.

10 *I hang the poison in the Sun* : 'I deposit the poison in the solar orb, like a leather bottle in the house of a vendor of spirits.'—Wilson. See Wilson's note in which he says that by the Sun or as Sâyana paraphrases it, the orb of the Sun, 'is probably to be understood a mystical diagram, or figure wholly or partly typical of the solar orb : the Sun being considered as especially instrumental in counteracting the operation of poison.'

He will not die : the Sun will not die from the effect of the poison thus applied, and we also who have been bitten shall through his favour recover.

11 *This little bird* : according to Sâyana, the bird which we call the francoline partridge, said to be a remover of poison.

12 *Bright sparks of fire* : either, says Sâyana, the seven flames of fire multiplied, or the twenty-one varieties of another kind of bird unaffected by eating poison.

13 *Of ninety rivers and of nine* : the numbers are used indefinitely for all the rivers of the country.

- 14 So have the peahens three-times-seven, so have the maiden
Sisters Seven
Carried thy venom : far away, as girls bear water in their
jars.
- 15 The poison-insect is so small ; I crush the creature with a
stone.
I turn the poison hence away, departed unto distant lands.
- 16 Forth issuing from the mountain's side the poison-insect spake
and said :
The scorpion's venom hath no strength ; Scorpion, thy venom
is but weak.

14 *The peahens three-times-seven*: peafowls are regarded as great enemies of snakes. The number appears to be merely fanciful and borrowed from verse 12. *The maiden Sisters Seven*: the seven chief river of the land. 15 *Askvambha* means poison-bag, *kushumbhakā* in the text is taken by Ludwig and Grassmann to mean venomous insect. Sāyana explains it as the *nakula*, nēui or mungoose whose hostility to the snake is proverbial. Wilson paraphrases: 'May the insignificant mungoose carry off thy venom, (Poison): if not, I will crush the vile (creature) with a stone.'

BOOK THE SECOND.

HYMN I.

Agni.

- THOU, Agni, shining in thy glory through the days, art brought to life from out the waters, from the stone :
 From out the forest trees and herbs that grow on ground, thou, Sovran Lord of men art generated pure.
- 2 Thine is the Herald's task and Cleanser's duly timed ; Leader art thou, and Kindler for the pious man.
 Thou art Director, thou the ministering Priest : thou art the Brahman Lord and master in our home.
- 3 Hero of Heroes, Agni ! thou art Indra, thou art Vishnu of the Mighty Stride, adorable :
 Thou, Brahmanaspati, the Brahman finding wealth : thou, O Sustainer, with thy wisdom tendest us.
- 4 Agni, thou art King Varuna whose laws stand fast ; as Mitra, Wonder-Werkor, thou must be implored.
 Aryaman, heroes' Lord, art thou, enriching all, and liberal Ansa in the synod, O thou God.

The hymns of this Book, with the few exceptions that will be noted, are ascribed to the Rishi Gritsamada. As Book I is called the Book of the Satarchins, that is of the seers of a hundred or large indefinite number of Richas or verses, so this Book is commonly called the Gârt-samada Mandala or Book of Gritsamada.

1 *Through the days* : for the days of sacrifice, according to Sâyana. • *The waters* : from the waters of the firmament, as lightning.

From out the forest trees : in the frequently occurring conflagrations caused by the friction of dry branches. Agni is also said to have his home in plants, perhaps originally on account of a phosphorescent light which some plants emit.

2 Agni concentrates in himself the various functions of different classes of human priests, the most important of which are mentioned in the verse. • The classification of the priests and the description of their duties are given with variations by different authorities. The Hotar or Herald invokes the Gods ; the Potar, Purifier, or Cleanser, is the assistant of the Brahman or praying priest who remedies any defect in the ritual ; the Neshtar or Leader leads forward the wife of the sacrificer ; the Agnisth or Kindler lights the sacrificial fire ; the Prasastar or Director is the assistant of the Hotar ; and the Adhvaryu or ministering priest is the deacon who measures the ground, builds the altar ; and makes all the preparations necessary for the sacrifice. The duties of the priests, however, varied at different times and according to the nature of the ceremony which they were engaged to perform.

3 *Vishnu of the Mighty Stride* : see I. 32, 16. 4 *Ansa* : the Distributer ; one of the Âdityas.

- 5 Thou givest strength, as Tvashtar, to the worshipper : thou, wielding Mitra's power, hast kinship with the Dames.
Thou, urging thy fleet coursers, givest noble steeds : a host of heroes art thou with great store of wealth.
- 6 Rudra art thou, the Asura of mighty heaven : thou art the Maruts' host, thou art the Lord of food,
Thou goest with red winds : bliss hast thou in thine home.
As Pushan thou thyself protectest worshippers,
- 7 Giver of wealth art thou to him who honours thee ; thou art God Savitar, granter of precious things.
As Bhaga, Lord of men ! thou rulest over wealth, and guard-est in his house him who served thee well.
- 8 To thee, the people's Lord within the house, the folk press forward to their King most graciously inclined.
Lord of the lovely look, all things belong to thee : ten hundred, yea, a thousand are outweighed by thee.
- 9 Agni, men seek thee as a Father with their prayers, win thee, bright-formed, to brotherhood with holy act
Thou art a Son to him who duly worships thee, and as trusty Friend thou guardest from attack.
- 10 A Ribhu art thou, Agni, near to be adored ; thou art the Sovran Lord of foodful spoil and wealth.
Thou shinest brightly forth, thou burnest to bestow : pervading sacrifice, thou lendest us thine help.
- 11 Thou, God, art Aditi to him who offers gifts : thou, Hotrâ Bhârati, art strengthened by the song.
Thou art the hundred-wintered Ilâ to give strength, Lord of Wealth ! Vritra-slayer and Sarasvati.
- 12 Thou, Agni, cherished well, art highest vital power ; in thy delightful hue glories visible.
Thou art the lofty might that furthers each design : thou art wealth manifold, diffused on every side.
- 13 Thee, Agni, have the Adityas taken as their mouth ; the Bright Ones have made thee, O Sage, to be their tongue.
They who love offerings cling to thee at solemn rites : by thee the Gods devour the duly offered food.
- 14 By thee, O Agni, all the Immortal guileless Gods eat with thy mouth the oblation that is offered them.

5 *The Dames* : the Consorts of the Gods. 11 *Hotrâ, Bhârati, Ilâ* are personifications of parts of religious worship. The epithet 'hundred-wintered' appears to refer to the natural duration of human life. *Sarasvati* : see l. 3. 10.

By thee do mortal men give sweetness to their drink,
Bright art thou born, the embryo of the plants of earth.

- 15 With these thou art united, Agni; yea, thou, God of noble birth, surpassest them in majesty,
Which, through the power of good, here spreads abroad from thee, diffused through both the worlds, throughout the earth and heaven.
- 16 The princely worshippers who send to those who sing thy praise, O Agni, guerdon graced with kine and steeds,—
Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud,

HYMN II.

Agni.

With sacrifice exalt Agni who knows all life; worship him with oblation and the song of praise,

Well kindled, nobly fed, heaven's Lord, Celestial Priest, who labours at the pole where deeds of might are done

- 2 At night and morning, Agni have they called to thee, like milch-kine in their stalls lowing to meet their young.

As messenger of heaven thou lightest all night long the families of men, thou Lord of precious boons.

- 3 Him have the Gods established at the region's base, door of wondrous deeds; Herald of heaven and earth;

Like a most famous car, Agni the purely bright, like Mitra to be glorified among the folk.

- 4 Him have they set in his own dwelling, in the vault, like the Moon waxing, fulgent, in the realm of air.

Bird of the firmament, observant with his eyes, guard of the place as 'twere, looking to Gods and men.

- 5 May he as Priest encompass all the sacrifice: men throng to him with offerings and with hymns of praise.

Raging with jaws of gold among the growing plants, like heaven with all the stars, he quickens earth and sky.

16 *With brave men*: attended by brave souls, who will support and strengthen us.

1 *Who labours at the pole*: who takes the chief part in the performance of all important sacrifice. A metaphor from oxen drawing a car or wain. 2 *Have they called*: the priests. 3 *At the region's base*: at the altar, according to Sâyana.

4 The word *hvârâ*, here rendered 'in the vault,' is difficult. Sâyana explains it as 'solitary.' Roth would alter the text. *Guard of the place*: of the most sacred place, the altar.

- 6 Such as thou art, brilliantly kindled for our weal, a liberal giver, send us riches in thy shine,
For our advantage, Agni, God, bring Heaven and Earth hither that they may taste oblation brought by man
- 7 Agni, give us great wealth, give riches thousandfold: unclose to us, like doors, strength that shall bring renown,
Make Heaven and Earth propitious through the power of prayer, and like the sky's bright sheen let morning's beam on us.
- 8 Enkindled night by night at every morning's dawn, may he shine forth with red flame like the realm of light,—
Agni adored in beauteous rites with lands of men, fair guest of living man and King of all our folk.
- 9 Song chanted by us men, O Agni, Ancient One, has swelled unto the deathless Gods in lofty heaven—
A milch cow, yielding to the singer in the rites wealth manifold, in hundreds, even as he wills.
- 10 Agni, may we show forth our valour with the steed or with the power of prayer beyond all other men;
And over the Five Races let our glory shine high like the realm of light and unsurpassable.
- 11 Such, Conqueror! be to us, be worthy of our praise, thou for whom princes nobly born exert themselves;
*Whose sacrifice the strong seek, Agni, when it shines for never-failing offspring in thine own abode.
- 12 Knower of all that lives, O Agni may we both, singers of praise and chiefs, be in thy keeping still.
Help us to wealth exceeding good and glorious, abundant, rich in children and their progeny,
- 13 The princely worshippers who send to those who sing thy praise, O Agni, guerdon, graced with kine and steeds,—
Lead them both these and us forward to higher bliss. With brave men in the assembly may we speak aloud.

HYMN III.

Agris.

AGNI is set upon the earth well kindled; he standeth in the presence of all beings.

Wise, ancient, God, the Priest and Purifier, let Agni serve the Gods for he is worthy.

8 *May he*: Agni's riches to the worshipper.

9 *A milch-cow*: the hymn of praise brings in battle as well as with prayer in sacrifices.

10 *With the steed*: with the war-car

the five great Aryan tribes. See I. 7. 9.

11 *The strong*: the wealthy worshippers.

Never-failing offspring: one of the chief rewards of the worship of Agni.

- 2 May Narāsaṃsa light up the chambers, bright in his majesty through threefold heaven,
Steeping the gift with oil-diffusing purpose, bedew the Gods at chiefest time of worship.
- 3 Adored in heart, as is thy right, O Agni, serve the Gods first to-day before the mortal.
Bring thou the Marut host, Ye men, do worship to Indra seated on the grass, eternal.
- 4 O Grass divine, increasing, rich in heroes, strewn for wealth's sake, well laid upon this altar,—
On this bedewed with oil sit ye, O Vasus, sit all ye Gods, ye Holy, ye Adityas.
- 5 Wide be the Doors, the Goddesses, thrown open, easy to pass, invoked, through adorations.
Let them unfold, expansive, everlasting, that sanctify the class famed, rich in heroes.
- 6 Good work for us, the glorious Night and Morning, like female weavers, waxen from aforetime,
Yielders of rich milk, interweave in concert the long-extended thread, the web of worship.
- 7 Let the two heavenly Heralds, first, most wise, most fair, present oblation duly with the sacred verse.
Worshipping Gods, at ordered seasons decking them at three high places at the centre of the earth.
- 8 Sarasvatī who perfects our devotion, Ilā divine, Bhārati all-surpassing,—

2 *Narāsaṃsa* : 'the Praise of Men,' Agni. *The chambers* : the receptacles of the offerings, according to Sāyaṇa. *At chiefest time of worship* : when the oblation of clarified butter is cast into the fire. 3 *Before the mortal* : before the mortal priest. 4 *O Grass divine* : the sacred grass, strewn on the floor of the hall of sacrifice as a seat for the Gods, is one of the *Apris* or deified objects which are to be propitiated in this hymn. All these are regarded as forms of Agni. 5 *The Doors* of the hall of sacrifice. These appear to have been regarded as types of, and even fancifully identified with, the doors of the cosmic house, the portals of the East through which the morning light enters into the world. See *Cosmology of the Rigveda*, p. 19. *The class* : the *maghavans*, the eminent and wealthy men who institute sacrifices. 6 *Yielders of rich milk* : cheerful givers of rewards. 7 *Two heavenly Heralds* : invokers or priests. According to Sāyaṇa, the personified fire of earth and of the firmament. See I. 133. 8. *The centre of the earth* : the altar. *The three high places* : of the three fires.

Three Goddesses, with power inherent, seated, protect this holy
Grass, our flawless refuge!

9 Born is the pious hero swift of hearing, like gold in hue, well
formed, and full of vigour.

May Tvashtar lengthen out our line and kindred, and may
they reach the place which Gods inhabit.

10 Vanaspati shall stand anear and start us, and Agni with his
arts prepare oblation.

Let the skilled heavenly Immolator forward unto the Gods the
offering thrice anointed.

11 Oil has been mixt : oil is his habitation. In oil he rests : oil is
his proper province.

Come as thy wont is : O thou Steer, rejoice thee ; bear off the
oblation duly consecrated.

HYMN IV

Agni.

For you I call the glorious rofulgent Agni, the guest of men,
rich in oblations,

Whom all must strive to win even as a lover, God among godly
people, Jâtavedas.

2 Bhrigu who served him in the home of waters set him of old
in houses of the living.

Over all worlds let Agni be the Sovran, the messenger of Gods
with rapid coursers.

3 Among the tribes of men the Gods placed Agni as a dear Friend
when they would dwell among them.

Against the longing nights may he shine brightly, and show the
offerer in the house his vigour.

4 Sweet is his growth as of one's own possessions ; his look
when rushing fain to burn is lovely.

He darts his tongue forth, like a harnessed courser who shakes
his flowing tail, among the bushes.

8 *Three Goddesses* : presiding over different departments of worship.

9 *The pious hero* : a son devoted to the Gods. 10 *Vanaspati* : the

sacerdotal post, or Agni in that-form. See I 13. 11. *The heavenly*

Immolator : Agni, typically so called. 11 *Oil* : the clarified butter

oblation. *Thou Steer* : mighty Agni. *Duly consecrated* : offered

with the holy word Svâhâ. See I. 13. 12. This hymn and the

three that follow are ascribed to the Rishi Somâhuti of the ancient
priestly family of Bhrigu, one of the first institutors of sacrifice.

1 *Jâtavedas* : Agni, who knows all life. See I. 44. 1. 1 *Who
served him in the home of waters* : existing in the form of lightning in
the firmament before he was brought down to earth.

- 5 Since they who honour me have praised my greatness,—he gave,
as 'twere, his hue to those who love him.
Known is he by his bright delightful splendour, and waxing
old renews his youth for ever.
- 6 Like one athirst, he lighteth up the forests ; like water down
the chariot ways he roareth.
On his black path he shines in burning beauty, marked as it
were the heaven that smiles through vapour.
- 7 Around, consuming the broad earth, he wanders, free roaming
like an ox without a herdsman,—
Agni refulgent, burning up the bushes, with blackened lines,
as though the earth he seasoned
- 8 I, in remembrance of thine ancient favour, have sung my hymn
in this our third assembly.
O Agni, give us wealth with store of heroes and mighty
strength in food and noble offspring.
- 9 May the Gritsamadas, serving in secret, through thee, O Agni
overcome their neighbours,
Rich in good heroes and subduing foemen That vital power
give thou to chiefs and sigers.

HYMN V.

Agni.

- HERALD and teacher was he born, a guardian for our patrons'
help,
Earner by rites of noble wealth. That Strong One may we
grasp and guide ;
- 2 In whom, Leader of sacrifice, the seven reins, far extended,
meet ;
Who furthers, man-like, eighth in place, as Cleanser, all the
work divine.

Since they who honour me : Agni appears to be the speaker of these words.

7 *As though the earth he seasoned :* as though, by burning the weeds and bushes, he dressed and prepared the ground for tillage.

8 *Third assembly :* at the third of the three daily sacrifices.

9 *Serving in secret :* by the peaceful discharge of priestly duties, not by warfare like the chiefs who institute the sacrifice.

1 *Our patrons :* the wealthy institutors of the sacrifice. *That Strong One :* Agni.

2 *Leader :* Natar, one of the sixteen priests.

The seven reins : the seven priests engaged in their several duties.

Cleanser : Potar, one of the sixteen priests. See II. 1. 2.

3 The first hemistich, as it stands, is unintelligible to me. Wilson, after Sâyana paraphrases : 'Whatever (offerings the priest) presents, whatever prayers he recites.'

- 3 When swift he follows this behest, bird-like he chants the holy prayers.
He holds all knowledge in his grasp even as the felly rounds the wheel.
- 4 Together with pure mental power, pure, as Director, was he born.
Skilled in his own unchanging laws he waxes like the growing boughs.
- 5 Clothing them in his hues, the kine of him the Leader wait on him.
Is he not better than the Three, the Sisters who have come to us?
- 6 When, laden with the holy oil, the Sister by the Mother stands,
The Priest delights in their approach, as corn at coming of the rain.
- 7 For his support let him perform as ministrant his priestly task;
Yea, song of praise and sacrifice : we have bestowed, let us obtain.
- 8 That so this man, well skilled, may pay worship to all the Holy Ones,
And, Agni, this our sacrifice which we have here prepared, to thee.

HYMN VI.

Agni.

AGNI, accept this flaming brand, this waiting with my prayer on thee :

Hear graciously these songs of praise.

- 2 With this hymn let us honour thee, seeker of horses, Son of Strength,
With this fair hymn, thou nobly born.

4 *Director* : Praśāstar, one of the priests. See II. I. 2. 5
The stanza is obscure. Ludwig thinks that Agni is here called the Leader because he leads the 'sister Dawns to the sacrifice, and that they are said to be three in number to correspond with the number of the cows. 6 *The Sister* : Ushās or Dawn. *The Mother* : the Northern altar, representing Earth. 7 *Let him* : Agni as priest. 8 *This man* : the worshipper.

This waiting with my prayer on thee : this 'beseeching and beseeching' as Milton says. Or *upāsālam* taken in a special sense may mean the ceremony called Upasā which formed part of the Jyotishtōma, a very important Soma ceremony. 2 *Seeker of horses* : in order to bestow them on the worshipper.

- 3 As such, lover of song, with songs, wealth-lover, giver of our wealth!
 With reverence let us worship thee.
- 4 Be thou for us a liberal Prince, giver and Lord of precious things.
 Drive those who hate us far away.
- 5 Such as thou art, give rain from heaven, give strength which no man may resist:
 Give food exceeding plentiful.
- 6 To him who lauds thee, craving help, most youthful envoy!
 through our song,
 Most holy Herald! come thou nigh.
- 7 Between both races, Agni, Sage, well skilled thou passest to and fro,
 As envoy friendly to mankind.
- 8 Befriend us thou as knowing all. Sage, duly worship thou the Gods,
 And seat thee on this sacred grass.

HYMN VII.

Agni.

- O VASU, thou most youthful God, Bhârata, Agni, being us wealth,
 Excellent, splendid, much-desired.
- 2 Let no malignity prevail against us, either God's or man's:
 Save us from this and enmity.
- 3 So through thy favour may we force through all our enemies away.
 As 'twere through streaming water-floods.
- 5 Thou, Purifier Agni, high shinnest forth, bright, adorable,
 When worshipped with the sacred oil.
- 5 Ours art thou, Agni, Bhârata, honoured by us with barren cows,
 With bullocks and with kine in calf:
- 6 Wood-fed, bedewed with sacred oil, ancient, Invoked, excellent,
 The Son of Strength, the Wonderful.

- 7 *Both races*: Gods and men. *Well skilled*: acquainted with both.

1 *Vasu*: one of the class of Gods so named. *Bhârata*: Agni is so called according to Sâyana, either as having been produced by attrition by the priests, or as being the bearer of oblations. The meaning is, probably, specially connected with the *Bharatas* or Warriors.

5 *With kine in calf*: *ashtâpadibhih* is thus explained by Sâyana, and is used in the language of the ritual for animals with young. Roth and Grassmann understand 'verses' consisting of eight feet, divisions, or syllables. According to Bergaigne, these cows represent prayers.

HYMN VIII.

Agni.

- Now praise, as one who strives for strength, the harnessing of
 Agni's car,
 The liberal, the most splendid One ;
- 2 Who, guiding worshippers aright, withers, untouched by age,
 the foe :
 When worshipped fair to look upon ;
- 3 Who for his glory is extolled at eve and morning in our homes,
 Whose statute is inviolate ;
- 4 Who shines refulgent like the Sun, with brilliance and with
 fiery flame,
 Decked with imperishable sheen,
- 5 Him Atri, Agni, have our songs strengthened according to his
 sway :
 All glories hath he made his own.
- 6 May we with Agni's, Indra's help, with Soma's, yea, of all the
 Gods,
 Uninjured dwell together still, and conquer those who fight
 with us.

HYMN IX.

Agni.

- Accustomed to the Herald's place, the Herald hath seated
 him, bright, splendid, passing mighty,
 Whose foresight keeps the Law from violation, excellent,
 pure-tongued, bringing thousands, Agni.
- 2 Envoy art thou, protector from the foeman ; strong God, thou
 leadest us to higher blessings.
 Refulgent, be an ever-heedful keeper, Agni, *for 'us and for
 our seed and offspring.
- 3 May we adore thee in thy loftiest birth-place, and, with our
 praises, in thy lower station,
 The place whence thou hast issued forth I worship : to thee
 well kindled have they paid oblations.

5 *Him Atri* : Agni appears here to be called by the name of the ancient sage Atri. Or *atrim* may be an epithet of Agni, signifying the devourer of the food with which he is supplied, as Śāyana explains it.

1 *The Herald* : or Hotar ; Agni, the Invoker of the Gods. The name comes, with more emphasis, at the end of the verse. *The Law* : especially sacrifice. 3. *In thy loftiest birth-place* : as the fire of the Sun in heaven. *Thy lower station* : the firmament, where Agni is born as lightning. *The place whence thou hast issued forth* : the altar where the sacrificial fire burns.

- 4 Agni, best Priest, pay worship with oblation; quickly command the gift to be presented;
For thou art Lord of gathered wealth and treasure: of the bright song of praise thou art inventor.
- 5 The twofold opulence, O Wonder-Worker, of thee new-born each day never decreases.
Enrich with food the man who lauds thee, Agni: make him the lord of wealth with noble offspring.
- 6 May he, benevolent with this fair aspect, best sacrificer, bring the Gods to bless us.
Sure guardian, our protector from the foeman, shine, Agni, with thine affluence and splendour.

HYMN X.

Agni.

- AGNI, first, loudly calling, like a Father, kindled by man upon the seat of worship.
Clothed in his glory, deathless, keen of insight, must be adorned by all, the Strong, the Famous.
- 2 May Agni the resplendent hear my calling, through all my songs, Immortal, keen of insight.
Dark steeds or ruddy draw his car, or carried in sundry ways he makes them red of colour.
- 3 On wood supine they got the well-formed Infant: a germ in various-fashioned plants was Agni;
And in the night, not compassed round by darkness, he dwells exceeding wise, with rays of splendour.
- 4 With oil and sacred gifts I sprinkle Agni who makes his home in front of all things living,
Broad, vast, through vital power o'er all expanded, conspicuous, strong with all the food that feeds him.
- 5 I pour to him who looks in all directions: may he accept it with a friendly spirit.
Agni with bridegroom's grace and lovely colour may not be touched when all his form is fury,

5 *The twofold opulence*: enriching Gods with sacrifice and men with earthly blessings. *New-born each day*: rekindled at the morning sacrifice.

1 *First*: chief of the Gods. • *Loudly calling*: roaring as fire, or, to be invoked by all, according to Sayana. *Like a Father*: supporting the Gods by conveying oblations to them. 2 *Carried in sundry ways*: to one fire-receptacle after another. 3 *On wood supine*: the lower piece of wood in which fire is produced. *A germ*: latent in plants, with reference to the luminosity of some plants. See II. 1. 1.

- 6 By choice victorious, recognize thy portion : with thee for envoy may we speak like Manu.
Obtaining wealth, I call on perfect Agni who with an eloquent tongue dispenses sweetness.

HYMN XI.

Indra.

- HEAR thou my call, O Indra ; be not heedless : thine may we be for thee to give us treasures ;
For these presented viands, seeking riches, increase thy strength like streams of water flowing.
- 2 Floods great and many, compassed by the Dragon, thou badest swell and settest free, O Hero.
Strengthened by songs of praise thou rentest piecemeal the Dāsa, him who deemed himself immortal.
- 3 For, Hero, in the lauds whereir thou joyedst, in hymns of praise, O Indra, songs of Rudras.
These streams in which is thy delight approach thee, even as the brilliant ones draw near to Vāyu.
- 4 We who add strength to thine own splendid vigour, laying within thine arms the splendid thunder—
With us mayst thou, O Indra, waxen splendid, with Sūrya overcome the Dāsa races.
- 5 Hero, thou slewest in thy valour Ahi concealed in depths, mysterious, great enchanter,
Dwelling enveloped deep within the waters, him who checked heaven and stayed the floods from flowing.
- 6 Indra, we laud thy great deeds wrought aforetime, we laud thine exploits later of achievement ;
We laud the bolt that in thine arms lies eager ; we laud thy two Bay Steeds, heralds of Sūrya.

6 *By choice* : according to Sâyana, 'with lustre.' *Recognize thy portion* : acknowledge the sacrificial offering to be suitable. *Like Manu* : with the wisdom and authority of Manu who was instructed directly by the Gods.

2 *Compassed by the Dragon* : obstructed by the great serpent Ahi. *The Dāsa* : the savage or demon Ahi. See I 32. 11. 3 *Songs of Rudras* : like those sung by the Rudras or Maruts, Indra's allies. *These streams* : sacrificial waters or libations. *Vāyu*, the God of wind was entitled to the first draught of the Soma juice. See verse 14 of this hymn. 4 *Splendid* : the word *subhṛá*, splendid, occurs in all three places in the text. 5 *Concealed in depths* : of the atmosphere. 6 *Herald of Sūrya* : announcing the coming of the sunlight after the heavy rain which Indra has sent.

7. Indra, thy Bay Steeds showing forth their vigour have sent a loud cry out that droppeth fatness.
The earth hath spread herself in all her fulness : the cloud that was about to move hath rested.
- 8 Down, never ceasing, hath the rain-cloud settled : bellowing, it hath wandered with the Mothers.
Swelling the roar in the far distant limits, they have spread wide the blast sent forth by Indra.
- 9 Indra hath hurled down the magician Vṛitra who lay beleaguering the mighty river.
Then both the heaven and earth trembled in terror at the strong Hero's thunder when he bellowed.
- 10 Loud roared the mighty Hero's bolt of thunder, when he, the Friend of man, burnt up the monster,
And, having drunk his fill of flowing Soma, baffled the guileful Dānava's devices.
- 11 Drink thou, O Hero Indra, drink the Soma ; let the joy-giving juices make thee joyful.
They, filling both thy flanks, shall swell thy vigour. The joy that satisfies hath helped Indra.
- 12 Singers have we become with thee, O Indra : may we serve duly and prepare devotion.
Seeking thy help we meditate thy praises : may we at once enjoy thy gift of riches.
- 13 May we be thine, such by thy help, O Indra, as swell thy vigour while they seek thy favour.
Give us, thou God, the riches that we long for, most powerful, with store of noble children.
- 14 Give us a friend, give us an habitation ; Indra, give us the company of Maruts,
And those whose minds accord with theirs, the Vāyus, who drink the first libation of the Soma.
- 15 Let those enjoy in whom thou art delighted. Indra, drink Soma for thy strength and gladness.
Thou hast exalted us to heaven, Preserver, in battles, through the lofty hymns that praise thee.

7 *The loud cry that drops fatness* : is the thunder that precedes the fertilizing rain. *The earth hath spread herself* : to receive the rain. 8 *The Mothers* : the original waters above the firmament. *They* : Indra's attendants, the Maruts or Storm-Gods. 9 *The mighty river* : the great cloud that holds the rain. 10 *The guileful Dānava's devices* : the magic arts of the demon Vṛitra. 11 *The Vāyus* : the plural is used honorifically for the singular.

- 16 Great verily, are they, O thou Protector, who by their songs of praise have won thy blessing.
They who strew sacred grass to be thy dwelling, holpen by thee have got them strength, O Indra.
- 17 Upon the great Trikadruka days, Hero, rejoicing thee, O Indra, drink the Soma.
Come with Bay Steeds to drink of our libation, shaking the drops from out thy beard, contented.
- 18 Hero, assume the might wherewith thou clavest Vṛitra piece-meal, the Dānava Aurnavābha.
Thou hast disclosed the light to light the Arya; on thy left hand, O Indra, sank the Dasyu.
- 19 May we gain wealth, subduing with thy succour and with the Arya, all our foes, the Dasyus.
Our gain was that to Trita of our party thou gavest up Tvashṭar's son Viṣvarūpa.
- 20 He cast down Arbuda what time his vigour was strengthened by libations poured by Trita.
Indra sent forth his whirling wheel like Sūrya, and aided by the Angirases rent Vala.
- 21 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in the assembly.

HYMN XII.

Indra.

- He who, just born, chief God of lofty spirit by power and might became the Gods' protector,
Before whose breath through greatness of his valour the two worlds trembled, He, O men, is Indra.

17 *Trikadruka days*: the first three days of the Abhiplava festival.
18 *Aurnavābha*: son of Uṇavābha, a demon. *The Dasyu*: the barbarian, the original inhabitant of the land. According to Sāyaṇa the demon Vṛitra is meant. 19 It is difficult to make anything intelligible of this stanza. *Trita* is said by Sāyaṇa to be a *Maharshi* or great Rishi, and *Vi-varūpa* is said to be a three-headed monster slain by Indra. See Sacred Books of the East, XII. 164. 20 *Arbuda*: a demon of the atmosphere. See I. 51 6. *Sent forth his whirling wheel*: Indra is said to have used a wheel of the Sun's chariot as a missile. *Vala*: the brother of Vṛitra or Vṛitra himself. See I. 11. 5. 21 *That wealthy Cow of thine*: meaning probably Ushas or Dawn, who brings good gifts to man. Or *sā dakṣhind maghon?* may be translated 'that liberal meed' of thine, that is the rich reward which Indra bestows upon his worshippers, regarded as the counterpart of the *dakṣhind* or honorarium given by the institutors of sacrifices to the priests who perform the ceremonies.

- 2 He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains,
Who measured out the air's wide middle region and gave the heaven support, He, men, is Indra.
- 3 Who slew the Dragon, freed the Seven Rivers, and drove the kine forth from the cave of Vala,
Begot the fire between two stones, the spoiler in warrior's battle, He, O men, is Indra.
- 4 By whom this universe was made to tremble, who chased away the humbled brood of demons,
Who, like a gambler gathering his winnings, seized the foe's riches, He, O men, is Indra.
- 5 Of whom, the Terrible they ask, Where is He? or verily they say of him, He is not.
He sweeps away, like birds, the foe's possessions. Have faith in him, for He, O men, is Indra.
- 6 Stirrer to action of the poor and lowly, of priest, of suppliant who sings his praises;
Who, fair-faced, favours him who presses Soma with stones made ready, He, O men, is Indra.
- 7 He under whose supreme control are horses, all chariots, and the villages, and cattle;
He who gave being to the Sun and Morning, who leads the waters, He, O men, is Indra.
- 8 To whom two armies cry in close encounter, both enemies, the stronger and the weaker;
Whom two invoke upon one chariot mounted, each for himself, He, O ye men, is Indra.
- 9 Without whose help our people never conquer; whom, battling, they invoke to give them succour;
He of whom all this world is but the copy, who shakes things moveless, He, O men, is Indra.
- 10 He who hath smitten, ere they know their danger, with his hurled weapon many grievous sinners;
Who pardons not his boldness who provokes him, who slays the Dasyu, He, O men, is Indra.

3 *Begot the fire between two stones*: generated lightning between heaven and earth.

5 *Like birds*: as birds are captured by the fowler. According to others 'like stakes of gamblers,' the meaning of *vijah* being uncertain. See 1. 92. 10, note.

7 *Who leads the waters*: brings the periodical rains.

8 *Whom two invoke*: the warrior and the charioteer.

- 11 He who discovered in the fortieth autumn Sambara as he dwelt among the mountains ;
 Who slew the Dragon putting forth his vigour, the demon lying there, He, men, is Indra.
- 12 Who with seven guiding reins, the Bull, the Mighty, set free the Seven great Floods to flow at pleasure ;
 Who, thunder-armed; rent Rauhina in pieces when scaling heaven, He, O ye men, is Indra.
- 13 Even the Heaven and Earth bow down before him, before his very breath the mountains tremble.
 Known as the Soma-drinker, armed with thunder, who wields the bolt, He, O ye men, is Indra.
- 14 Who aids with favour him who pours the Soma and him who brews it, sacrificer, singer.
 Whom prayer exalts, and pouring forth of Soma, and this our gift, He, O ye men, is Indra.
- 15 Thou verily art fierce and true who sendest strength to the man who brews and pours libation.
 So may we evermore, thy friends, O Indra, speak loudly to the synod with our heroes.

HYMN XIII.

Indra.

- THE Season was the parent, and when born therefrom it entered rapidly the floods wherein it grows.
 Thence was it full of sap, streaming with milky juice : the milk of the plant's stalk is chief and meet for lauds.
- 2 They come trooping together bearing milk to him, and bring him sustenance who gives support to all.
 The way is common for the downward streams to flow. Thou who didst these things first art worthy of our lauds.

12 *Seven guiding reins* : or, according to Ludwig, seven bright rays, said to mean seven forms of Indra. *Rauhina* : the name of a demon of drought. 15 *With our heroes* : with our brave sons around us.

1 *The Season* : the Rains, the most important of the seasons. So *monsoon*, a corruption of *mausim*, any season, means the Rains especially. *It* : the Soma-plant. 2 *They come* : probably the cows whose milk is to be used in sacrifice. *The way is common* : referring to the water used in the Soma ceremony. Sâyana explains the stanza differently, and Wilson paraphrases it thus : 'The aggregated (streams) come, bearing everywhere the water, and conveying it as sustenance for the asylum of all rivers, (the ocean) : the same path is assigned to all the descending (currents) to follow ; and as he who has (assigned) them (their course), thou, (Indra), art especially to be praised.'

- 3 One priest announces what the institutor gives : one, altering the forms, zealously plies his task.
The third corrects the imperfections left by each. Thou who didst these things first art worthy of our lands.
- 4 Dealing out food unto their people there they sit, like wealth to him who comes, more than the back can bear.
Greedily with his teeth he eats the master's food, Thou who didst these things first art worthy of our lands.
- 5 Thou hast created earth to look upon the sky : thou, slaying Abi, settest free the rivers' paths.
Thee, such, a God, the Gods have quickened with their lands, even as a steed with waters : meet for praise art thou.
- 6 Thou givest increase, thou dealest to us our food : thou milkest from the moist the dry, the rich in sweets.
Thou by the worshipper layest thy precious store : thou art sole Lord of all. Meet for our praise art thou.
- 7 Thou who hast spread abroad the streams by stablished law, and in the field the plants that blossom and bear seed ;
Thou who hast made the matchless lightnings of the sky, — vast, compassing vast realms, meet for our praise art thou.
- 8 Who broughtest Narmara with all his wealth, for sake of food, to slay him that the fiends might be destroyed,
Broughtest the face unclouded of the strengthening one, performing much even now, worthy art thou of praise.
- 9 Thou boundest up the Dâsa's hundred friends and ten, when, at one's hearing, thou holpest thy worshipper.

3 According to Sâyana three priests are here indicated, the Hôtar who announces the sacrifice, the Adhvaryu who apportions the several pieces of the victim, and the Brahman who corrects mistakes and remedies defects in the ritual. The first four stanzas are full of difficulties and in places absolutely unintelligible. My version of stanza 3, which generally follows Sâyana, will not bear critical examination, but at present I have nothing better to propose. 4 *There they sit* : according to Sâyana, 'the householders abide in their homes.' *To him who comes* : no a guest. *He eats the master's food* : probably, Agni consumes the oblations of the householder. 6 *Thou milkest from the moist* : producest the dry nutritious grain from the moist stalk. 8 This stanza is unintelligible. *Narmara* : said to be a fiend slain by Indra, *The strengthening one* : according to Sâyana, Urjantî is the name of a female demon or Pisâchi. Grassmanî takes it to mean the Sun. Ludwig thinks it is the name of a stronghold used as a storehouse of provisions. 9 The meaning of the first half-verse is uncertain, the text being evidently corrupt. I adopt Ludwig's emendation, *dâsasya*, in place of the unintelligible *vâ yâsyu*.

- Thou for Dabhîti boundest Dasyus not with cords ; thou wast
 " a mighty help. Worthy of lauds art thou.
- 10 All banks of rivers yielded to his manly might ; to him they
 gave, to him, the Strong, gave up their wealth.
 The six directions hast thou fixed, a fivefold view : thy victories
 reached afar. Worthy of lauds art thou.
- 11 Meet for high praise, O Hero, is thy power, that with thy
 single wisdom thou obtainest wealth.
 The life-support of conquering Jâtûshthîra. Indra, for all
 thy deeds worthy of lauds art thou.
- 12 Thou for Turvîti heldest still the flowing floods, the river-
 stream for Vayya easily to pass,
 Didst raise the outcast from the depths, and gavest fame unto
 the halt and blind. Worthy of lauds art thou.
- 13 Prepare thyself to grant us that great bounty, O Vasu, for
 abundant is thy treasure.
 Snatch up the wonderful, O Indra, daily. Loud may we
 speak, with heroes, in assembly.

HYMN XIV.

Indra.

- MINISTERS, bring the Sôma juice for Indra, pour forth the
 gladdening liquor with the beakers.
 To drink of this the Hero longeth ever ; offer it to the Bull,
 for this he willeth.
- 2 Ye ministers, to him who with the lightning smote, ilke a
 tree, the rain-withholding Vṛitra—
 •Bring it to him, him who is fain to taste it, a draught of
 this which Indra here deserveth.

Dabhîti : a Rishi, named in I. 112. 23. *Not with cords* : in a prison without cords, the grave. 10 *All banks of rivers* : the dams that prevented the rivers of the clouds from flowing. *The six directions* : above, below, before, behind, right, left. *The fivefold view* : inasmuch as we cannot see what is below the ground. Sâyana explains the *shûd vishtirah* as heaven, earth, day, night, water, and plants, and the *pancha sandrisah* as the five races of men. 11 *Jâtûshthîra* : a certain man of that name, says Sâyana ; perhaps the institutor of the sacrifice. 12 *Turvîti* and *Vayya* appear to have been enabled to ford a great river by the aid of Indra. See I. 61 11. *Turvîti* was the son of Vayya, See I. 54. 6. *The outcast* : or Parâvriṣas a proper name. See I. 112. 8, where the miracle is ascribed to the Asvins. 13 *Snatch up the wonderful* : that is, gain quickly wondrous wealth. This appears to be the literal meaning of the words which Wilson paraphrases, after Sâyana : 'mayest thou be disposed to grant us exceeding abundance.'

1 *Ministers* : Adhvaryus, or priests, whose duty was to make the preparations for sacrifice.

- 3 Ye ministers, to him who smote Dṛibhika, who drove the kine forth, and discovered Vala,
Offer this draught, like Vāta in the region : clothe him with Soma even as steeds with trappings.
- 4 Him who did Uraṇa to death, Adhvaryus ! though showing arms ninety and nine in number ;
Who cast down headlong Arbuda and slew him,—speed ye that Indra to our offered Soma.
- 5 Ye ministers, to him who struck down Svasna, and did to death Vyansa and greedy Sushna,
And Rudhikrās and Namuchi and Pipru,—to him, to Indra, pear ye forth libation.
- 6 Ye ministers, to him who, as with thunder, demolished Sambara's hundred ancient castles ;
Who cast down Varchin's sons, a hundred thousand,—to him, to Indra, offer ye the Soma.
- 7 Ye ministers, to him who slew a hundred thousand, and cast them down upon earth's bosom ;
Who quelled the valiant men of Atithigva, Kutsa, and Ayu,—bring to him the Soma.
- 8 Ministers, men, whatever thing ye long for obtain ye quickly bringing gifts to Indra.
Bring to the Glorious One what hands have cleansed ; to Indra bring, ye pious ones, the Soma.
- 9 Do ye, O ministers, obey his order : that, purified in wood, in wood uplift ye.
Well pleased he longs for what your hands have tended ; offer the gladdening Soma juice to Indra.
- 10 As the cow's udder teems with milk, Adhvaryus, so fill with Soma Indra, liberal giver.
I know him : I am sure of this, the Holy knows that I fain would give to him more largely.

3 *Dṛibhika* : one of the numerous demons slain by Indra. *Like Vāta in the region* : bringing rain, as the Wind God does. *As steeds with trappings* : the meaning of *jāḥ* is uncertain. Sāyaṇa explains it, 'as an old man (is covered) with garments'. 4 *Uraṇa* : another demon. *Arbuda* : a demon mentioned in I. 51. 6. • 5 *Svasna*, *Vyansa*, and the rest, are demons, some of whom have been previously mentioned. 6 *Sambara* : a fiend mentioned several times in Book I. *Varchin* : a demon who reviled Indra, and was slain with all his sons and followers. 7 *The valiant men* : *virān* ; heroes. Sāyaṇa supplies 'assailants,' as *Atithigva*, *Kutsa*, and *Ayu* appear in Book I. as favoured by Indra. Here their battle with *Tārvayāna* (I. 53. 10) is referred to. • 9 *In wood* : in the wooden receptacle.

- 11 Him, ministers, the Lord of heavenly treasure and all terrestrial wealth that earth possesses,
Him, Indra, fill with Soma as a garner is filled with barley full: be this your labour.
- 12 Prepare thyself to grant us that great booty, O Vasu, for abundant is thy treasure.
Gather up wondrous wealth, O Indra, daily. Loud may we speak, with heroes, in assembly.

HYMN XV.

Indra..

Now, verily, will I declare the exploits, mighty and true, of him the True and Mighty.

In the *Trikadrukas* he drank the Soma : then in its rapture Indra slew the Dragon

- 2 High heaven in unsupported space he established : he filled the two worlds and the air's mid-region
Earth he upheld, and gave it wide expansion. These things did Indra in the Soma's rapture.

- 3 From front, as 'twere a house, he ruled and measured ; pierced with his bolt the fountains of the rivers,
And made them flow at ease by paths far-reaching. These things did Indra in the Soma's rapture.

- 4 Compassing those who bore away *Cabhiti*, in kindled fire he burnt up all their weapons,
And made him rich with kine and cars and horses. These things did Indra in the Soma's rapture.

- 5 The mighty roaring flood he stayed from flowing, and carried those who swam not safely over.
They having crossed the stream attained to riches. These things did Indra in the Soma's rapture.

- 6 With mighty power he made the streams flow upward, crushed with his thunderbolt the car of *Ushas*,
Rending her slow steeds with his rapid coursers. These things did Indra in the Soma's rapture.

1 *In the Trikadrukas* : see II. 11. 17. *In its rapture* : in the exhilaration produced by drinking the fermented juice. See I. 51. 2 and note. 3 *From front, as 'twere a house* : the formation of the world is compared to the building of a house. Wilson renders : '(He it is) who has measured the eastern (quarters) with measures like a chamber. 4 *Dabhiti* : see II. 13. 9. 5 Cf. I. 13. 12. 6 *The car of Ushas* : the destruction of the chariot of *Ushas* or Dawn by Indra is described more fully in IV. 30. 8.

- 7 Knowing the place wherein the maids were hiding, the outcast showed himself and stood before them
The cripple stood erect, the blind beheld them. These things did Indra in the Soma's rapture.
- 8 Praised by the Angirases he slaughtered Vala, and burst apart the bulwarks of the mountain.
He tore away their deftly-built defences. These things did Indra in the Soma's rapture.
- 9 Thou, with sleep whelming Chumuri and Dhuni, slewest the Dasyu, keptest safe Dabhiti.
There the staff-bearer found the golden treasure. These things did Indra in the Soma's rapture.
- 10 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers : let not fortune fail us. Loud may we speak, with brave men, in assembly.

HYMN XVI.

Indra.

- To him, your own, the best among the good, I bring eulogy,
like oblation in the kindled fire.
We invoke for help Indra untouched by eld, who maketh all decay, strengthened, for every young.
- 2 Without whom naught exists, Indra the Lofty One ; in whom alone all powers heroic are combined.
The Soma is within him, in his frame vast strength, the thunder in his hand and wisdom in his head.
- 3 Not by both worlds is thine own power to be surpassed, nor may thy ear be stayed by mountains or by seas.
None cometh near, O Indra, to thy thunderbolt, when with swift steeds thou fleest over many a league.
- 4 For all men bring their will to him the Resolute, to him the Holy One, to him the Strong they cleave.
Pay worship with oblation, strong and passing wise. Drink thou the Soma, Indra, through the mighty blaze.

7 Parāvri, here rendered 'the outcast,' is taken by Sâyana as the name of a Rishi who was lame and blind. When some girls made sport of him he prayed to Indra and was made sound. 9 Chumuri and Dhuni : Asuras or demons. The staff-bearer : the door-keeper or chamberlain, of Dabhiti. The golden treasure : of Chumuri and Dhuni.

1 Like oblation : praise that magnifies and strengthens Indra as oblations of clarified butter cast into the fire increase the flame.

- 5 The vessel of the strong flows forth, the flood of meath, unto the Strong who feeds upon the strong, for drink.
Strong are the two Adhvaryus, strong are both the stone.
They press, the Soma that is strong for him the Strong.
- 6 Strong is thy thunderbolt, yea, and thy ear is strong ; strong are thy Bay Steeds and thy weapons powerful.
Thou, Indra, Bull, art Lord of the strong gladdening drink :
with the strong Soma, Indra, satisfy thyself.
- 7 I, bold by prayer, come near thee in thy sacred rites, thee like a saving ship, the shouting in the war.
Verily he will hear and mark this word of ours : we will pour
Indra forth as 'twere a spring of wealth.
- 8 Turn thee unto us ere calamity come nigh, as a cow full of pasture turns her to her calf.
Lord of a Hundred Powers, may we once firmly cling to thy
fair favours even as husbands to their wives.
- 9 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers : let not fortune fail us. Loud may we
speak, with heroes, in assembly.

HYMN XVII.

Indra.

- LIKE the Angirases, sing this new song forth to him, for, as in ancient days, his mighty powers are shown,
When in the rapture of the Soma he unclosed with strength
the solid firm-shut stables of the kine.
- 2 Let him be even that God who, for the earliest draught measuring out his power, increased his majesty ;
Hero who fortified his body in the wars, and through his greatness set the heaven upon his head.
- 3 Thou didst perform thy first great deed of hero might what time thou showedst power, through prayer, before this folk.
Hurled down by thee the ear-borne Lord of Tawny Steeds, the congregated swift ones fled in sundry ways.

5 *The vessel of the strong* : the reservoir containing the strong Soma. In reference to the repetition of the word 'strong' in this and the following stanza see I. 177. 2, 3. *Both the stones* : for pressing out the Soma juice.

- 1 Praise Indra after the manner of the ancient Angirases with a song, because his ancient deeds are continually renewed for our advantage. 2 *Fortified his body* : protected it with a coat of mail. 3 *The congregated swift ones* : according to Sâyana, the Asuras or enemies of the Gods. According to Rôth the waters of the heaven.

- 4 He made himself by might Lord of all living things, and strong in vital power waxed great above them all.
He, borne on high, o'erspread with light the heaven and earth, and, sewing up the turbid darkness, closed it in.
- 5 He with his might made firm the forward-bending hills, the downward rushing of the waters he ordained.
Fast he upheld the earth that nourisheth all life, and stayed the heaven from falling by his wondrous skill.
- 6 Fit for the grasping of his arms is what the Sire hath fabricated from all kind of precious wealth,
The thunderbolt, wherewith, loud-roaring, he smote down, and striking him to death laid Krivi on the earth,
- 7 As she who in her parents' house is growing old, I pray to thee as Bhaga from the seat of all.
Grant knowledge, mete it out and bring it to us here: give us the share wherewith thou makest people glad.
- 8 May we invoke thee as a liberal giver: thou givest us, O Indra, strength and labours.
Help us with manifold assistance, Indra: Mighty One, Indra, make us yet more wealthy.
- 9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XVIII.

Indra.

THE rich new car hath been equipped at morning; four yokes it hath, three whips, seven reins to guide it:
Ten-sided, friendly to mankind, light-winner, that must be urged to speed with prayers and wishes.

4 *Borne on high*: or perhaps 'luminous,' as Prof. Max Muller renders it. 5 *Forward-bending*: ready to fall until Indra fixed them.

6 *Krivi*: originally 'a leather bag' and metaphorically 'a cloud,' said by Sâyana to be an Asura or demon. 7 *As Bhaga*: as the God who distributes wealth, and also presides over love and marriage. *From the seat of all*: from the hall of sacrifice where seats of sacred grass are provided for all the Gods.

1 *The rich new car* is the morning sacrifice which travels to the Gods and obtains wealth for the worshipper. The *four yokes* are the four pair of stones for pressing out the Soma juice; the *three whips* are the three tones of prayer; the *seven reins* are the seven metres. The meaning of *dîśaritrah*, 'ten sided,' is not clear. Sâyana explains *aritrah* as 'preservers from enemies, i. e. sins,' the planets. Grassmann thinks that wheels are meant.

- 2 This is prepared for him the first, the second, and the third time : he is man's Priest and Herald.
Others get offspring of another parent : he goeth, as a noble Bull, with others.
- 3 To Indra's car the Bay Steeds have I harnessed, that new well-spoken words may bring him hither.
Here let not other worshipers detain thee, for among us are many holy singers.
- 4 Indra, come hitherward with two Bay Coursers, come thou with four, with six when invoked.
Come thou with eight, with ten, to drink the Soma. Here is the juice, brave Warrior : do not scorn it.
- 5 O Indra, come thou hither having harnessed thy car with twenty thirty, forty horses.
Come thou with fifty well trained coursers, Indra, sixty or seventy, to drink the Soma.
- 6 Come to us hitherward, O Indra, carried by eighty, ninety or an hundred horses.
This Soma juice among the Sunahotras hath been poured out, in love, to glad thee, Indra.
- 7 To this my prayer, O Indra, come thou hither : bind to thy car's pole all thy two Bay Coursers.
Thou art to be invoked in many places : Hero, rejoice thyself in this libation.
- 8 Ne'er be my love from Indra disunited : still may his liberal Milch cow yield us treasure.
So may we under his supreme protection, safe in his arms, succeed in each forth-going.
- 9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers : let not fortune fail us. Loud may we speak, with heroes, in assembly.

2 *The first, the second, and the third time* : the three daily sacrifices are referred to. *He is man's Priest* : Agni must be meant. The second hemistich is obscure. Wilson, after Sâyana, paraphrases : 'Other (priests) engender the embryo of a different (rite), but this victorious (sacrifice), the showerer (of benefits) combines with other (ceremonies).'

4 *With two Bay Coursers* : this is the usual number. The progressive multiplication in this and five following stanzas is perhaps intended to indicate the ever increasing rapidity with which the eager worshipper prays Indra to approach. The Scholiast says that by their supernatural power the two horses of Indra multiply themselves indefinitely.

6 *The Sunahotras* : apparently a family so called ; etymologically 'those who sacrifice with happy result.' According to Sâyana, *sunâhotrah* means certain vessels into which the Soma juice was poured.

HYMN XIX.

Indra.

DRAUGHTS of this sweet juice have been drunk for rapture, of
the wise Soma-presser's offered dainty,
Wherein, grown mighty in the days aforetime, Indra hath found
delight, and men who worship.

- 2 Cheered by this meath Indra, whose hand wields thunder, rents
piecememeal Ahi who barred up the waters,
So that the quickening currents of the rivers flowed forth like
birds unto their resting-places.
- 3 Indra, this Mighty One, the Dragon's slayer, sent forth the
flood of waters to the ocean.
He gave the Sun his life, he found the cattle, and with the
night the works of days completed.
- 4 To him who worshippeth hath Indra given many and matchless
gifts. He slayeth Vṛitra.
Straight was he to be sought with supplications by men who
struggled to obtain the sunlight
- 5 To him who poured him gifts he gave up Sûrya,—Indra, the
God, the Mighty, to the mortal;
For Etasa with worship brought him riches that keep distress
afar, as 'twere his portion.
- 6 Once to the driver of his chariot, Kutsa, he gave up greedy
Sushna, plague of harvest;
And Indra, for the sake of Divodâsa, demolished Sambara's nine-
and-ninety castles.

1 *Have been drunk* : by Indra 3 *And with the night* : per-
haps by giving the night for rest enabled men to perform the labours
of the day. Or, as *akṣuni* may mean 'by light,' 'effected the mani-
festation of the days by light,' as Wilson renders it after Sâyana.
5 See I. 61. 15. The legend says that a certain King who wished for
a son worshipped Surya who, to grant his prayer, was born himself as
the King's son. Afterwards when some dispute arose between this
King's son who was named Sûrya and the Rishi Etasa, Indra sided
with the latter. In I. 61. 15, a chariot race appears to be referred
to, and I have translated the passage accordingly, following Sâyana in
taking Surya to be the name of a man. If, however, as is very possi-
ble, Surya there is the Sun-God the meaning is that Indra, in order
to favour his faithful worshipper Etasa, compelled Surya or the Sun
to bring back his chariot and horses to the east; that is the return of
day on some particular occasion is attributed to Indra's intervention
on behalf of his favourite. This appears to be the meaning of this
verse also. See also I. 121. 13. *As 'twere his portion* : as (a
father gives) his portion (to a son), according to Sâyana. 6 *Kutsa*
and *Divodâsa*, favourites of Indra, and *Sushna* and *Sambara*, demons
of drought, have occurred frequently in Book I.

7 So have we brought our hymn to thee, O Indra, strengthening thee and fain ourselves for glory.

May we with best endeavours gain this friendship, and mayst thou bend the godless scorner's weapons.

8 Thus the Gritsamadas for thee, O Hero, have wrought their hymn and task as seeking favour.

May they who worship thee afresh, O Indra, gain food and strength, bliss, and a happy dwelling.

9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.

Give to thy praisers : let not fortune fail us.* Loud may we speak, with heroes, in assembly.

HYMN XX.

'Indra.

As one brings forth his car when fain for combat, so bring we power to thee—regard us, Indra—

Well skilled in song, thoughtful in spirit, seeking great bliss from one like thee amid the Heroes.

2 Indra, thou art our own with thy protection, a guardian near to men who love thee truly.

Active art thou, the liberal man's defender, his who draws near to thee with right devotion.

3 May Indra, called with solemn invocations, the young, the Friend, be men's auspicious keeper,

One who will further with his aid the singer, the toiler, praiser, dresser of oblations.

4 With laud and song let me extol that Indra in whom of old men prospered and were mighty.

May he, implored, fulfil the prayer for plenty of him who worships, of the living mortal.

5 He, Indra whom the Angirases' praise delighted, strengthened their prayer and made their goings prosper.

Stealing away the mornings with the sunlight, he, lauded, crushed even Aśna's ancient powers.

1 For combat : or, perhaps, for the race. 3 The toiler : the man who labours in the discharge of religious duties. 4 The living mortal : the present worshipper, as distinguished from the men of old.

5 Made their goings prosper : by recovering for them the stolen cows, frequently mentioned in Book I. Aśna, 'the voracious,' said to be the name of a demon, one of the many foes overthrown by Indra.

- 6 He verily, the God, the glorious Indra, hath raised him up for man, best Wonder-Worker.
He, self-reliant, mighty and triumphant, brought low the dear head of the wicked Dâsa.
- 7 Indra the Vṛitra slayer, Fort destroyer, scattered the Dâsa hosts who dwelt in darkness.
For man hath he created earth and waters, and ever helped the prayer of him who worships.
- 8 To him in might the Gods have ever yielded, to Indra in the tumult of the battle
When in his arms they laid the bolt, he slaughtered the Dasyus and cast down their forts of iron.
- 9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XXI.

Indra.

- To him the Lord of all, the Lord of wealth, of light; him who is Lord for ever, Lord of men and tilth,
Him who is Lord of horses, Lord of kine, floods, to Indra, to the Holy bring sweet Soma juice.
- 2 To him the potent One, who conquors and breaks down, the Victor never vanquished who disposes all,
The mighty-voiced, the rider, unassailable, to Indra ever-conquering speak your reverent prayer,
- 3 Still Victor, loved by mortals, ruler over men, o'erthrower, warrior, he hath waxen as he would;
Host-gatherer, triumphant, honoured mid the folk. Indra's heroic deeds will I tell forth to all.

6 *Dâsa*: said by Sâyana to be an Asura, or demon of that name. The word is frequently applied to the foes of the Aryas, to the malignant demons of the air as well as to the barbarous and hostile inhabitants of the land, and it is not always clear whether human or super-human enemies are intended. *The dear head*: the Dâsa's own head;
7 *The Dâsa hosts who dwell in darkness*: the words thus rendered are variously explained. It is uncertain whether the aborigines of the country are meant, or the demons of air who dwell in the dark clouds.
8 *The Dasyus*: the Asuras or demons, according to Sâyana.

1 *The Lord*: literally, conqueror of all, of wealth, etc. 2
Mighty-voiced: Sâyana gives two explanations, 'having a full throat,' or 'praised by many.' *Rider*: borne through the sky.

- 4 The strong who never yields, who slew the furious fiend, the deep, the vast, of wisdom unattainable ;
Who speeds the good, the breaker-down, the firm, the vast,—
Indra whose rites bring joy hath made the light of Dawn.
- 5 By sacrifice the yearning sages sending forth their songs
found furtherance from him who speeds the flood.
In Indra seeking help with wershship and with hymn, they
drew him to themselves and won them kine and wealth.
- 6 Indra, bestow on us the best of treasures, the spirit of ability
and fortune ;
Increase of riches, safety of our bodies, charm of sweet speech
and days of pleasant weather.

HYMN XXII.

Indra.

- AT the Trikadrukas the Great and Strong hath drunk drink
bleht with meal. With Vishnu hath he quaffed the poured
out Soma-juice, all that he would.
That hath so heightened him the Great, the Wide, to do his
mighty work.
So may the God attain the God, true Indu Indra who is true.
- 2 So he resplendent in the battle overcame Krivi by might. He
with his majesty hath filled the earth and heaven, and waxen
strong.
So may the God attend the God, true Indu Indra who is true.
- 3 Brought forth together with wisdom and mighty power thou
grewest great ; with hero deeds subduing the malevolent,
most swift in act ;
Giving prosperity, and lovely wealth to him who praiseth thee.
So may the God attend the God, true Indu Indra who is true.
- 4 This, Indra, was thy hero deed, Dencer, thy first and ancient
work, worthy to be told forth in heaven,
What time thou sentest down life with a God's own power, free-
ing the floods.
All that is godless may he conquer with his might, and, Lord
of Hundred Powers, find for us strength and food.

4 *The furious fiend*: Vritra. 6 *Ability*: to perform sacred ceremonies, according to Sâyaṇa.

The Trikadrukas: the first three days of the Abhiplava ceremony.
Indu: a drop, especially of Soma juice ; another name of the deified Soma.
2 *Krivi*: a demon See II. 17. 6. 4 *Dancer*: active in battle, dancer of the war-dance.

HYMN XXIII.

Brahmanaspati.

WE call thee, Lord and Leader of the heavenly hosts, the wise among the wise, the famousest of all,
The King supreme of prayers, O Brahmanaspati : hear us with help ; sit down in place of sacrifice.

2 Brihaspati, God immortal ! verily the Gods have gained from thee the wise, a share in holy rites

As with great light the Sun brings forth the rays of morn. so thou alone art Father of all sacred prayer.

3 When thou hast chased away revilers and the gloom, thou mountest the refulgent car of sacrifice ;

The awful car, Brihaspati, that quells the foe, slays demons, cleaves the stall of kine, and finds the light.

4 Thou ledest with good guidance and preservest men ; distress o'ertakes not him who offers gifts to thee

Him who hates prayer thou punishest, Brihaspati, quelling his wrath : herein is thy great mightiness.

5 No sorrow, no distress from any side, no foes, no creatures double-tongued have overcome the man, —

Thou drivest all seductive fiends away from him whom, careful guard, thou keepest, Brahmanaspati.

6 Thou art our keeper, wise, preparer of our paths : we, for thy service, sing to thee with hymns of praise.

Brihaspati, whoever lays a snare for us, him may his evil fate, precipitate, destroy.

7 Him, too, who threatens us without offence of ours, the evil-minded, arrogant, rapacious man, —

Him, turn thou from our path away, Brihaspati : give us fair access to this banquet of the Gods.

8 Thee as protector of our bodies we invoke, thee, saviour, as the comforter who loveth us.

Strike, O Brihaspati, the Gods' revilers down, and let not the unrighteous come to highest bliss.

1 *Brahmanaspati* : alternating with Brihaspati, the Deity in whom the action of the worshiper upon the Gods is personified See I 14. 3. A comparatively recent God, as the representative of the hierarchy, he is gradually encroaching on the jurisdiction of Indra the Warrior God of the Kshatriyas, claiming his achievements as his own and assuming his attributes. See Weber, *Über den Vajapeya*, *Sitzungsberichte der K. P. Academie der Wissenschaften*, 4892, XXXIX, p 15. 3

Revilers : blaspheming demons of darkness. *Cleaves the stall of kine* : opens the prison where the cows or rays of light have been shut up.

7 *This banquet of the Gods* : sacrifice in general, and especially the sacrifice which is performing.

- 9 Through thee, kind prosperer, O Brahmanaspati, may we obtain
the wealth of men which all desire :
And all our enemies who near or far away prevail against us,
crush, and leave them destitute.
- 10 With thee as our own rich and liberal ally may we, Brihaspati,
gain highest power of life.
Let not the guileful wicked man be lord of us : still may we
prosper, singing goodly hymns of praise.
- 11 Strong, never yielding, hastening to the battle cry, consumer
of the foe, victorious in the strife,
Thou art sin's true avenger, Brahmanaspati, who tames e'en
the fierce, the wildly passionate.
- 12 Whoso with mind ungodly seeks to do us harm, who deeming
him a man of might mid lords, would stay,—
Let not his deadly blow reach us, Brihaspati ; may we humi-
liate the strong ill-doer's wrath.
- 13 The mover mid the spoil, the winner of all wealth, to be invoked
in fight, and reverently adored,
Brihaspati hath overthrown like cars of war all wicked enemies
who fain would injure us.
- 14 Burn up the demons with thy fiercest flaming brand, those who
have scorned thee in thy manifested might.
Show forth that power that shall deserve the hymn of praise :
destroy the evil-speakers, O Brihaspati.
- 15 Brihaspati, that which the foe deserves not, which shines among
the folk effectual, splendid,
That, Son of Law ! which is with might refulgent—that trea-
sure wonderful bestow thou on us.
- 16 Give us not up to those who, foes in ambuscade, are greedy
for the wealth of him who sits at ease,
Who cherish in their heart abandonment of Gods. Brihaspati,
no further rest shall they obtain.
- 17 For Tvashtar, he who knows each sacred song, brought thee
to life, preëminent o'er all the things that be.
Guilt-scourger, guilt-avenger is Brihaspati, who slays the spoiler
and upholds the mighty Law.

15 *Son of Law*: who hast thy being in accordance with *rîta*, truth or eternal Law and Order. 16 This stanza is difficult, and the translation is conjectural. Wilson observes that Sâyana's explanation is not very intelligible.

- 18 The mountain, for thy glory, cleft itself apart when, Angiras!
thou openedst the stall of kine.
Thou, O Brihaspati, with Indra for ally didst hurl down water-
floods which gloom had compassed round.
- 19 O Brahmanaspati, be thou controller of this our hymn and
prosper thou our children.
All that the Gods regard with love is blessed. Loud may we
speak, with heroes, in assembly.

HYMN XXIV.

Brahmanaspati.

- BE pleased with his our offering, thou who art the Lord; we
will adore thee with this new and mighty song.
As this thy friend, our liberal patron, praises thee, do thou,
Brihaspati, fulfil our hearts' desire.
- 2 He who with might bowed down the things that should be
bowed, and in his fury rent the holds of Sambara;
Who overthrew what shook not, Brahmanaspati,—he made
his way within the mountain stored with wealth.
- 3 That was a great deed for the Godliest of the Gods: strong
things were loosened and the firmly fixed gave way.
He drove the kine forth and cleft Vala through by prayer,
dispelled the darkness and displayed the light of heaven.
- 4 The well with mouth of stone that poured a flood of meath,
which Brahmanaspati hath opened with his might—
All they who see the light have drunk their fill thereat: to-
gether they have made the watery fount flow forth.
- 5 Ancient will be those creatures, whatsoe'er they be; with
moons, with autumns, doors unclosed themselves to you.
Effortless they pass on to perfect this and that, appointed works
which Brahmanaspati ordained.

1 *Angiras*: Brihaspati is here called by the name of the ancient patriarch as Agni is in f 1. 6. According to the *Bhāgavata Purāna* Brihaspati is the son of Angiras. *Thou.....dilst hurl down*: the deed usually ascribed to Indra is here attributed to Brihaspati as the Lord of effectual prayer. See I 14. 3; and 62 3.

1 *Thy friend, our liberal patron*: the institutor of the sacrifice, the faithful worshipper of the God and the rewarder of the priests. 2 *The holds of Sambara*: great black cloud before they pour their rain. 3 *The mountain stored with wealth*: the cloud full of precious rain. 5 This stanza is difficult. Ludwig takes *tā bhūvand*, those creatures, whose nature is imperfectly known, to be the sun and moon, the parents of months and years, which without any effort on their part bring to pass whatever Brahmanaspati decrees.

- 6 They who with much endeavour searching round obtained the
Panis' noblest treasure hidden in the cave,—
Those sages, having marked the falsehoods, turned them back
whence they had come, and sought again to enter in.
- 7 The pious once when they had seen the falsehoods turned them
back, the sages stood again upon the lofty ways.
Cast down with both their arms upon the rock they left the
kindled fire, and said, No enemy is he.
- 8 With his swift bow, strong truly, Brahmanaspati reaches the
mark whatever it be that he desires.
Excellent are the arrows wherewithal he shoots, keen-eyed to
look on men and springing from his ear.
- 9 He brings together and he parts, the great High Priest; extolled
is he, in battle Brahmanaspati.
When, gracious, for the hymn he brings forth food and wealth,
the glowing Sun untroubled sends forth fervent heat.
- 10 First and preeminent, excelling all besides are the kind gifts of
liberal Brihaspati.
These are the boons of him the Strong who should be loved,
whereby both classes and the people have delight.
- 11 Those who in every way supreme in earthly power, rejoicing,
by thy mighty strength hast waxen great,—
He is the God spread forth in breadth against the Gods: he,
Brahmanaspati, encompasseth this All.
- 12 From you, twain Maghavans, all truth proceedeth: even the
waters break not your commandment.
Come to us, Brahmanaspati and Indra, to our oblation like yoked
steeds to fodder.

6 The Panis are the robber-fiends who carry off and hide the cows or rays of light. Those sages: the Angirases, to whom the stolen cows are said to have belonged. Having marked the falsehood: having seen through the guiles of the fiends who sought to mislead them. 7 They left the kindled fire: the cows, or waters and the light which follows their effusion, were set free by fire-oblations of which the Angirases are regarded as the earliest institutors. No enemy: that is, man's greatest friend. The stanza is obscure, and Sâyana's explanation is unsatisfactory. 8 Springing from his ear: the bow-string being drawn to the right ear. The word may, perhaps, mean also, 'finding their home in, i. e. 'reaching the ears' of men, and might be translated 'levelled to the ear.' 9 He brings together and he parts: brings friends together in worship, and disperses enemies in battle. 10 Both classes: according to Sâyana, the institutors of the sacrifice and the priests, or Gods and men. In breadth against the Gods: in his mightiness the representative of all the Gods. 12 Even the waters: all nature, even the strong and rapid water flood.

- 13 The sacrificial flames most swiftly hear the call : the priest of
the assembly gaineth wealth for hymns.
Heating the stern, remitting at his will the debt, strong in the
shock of fight is Brahmanaspati.
- 14 The wrath of Brahmanaspati according to his will had full
effect when he would do a mighty deed.
The kine he drove forth and distributed to heaven, even as a
copious flood with strength flows sundry ways.
- 15 O Brahmanaspati, may we be evermore masters of wealth well-
guided, full of vital strength.
Heroes on heroes send abundantly to us, when thou omnipotent
through prayer seekest my call.
- 16 O Brahmanaspati, be thou controller of this our hymn, and
prosper thou our children.
All that the Gods regard with love is blessed. Loud may we
speak, with heroes, in assembly.

HYMN XXV.

Brahmanaspati.

- HE lightning up the flame shall conquer enemies : strong shall
he be who offers prayer and brings his gift.
He with his seed spreads forth beyond another's seed, whom-
ever Brahmanaspati takes for his friend.
- 2 With heroes he shall overcome his hero foes, and spread his
wealth by kine : wise by himself is he
His children and his children's children grow in strength,
whomever Brahmanaspati takes for his friend.
- 3 He, mighty like a raving river's billowy flood, as a bull con-
quers oxen, overcomes with strength.
Like Agni's blazing rush he may not be restrained, whomever
Brahmanaspati takes for his friend.
- 4 For him the floods of heaven flow never failing down : first
with the heroes he goes forth to war for kine.
He slays in unabated vigour with great might, whomever
Brahmanaspati takes for his friend.
- 5 All roaring rivers pour their waters down for him, and many
a flawless shelter hath been granted him.
Blest with the happiness of Gods he prospers well, whomever
Brahmanaspati takes for his friend.

HYMN XXVI.

Brahmanaspati.

TWO righteous singer shall overcome his enemies, and he who
serves the Gods subdue the godless man.
The zealous man shall vanquish the invincible, the worshipper
share the food of him who worships not.

- 2 Worship, thou hero ; chase the arrogant afar : put on auspicious courage for the fight with foes.
 Prepare oblation so that thou mayst have success : we crave the favouring help of Brahmanaspati.
- 3 He with his folk, his house, his family, his sons, gains booty for himself, and, with the heroes, wealth,
 Who with oblation and a true believing heart serves Brahmanaspati the Father of the Gods.
- 4 Whoso hath honoured him with offerings rich in oil, him Brahmanaspati leads forward on his way,
 Saves him from sorrow, frees him from his enemy, and is his wonderful deliverer from woe.

HYMN XXVII.

Adityas.

THESE hymns that drop down fatness, with the ladle I ever offer to the Kings Adityas.

May Mitra, Aryaman, and Bhaga hear us, the mighty Varuna, Daksha, and Ansa.

- 2 With one accord may Aryaman and Mitra and Varuna this day accept this praise-song—
 Adityas bright and pure as streams of water, free from all guile and falsehood, blameless, perfect.
- 3 These Gods, Adityas, vast, profound, and faithful, with many eyes, fain to deceive the wicked,
 Looking within behold the good and evil : near to the Kings is even the thing most distant.
- 4 Upholding that which moves and that which moves not, Adityas, Gods, protectors of all being,
 Provident, guarding well the world of spirits, true to eternal Law, the debt-exactors.

2 *Worship, thou hero* : the Rishi addresses the exhortation to himself. *The Father of the Gods* : Sâyana explains *pitrâram*, father by *pâlayitânam*, protector.

1 *With the ladle* : that is, with my tongue that utters praises as the sacrificial ladle pours out the oblations of clarified butter. *Adityas* : see I. 14. 3. *Bhaga* : the name of this ancient God still survives in the Slavonic languages as a general name for God. He is frequently invoked together with Pushan and the Adityas. See I. 14.

3. *Daksha* : active energy, spiritual power personified, and called an Aditya or son of Aditi. Sâyana takes the word as an epithet of Ansa, powerful. *Ansa* : another of the Adityas, the Distributer. See II. 1. 4. 3 *Looking within* : into the hearts of men. 4 *The debt-exactors* : the punishers of sin.

- 5 May I, Âdityas, share in this your favour which, Aryaman,
brings profit e'en in danger.
Under your guidance, Varuna and Mitra, round troubles may
I pass, like rugged places,
- 6 Smooth is your path, O Aryaman and Mitra ; excellent is it,
Varuna, and thornless.
Thereon, Âdityas, send us down your blessing: grant us a
shelter hard to be demolished.
- 7 Mother of Kings, may Aditi transport us, by fair paths Arya-
man, beyond all hatred,
May we uninjured, girt by many heroes, win Varuna's and
Mitra's high protection.
- 8 With their support they stay three earths, three heavens ;
three are their functions in the Gods' assembly.
Mighty through Law, Âdityas, is your greatness ; fair is it,
Aryaman, Varuna, and Mitra.
- 9 Golden and splendid, pure like streams of water, they hold
aloft the three bright heavenly regions.
Ne'er do they slumber, never close their eyelids, faithful, far-
ruling for the righteous mortal.
- 10 Thou over all, O Varuna, art Sovran, be they Gods, Âsura ! or
be they mortals.
Grant unto us to see a hundred autumns: ours be the blest
long lives of our forefathers.
- 11 Neither the right nor left do I distinguish, neither the east
nor yet the west, Âdityas.
Simple and guided by your wisdom, Vasus ! may I attain the
light that brings no danger,
- 12 He who bears gifts unto the Kings, true Leaders, he whom
their everlasting blessings prosper,
Moves with his chariot first in rank and wealthy, munificent
and lauded in assemblies.
- 13 Pure, faithful, very strong, with heroes round him, he dwells
beside the waters rich with pasture.
None slays, from near at hand or from a distance, him who is
under the Âdityas' guidance.

7 *Mother of Kings* : Aditi, the Infinite, mother of the Âdityas.
8 *Three are their functions* : perhaps the absorption, retention, and
effusion of rain. 10 *Asura* : a divine and immortal being ; appa-
rently a higher title than *devik*, Gods or Bright Ones. 11 I
know nothing of myself and cannot attain to the light of day, or the
light of true knowledge, without your assistance.

- 14 Aditi, Mitra, Varuna, forgive us however we have erred and sinned against you.
May I obtain the broad light free from peril : O Indra, let not during darkness seize us.
- 15 For him the Twain united pour their fulness, the rain from heaven: he thrives most highly favoured.
He goes to war mastering both the mansions: to him both portions of the world are gracious.
- 16 Your guiles, ye Holy Ones, to quell oppressors, your snares spread out against the foe, Adityas,
May I ear-born, pass like a skilful horseman: uninjured may we dwell in spacious shelter.
- 17 May I not live, O Varuna, to witness my wealthy, liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXVIII.

Varuna.

- THIS land of the self-radiant wise Aditya shall be supreme o'er all that is in greatness.
I beg renown of Varuna the Mighty, the God exceeding kind to him who worships.
- 2 Having extolled thee, Varuna, with thoughtful care may we have high fortune in thy service.
Singing thy praises like the fires at coming, day after day, of mornings rich in cattle.
- 3 May we be in thy keeping, O thou Leader, wide ruling Varuna Lord of many heroes.
O Sons of Aditi, for ever faithful, pardon us, Gods, admit us to your friendship.
- 4 He made them flow, the Âditya, the Sustainer : the rivers run by Varuna's commandment.

14 *Daring darkness* ; death, night, darkness are to be dreaded : day-light is comparatively free from danger. 15 *The Twain united* : heaven and earth which together make up the world. *Both the mansions* : that is, he retains possession of his own dwelling and gains possession of that of his enemy. *Both portions of the world* : heaven and earth. 17 May I never see my wealthy patron, the institutor of the ceremony reduced to poverty.

1 *This land* : the poet magnifies the importance of the worship which he offers to the Aditya Varuna, the great King over all, the God of natural, peaceful, moral order as contrasted with Indra the God of battles.

These feel no weariness, nor cease from flowing : swift have they
flown like birds in air around us.

5 Loose me from sin as from a band that binds me : may we
swell, Varuna, thy spring of Order.

Let not my thread, while I weave song, be severed, nor my
work's sum, before the time, be shattered.

6 Far from me, Varuna, remove all danger : accept me graciously,
thou holy Sovran.

Cast off, like cords that hold a calf, my troubles : I am not
even mine eyelid's lord without thee.

7 Strike us not, Varuna, within those dread weapons which, Asura,
at thy bidding wound the sinner.

Let us not pass away from light to exile. Scatter, that we may
live, the men who hate us

8 O mighty Varuna, now and hereafter, even as of old, will we
speak forth our worship.

For in thyself, invincible God, thy statutes ne'er to be moved
are fixed as on a mountain.

9 Move far from me what sins I have committed : let me not suffer,
King, for guilt of others.

Full many a morn remains to dawn upon us : in these, O
Varuna, while we live direct us.

10 O King, whoever, be he friend or kinsman, hath threatened,
me affrighted in my slumber—

If any wolf or robber fair would harm us, therefrom, O Varuna,
give thou us protection.

11 May I not live, O Varuna, to witness my wealthy, liberal, dear
friend's destitution.

King, may I never lack well-ordered riches. Loud may we speak
with heroes, in assembly.

HYMN XXIX.

Viṣvedevas.

UPHOLDERS of the Law, ye strong Adityas, remove my sin like
her who bears in secret.

You, Varuna, Mitra and all Gods who listen, I call to help me,
I who know your goodness.

2 Ye, Gods, are providence and ye are power : remove ye utterly
all those who hate us.

5 *Swell.....spring of Order* ; observe and strengthen thy statutes
, and ordinances from which life and all blessings flow.

1 *Like her who bears in secret* : as an unwedded mother abandons
her secretly born child in some distant place.

As givers of good things deal with us kindly : this day be gracious to us and hereafter.

- 3 What service may we do you with our future, what service, Vasus, with our ancient friendship?
O Aditi, and Varuna and Mitra, Indra and Maruts, make us well and happy.
- 4 Ye, O ye Gods, are verily our kinsmen ; as such be kind to me who now implore you.
Let not your ear come slowly to our worship: of kinsmen such as you ne'er let us weary.
- 5 I singly have sinned many a sin against you, and ye chastised me as a sire the gambler.
Far be your nets, far, Gods, be mine offences : seize me not like a bird upon her offspring.
- 6 Turn yourselves hitherward this day, ye Holy, that fearing in my heart I may approach you
Protect us, God ; let not the wolf destroy us. Save us, ye Holy, from the pit and failing.
- 7 May I not live. O Varuna, to witness my wealthy, liberal, dear friend's destitution.
King, may I never lack well-ordered riches, Loud may we speak, with heroes, in assembly.

HYMN XXX.

Indra and Others.

- THE streams unceasing flow to Indra, slayer of Abi, Savitar, God Law's fulfiller,
Day after day goes on the sheen of waters. What time hath past since they were first set flowing?
- 2 His Mother—for she knew—spoke and proclaimed him who was about to cast his bolt at Vritra.
Cutting their paths according to his pleasure day after day flow to their goal the rivers.
 - 3 Aloft he stood above the airy region, and against Vritra shot his deadly missile.
Enveloped in a cloud he rushed upon him. Indra subdued the foe with sharpened weapons.

5 *As a sire the gambler* : as a father punishes his son for gambling.
Your nets : the nooses are snares which ye spread for the wicked.

1 *Savitar* : the Sun, as identical with Indra, The Scholiast explains the word here as the instigator or impeller of all. *What time hath passed?* : meaning that the waters are eternal. 2 The first hemistich is obscure. I follow Ludwig's conjectural interpretation (Der Rigveda, V 63), who reads *vidushi* for *vidusha*, and refers to the legend related in IV 18. *His Mother* : Aditi, the mother of Indra. 3 *Aloft he stood* : Indra, See I. 32. *Enveloped in a cloud* referring to Vritra.

- 4 As with a bolt, Brihaspati, fiercely flaming, pierce thou Vrikadvaras', the Asura's, heroes.
Even as in time of old with might thou slewest, so slay even now our enemy, O Indra.
- 5 Cast down from heaven on high thy bolt of thunder where-with in joy thou smitest dead the foeman.
For gain of children make us thine, O Indra, of many children's children and of cattle.
- 6 Whomso ye love, his power ye aid and strengthen; ye Twain are the rich worshipper's advancers.
Graciously favour us, Indra and Soma; give us firm standing in this time of danger.
- 7 Let it not vex me, tire me, make me slothful, and never let us say, Press not the Soma;
For him who cares for me, gives gifts, supports me, who comes with kine to me who pour libations.
- 8 Sarasvatī, protect us: with the Maruts allied thou boldly conquerest our foemen,
While Indra does to death the daring chieftain of Sandikas exulting in his prowess.
- 9 Him who waylays, yea, him who would destroy us,—aim at him, pierce him with thy sharpened weapon.
Brihaspati, with arms thou slayest foemen: O King, give up the spoiler to destruction.
- 10 Perform, O Hero, with our valiant heroes the deeds heroic which thou hast to finish.
Long have they been inflated with presumption: slay them, and bring us hither their possessions.
- 11 I craving joy address with hymn and homage your heavenly host, the company of Maruts,
That we may gain wealth with full store of heroes, each day more famous, and with troops of children.

HYMN XXXI.

Visvedevas,

HELP Varuṇa and Mitra, O ye Twain allied with Vasus, Rudras, and Adityas, help our car,
That, as the wild birds of the forest from their home, our horses may fly forth, glad, eager for renown.

4 *Vrikadvaras*: supposed by Ludwig to be the King of the Sandikas, the hymn being a prayer for victory in an approaching battle with him. *The Asura* would then mean King. 7 *Comes with kine*: referring to Indra who rewards his worshippers with gifts of cattle.

1 *Help our car*: in the chariot-race. According to Prof. Windisch, 'car' is a figurative expression for 'hymn of praise.' See that scholar's exhaustive discussion of this hymn in *Festgruss an Rudolf von Roth*, 1893, pp — 144.

- 2 Yea, now ye Gods of one accord speed on our car what time among the folk it seeks an act of might ;
 When, hasting through the region with the stamp of hoofs, our swift steeds trample on the ridges of the earth
- 3 Or may our Indra hero, the Friend of all mankind, coming from heaven, most wise, girt by the Marut host,
 Accompany, with aid untroubled by a foe, our car to mighty gain, to win the meed of strength.
- 4 Or may this Tvashtar, God who rules the world with power, one-minded with the Goddesses speed forth our car ;
 Ilâ and Bhaga the celestial, Earth and Heaven, Pûshan, Purandhi, and the Asvins, ruling Lords.
- 5 Or, seen alternate, those two blessed Goddesses, Morning and Night who stir all living things to act :
 While with my newest song I praise you both, O Earth, that from what moves not ye may spread forth threefold food.
- 6 Your blessing as a boon for suppliants we desire : the Dragon of the Deep and Aja-Ekapîd,
 Trita, Ribhukshan, Savitar shall joy in us, and the Floods' swift Child in our worship and our prayer,
- 7 These earnest prayers I pray to you, ye Holy : to pay you honour, living men have formed them.
 Men fain to win the prize and glory. May they win, as a car-horse might the goal, your notice.

HYMN XXXXII.

Various Deities

- GRACIOUSLY further, O ye Heaven and Earth, this speech striving to win reward, of me your worshipper.
 First rank I give to you, Immortal, high extolled ! I, fain to win me wealth, to you the mighty Pair.
- 2 Let not man's guile annoy us, secret or by day : give not us up a prey to these calamities.
 Sever not thou our friendship : think thereon for us. This, with a heart that long for bliss, we seek from thee.

4 *Purandhi* : meaning the bold, or the intelligent, may be either an epithet of Pûshan or the name of a separate deity. 5 *I praise you both, O Earth* : i. e. O Heaven and Earth ; the pair being always regarded as closely connected, the mention of one is sufficient. *From what moves not* : from plants as distinguished from animals.

6 *The Dragon of the Deep* : Ahibudhaya, who dwells in the depth of air. See I 186, 35. *Aja-Ekapîd* : 'the unborn one-footed,' the Sun. See VI. 50. 14, note. *Trita* : a Vedic God, appearing in connexion with Indra. *The Floods' swift Child* ! Agni. For the other names see Index.

2 *These calamities* : some pressing troubles or imminent dangers not further specified. *From thee* : probably Indra.

- 3 Bring hither with benignant mind the willing Cow teeming
with plenteous milk, full, inexhaustible.
O thou invoked by many, day by day I urge thee with my
word, a charger rapid in his tread.
- 4 With eulogy I call on Rākâ swift to hear : may she, auspicious,
hear us, and herself observe.
With never breaking needle may she sew her work, and give
a hero son most wealthy, meet for praise
- 5 All thy kind thoughts, O Rākâ, lovely in their form, wherewith
thou grantest wealth to him who offers gifts—
With these come thou to us this day benevolent, O Blessed
One, bestowing food of thousand sorts.
- 6 O broad-tressed Sinīvālī, thou who art the Sister of the Gods,
Accept the offered sacrifice, and, Goddess, grant us progeny.
- 7 With lovely fingers, lovely arms, prolific Mother of many sons—
Present the sacred gifts to her, to Sinīvālī Queen of men.
- 8 Her, Sinīvālī, her, Gungû, her, Rākâ, her, Sarasvatī, Indrānī
to mine and I call, and Varuṇānī for my weal.

HYMN XXXIII.

Rudra.

- FATHER of Maruts, let thy bliss approach us : exclude us not
from looking on the sunlight.
Gracious to our fleet courser be the Hero : may we transplant
us, Rudra, in our children.
- 2 with the most saving medicines which thou givest, Rudra, may
I attain a hundred winters.
Far from us banish enmity and hatred, and to all quarters
maladies and trouble.
- 3 Chief of all born art thou in glory, Rudra, armed with the
thunder, mightiest of the mighty.
Transport us over trouble to well-being : repel thou from us all
assaults of mischief.
- 4 Let us not anger thee with worship, Rudra, ill praise, Strong
God ! or mingled invocation.

4 *Rākâ*: the Goddess presiding over the actual day of full moon
and apparently associated with child-birth. 6 *Sinīvālī*: a similar
lunar Goddess, who aids the birth of children. 8 *Gungû*: identi-
fied by Sâyana with *Kuhû*, another lunar Goddess, or the day of con-
junction when the moon rises invisible. *Indrānī* and *Varuṇānī* are
the consorts respectively of *Indra* and *Varuṇa*.

1 *The Hero*: Rudra. According to Ludwig: Let our brave son
be mighty with the charger. 4 *With worship*: with imperfect
worship. *Mingled invocation*: in which other Gods also, who have
no claim to the particular oblation, are addressed.

Do thou with strengthening balms incite our heroes : I hear thee famed as best of all physicians.

- 5 May I with praise-songs win that Rudra's favour who is adored with gifts and invocations.

Ne'er may the tawny God, fair-cheeked, and gracious, swift-hearing, yield us to this evil purpose

- 6 The Strong, begirt by Maruts, hath refreshed me, with most invigorating food, imploring.

As he who finds a shade in fervent sunlight may I, uninjured, win the bliss of Rudra.

- 7 Where is that gracious hand of thine, O Rudra, the hand that giveth health and bringeth comfort,

Remover of the woe that Gods have sent us ? O Strong One, look thou on me with compassion.

- 8 To him the strong, great, tawny, fair-complexioned, I utter forth a mighty hymn of praises.

We serve the brilliant God with adorations, we glorify the splendid name of Rudra.

- 9 With firm limbs, multiform, the strong, the tawny adorns himself with bright gold decorations :

The strength of Godhead ne'er departs from Rudra, him who is Sovran of this world, the mighty.

- 10 Worthy, thou carriest thy bow and arrows, worthy, thy many-armed and honoured necklace.

Worthy, thou cuttest here each fiend to pieces : a mightier than thou there is not, Rudra.

- 11 Praise him the chariot-borne, the young, the famous, fierce, slaying like a dread beast of the forest.

O Rudra, praised, be gracious to the singer : let thy hosts spare us and smite down another.

- 12 I bend to thee as thou approachest, Rudra, even as a boy before the sire who greets him.

I praise thee Bounteous Giver, Lord of heroes ; give medicines to us as thou art lauded.

- 13 Of your pure medicines, O potent Maruts, those that are wholesomest and health bestowing,

Those which our father Manu hath selected, I crave from Rudra for our gain and welfare.

5 *Yield us to this evil purpose* : give us up to the malice of our enemy. 6 *The Strong* : or the Bull, Rudra, accompanied by his sons the Maruts.

8 *Fair-complexioned* : the white complexion of Siva, the later representative of Rudra, has, therefore, as Wilson observes, its origin in the Rigveda.

13 *Those which our father Manu hath selected* : Wilson observes, that 'this alludes to the vegetable seeds which Manu, according to the *Mahabharata*, was directed to

- 14 May Rudra's missile turn aside and spare us, the great wrath of the impetuous One avoid us.
 Turn, Bounteous God, thy strong bow from our princes, and be thou, gracious to our seed and offspring.
- 15 O tawny Bull, thus showing forth thy nature, as neither to be wroth, O God, nor slay us,
 Here, Rudra, listen to our invocation. Loud may we speak, with heroes, in assembly.

HYMN XXXIV.

Maruts.

- THE Maruts of resistless might who love the rain, resplendent, terrible like wild beasts in their strength,
 Glowing like flames of fire, impetuous in career, blowing the wandering rain cloud, have disclosed the kine.
- 2 They gleam with armlets as the heavens are decked with stars, like cloud-born lightnings shine the torrents of their rain.
 Since the strong Rudra, O Maruts with brilliant chests, sprang into life for you in Prishni's radiant lap.
- 3 They drip like horses in the racings of swift steeds; with the stream's rapid ears they hasten on their way.
 Maruts with helms of gold, ye who make all things shake, come with your spotted deer, one-minded, to our food.
- 4 They have bestowed on Mitra all that live, to feed, they who for evermore cause their swift drops to flow :
 Whose steeds are spotted deer, whose riches never fail, like horses in full speed, bound to the pole in works.
- 5 With brightly-flaming kine whose udders swell with milk, with glittering lances on your unobstructed paths,

take with him into the vessel in which he was preserved at the time of the deluge.' 14 Our princes : our wealthy patrons, the instructors of our sacrifices.

- 1 *Have disclosed the kine* : 'give vent to its (collected) rain'—Wilson.
- 2 *Prishni's radiant lap* : prishni the mother of the Maruts, probably 'the speckled cloud,' is, according to Sâyana, the Earth who in the form of a brindled cow was impregnated by Rudra.
- 3 *With the stream's rapid ears* : 'The waves raised by the storm may be regarded as the ears with which the stream listens to the roaring of the tempest.'—Ludwig.
- Wilson, after Sâyana, paraphrases : 'and they rush along with swift (horses) on the skirts of the sounding (cloud)'
- 4 'The meaning of the first line is not clear. Wilson renders it ; 'The prompt-giving' Maruts ever confer upon the (offerer of sacrificial) food, as upon a friend, all these (world supporting) waters.'
- Bound to the pole in works* : carrying on their appointed duties as horses draw the chariot to whose pole they are harnessed
- 5 *With brightly-flaming kine* : clouds that emit flashes of lightning before they pour down their stores of fertilizing rain.

O Maruts, of one mind, like swans who seek their nests, come to the rapturous enjoyment of the meath.

6 To these our prayers, O Maruts, come unanimous, come ye to our libations like the praise of men.

Make it swell like a mare, in udder like a cow, and for the singer grace the song with plenteous strength.

7 Give us a steed, O Maruts, mighty in the car ; prevailing prayer that brings remembrance day by day ;

Food to your praisers, to your bard in deeds of might give winning wisdom, power uninjured, unsurpassed.

8 When the bright-chested Maruts, lavish of their gifts, bind at the time of bliss their horses to the cars,

Then, as the milch-cow feeds her calf within the stalls, they pour forth food for all oblation-bringing men.

9 Save us, O Maruts, Vasus, from the injurer, the mortal foe who makes us looked upon as wolves.

With chariot all aflame compass him round about : O Rudras, cast away the foeman's deadly bolt.

10 Well-known, ye Maruts, is that wondrous course of yours, who they milked Pṛiṣṇi's udder, close akin to her.

Or when to shame the bard who lauded, Rudra's Sons, ye the infallible brought Trita to decay.

11 We call you, such, great Maruts, following wonted ways, to the oblation paid to Vishṇu Speeder-on.

With ladles lifted up, with prayer, we seek of them preeminent, golden-hued, the wealth which all extol.

6 *Like the praise of men* : which attends pious worshippers. *Make it swell* : make our sacred song effectual, metaphorically full of milk. Prof. M. Müller would read *asvām* instead of *davām* : 'Fulfil, (our prayer) like the udder of a barren cow' 7 *Brings remembrance* : makes the Gods remember us. 10 Pṛiṣṇi here is the firmament, and her udder is the cloud from which the Maruts drew the rain. There is a very abrupt change from the second person to the third, from 'ye' to 'they.' I can make nothing of the second hemistich. Wilson paraphrases it : 'You (destroyed) the reviler of your worshipper, and (came), irresistible sons of Rudra, to Trita for the destruction of his enemies.' Trita is, said by Śāyana to be a Rishi. Ludwig in his note on the passage takes Trita to be a name of the Soma. 11 *Vishṇu Speeder-on* : who runs his rapid course round heaven. Śāyana explains Vishṇu to mean 'the diffusive and desirable Soma.' Perhaps, as Ludwig thinks, sacrifices in general is intended, of which Vishṇu is the representative.

- 12 They, the *Daśagvas*, first of all brought sacrifice : they at the break of mornings shall inspirit us.
Dawn with her purple beams uncovereth the nights, with great light glowing like a billowy sea of milk.
- 13 The *Rudras* have rejoiced them in the gathered bands at seats of worship as in purple ornaments.
They with impetuous vigour sending down the rain have taken to themselves a bright and lovely hue.
- 14 Soliciting their high protection for our help, with this our adoration we sing praise to them,
Whom, for assistance, like the five terrestrial priests, *Trita* hath brought to aid us hither on his car.
- 15 So may your favouring help be turned to us-ward, your kindness like a lowing cow approach us,
Wherewith ye bear your servant over trouble, and free your worshipper from scoff and scorning.

HYMN XXXV.

Son of Waters.

- EAGER for spoil my flow of speech I utter : may the Floods' Child accept my songs with favour.
Will not the rapid Son of Waters make them lovely, for he it is who shall enjoy them?
- 2 To him let us address the song well-fashioned, forth from the heart. Shall he not understand it?
The friendly Son of Waters by the greatness of Godhead hath produced all things existing.
- 3 Some floods unite themselves and others join them : the sounding rivers fill one common storehouse.
On every side the bright Floods have encompassed the bright resplendent Offspring of the Waters.
- 4 The never-sullen waters, youthful Maidens, carefully decking, wait on him the youthful.
He with bright rays shines forth in splendid beauty, unfed with wood, in waters, oil-enveloped.

12 *The Daśagvas* : the *Maruṣas* are here said to have been the first performers of sacrifice, the true *Daśagvas*. The priests so called belonged originally to the race or school of *Angiras*. 14 The second hemistich is very obscure, *Sāyaṇa's* explanation (see *Wilson*) is altogether unsatisfactory.

1 *The Floods' Child* : or Son of the Waters, *Apāṁnapāt*, a name of *Agni* as born in the form of lightning from the waters of the serial ocean or firmament. *Make them lovely* : grace them with acceptance.

- 5 To him three Dames are offering food to feed him, Goddesses to the God whom none may injure.
 Within the waters hath he pressed, as hollows, and drinks, their milk who now are first made mothers.
- 6 Here was the horse's birth; his was the sunlight. Save thou our princes from the oppressor's onslaught.
 Him, indestructible, dwelling at a distance in forts unwrought lies and ill spirits reach not.
- 7 He, in whose mansion is the teeming Milch-cow, swells the Gods nectar and eats noble viands.
 The Son of Waters, gathering strength in waters, shines for his worshipper to give him treasures.
- 8 He who in waters with his own pure Godhead shines widely, law-abiding, everlasting—
 The other worlds are verily his branches, and plants are born of him with all their off-spring.
- 9 The Waters' Son hath risen, and clothed in lightning ascended up unto the curled cloud's bosom;
 And hearing with them his supremest glory the Youthful Ones, gold coloured, move around him.
- 10 Golden in form is he, like gold to look on, his colour is like gold, the Son of Waters.
 When he is seated fresh from golden birth-place those who present their gold give food to feed him.
- 11 This the fair name and this the lovely aspect of him the waters' Son increase in secret
 whom here the youthful Maids together kindle, his food is sacred oil of golden colour.
- 12 Him, nearest Friend of many, will we worship with sacrifice and reverence and oblation.

5 *Three Dames*: Ilâ, Sarasvatî, and Bharatî, the personifications of sacred prayer and worship. *Within the waters*: Agni dwelt within the waters as their unborn babe. 6 *Here was the horse's birth*: the production of the rapid lightning, or perhaps of the Sun; but the meaning is doubtful. The expression may as Ludwig suggests, refer to the creation of the natural horse as a descendant of the original heavenly horse. *His was the sunlight*: Apâmnâpât's or Agni's. *In forts unwrought*: in the castles of the clouds as opposed to the stone strongholds of men. 9 *The Youthful Ones*: the rivers or waters of the aerial ocean. 10 *Golden in form*: when wearing the shape of lightning. *Those who present their gold*: the institutors of sacrifice who reward the priests. 11 *In secret*: Apâmnâpât, the celestial Agni, increases and grows strong without men seeing the process. The terrestrial Agni is kindled and tended by the sister fingers and fed with oil or clarified butter. 12 *Nearest Friend of many*: lowest down, and so nearest to men, of all the Gods. *Make his back to shine*: with butter offered in sacrifice.

I make his back to shine, with chips provide him ; I offer food and with my songs exalt him.

- 13 The Bull hath laid his own life-germ within them. He sucks them as an infant, and they kiss him.

He, Son of Waters, of unfading colour, hath entered here as in another's body.

- 14 While here he dwelleth in sublimest station, resplendent with the rays that never perish,

The Waters, bearing oil to feed their offspring, flow, Youthful Ones, in wanderings about him.

- 15 Agni, I gave good shelter to the people, and to the princes goodly preparation.

Blessed is all that Gods regard with favour. Loud may we speak, with heroes, in assembly.

HYMN XXXVI.

Various Gods.

WATER and milk hath he endued, sent forth to thee : the men have drained him with the filters and the stones.

Drink, Indra, from the Hotar's bowl—first right is thine—Soma hallowed and poured with Vashat and Svâhâ.

- 2 Busied with sacrifice, with spotted deer and spears, gleaming upon your way with ornaments, yea, our Friends, Sitting on sacred grass, ye Sons of Bharata, drink Soma from the Potar's bowl, O Men of heaven.

- 3 Come unto us, ye swift to listen : as at home upon the sacred grass sit and enjoy yourselves.

And, Tvashtar, well-content be joyful in the juice with Gods and Goddesses in gladsome company.

13 *Within them* : within the waters. *The Bull* : apparently Agni himself. *As in another's body* : that is, fire originally celestial as Apâmnâpât, has come to men as terrestrial and sacrificial fire, contained in the wooden drill from which it is produced by friction. 15 As the result of my hymns to Agni our people have dwelt safely, and our wealthy men have been enabled to offer well-conducted sacrifices.

1 The Soma juice has been pressed out with the stones, strained through the filters, and then mixed with water and milk before it is offered to Indra. *The Hotar's bowl* : the sacred vessel held by the Hotar or Hotri, one of the chief officiating priests. *Vashat* and *Svâhâ*, meaning respectively 'may he (Agni) bear it (to the Gods)' and 'Ave ! or Hail !' are words of consecration and blessing used when oblations are offered. 2 *Sons of Bharata* : the Maruts, sons of Rudra the Warrior. *Potar* : etymologically, Cleanser, the title of the priests.

- 4 Bring the Gods hither, Sage, and offer sacrifice : at the three altars seat thee willingly, O Priest.
Accept for thy delight the proffered Soma meath : drink from the Kindler's bowl and fill thee with thy share.
- 5 This is the strengthener of thy body's manly might : strength, victory for all time are placed within thine arms.
Pressed for thee, Maghavan, it is offered unto thee : drink from the chalice of this Brahman, drink thy fill.
- 6 Accept the sacrifice ; mark, both of you, my call : the Priest hath seated him after the ancient texts.
My prayer that bids them come goes forth to both the Kings : drink ye the Soma meath from the Director's bowl.

HYMN XXXVII.

Various Gods.

- ENJOY the fill of meath out of the Hotar's cup : Adhvaryus, he desires a full draught poured for him.
Bring it him : seeking this he gives Granter of Wealth, drink Soma with the Ritus from the Hotar's cup.
- 2 He whom of old I called on, him I call on now, He is to be invoked ; his name is He who Gives.
Here'brought by priests is Soma meath. Granter of Wealth, drink Soma with the Ritus from the Potar's cup.
- 3 Fat may the horses be wherewith thou speedest on : Lord of the Wood, unharmed, strengthen thou thyself.
Drawing and seizing, Bold One, thou who grantest wealth, drink Soma with the Ritus from the Neshtar's cup.
- 4 From Hotar's cup and Potar's he hath drunk and joyed : the proffered food hath pleased him from the Neshtar's bowl,
The fourth cup undisturbed, immortal, let him drink who giveth wealth ; the cup of the wealth-giving God.
- 5 Yoke, O ye Twain, to-day your hero-bearing car, swift-moving hitherward : your loosing-place is here.
Mix the oblations, then come hither with the meath, and drink the Soma, ye rich in abundant strength.

4 *Sage* : Agni. *The Kindler* : the Agnidh, the priest who lights the fire. *The three altars* : of the Gârhapatya, Ahavaniyâ, and Dakshina fires. 6 *Both the Kings* : Mitra and Varuna. *The Director* : Prajâstar, another priest, first assistant of the Hotar.

1 Agni is addressed as Dravinodâs or Wealth-giver. *Adhvaryus* : ministering priests. *The Ritus* : the Seasons or the deities presiding over the Seasons. See I. 15. 3 *Lord of the Wood* : Agni, regarded as the King of plants. *The Neshtar's cup* : the Neshtar is the priest who leads forward the wife of the sacrificer. 5 *O ye Twain* : Asvins.

6 Agni, accept the fuel and our offered gift : accept the prayer of man, accept our eulogy.

Do thou with all, with Ritu, O thou Excellent, fain, make the great Gods all fain taste the gift we bring.

HYMN XXXVIII.

Savitar.

UPRISEN is Savitar, this God, to quicken, Priest who neglects not this most constant duty.

To the Gods, verily, he gives rich treasure, and blesses him who calls them to the banquet.

2 Having gone up on high, the God broad-handed spreads his arms widely forth that all may mark him.

Even the waters bend them to his service : even this wind rests in the circling region

3 Though borne by swift steeds he will yet unyoke them : e'en the fleet chariot hath he stayed from going.

He hath checked e'en their haste who glide like serpents. Night closely followed Savitar's dominion.

4 What was spread out she weaves afresh, re-weaving : the skilful leaves his labour half completed

He hath arisen from rest, and parted seasons : Savitar hath approached, God, holy-minded.

5 Through various dwellings, through entire existence, spreads, manifest, the household light of Agni.

The Mother gives her Son the goodliest portion, and Savitar hath sped to meet his summons

6 With all, with Ritu : the meaning is, apparently, with all the Ritus ; but Ritu in the text is in the singular number.

1 To quicken : the meaning of Savitar, as a name of the Sun, being the great generator or vivifier. Priest : *vāhniḥ* ; or, perhaps, the supporter, or, the luminous. 3 Their haste who, glide like serpents :

the speed of the fleet footed horses who draw the chariot of the Sun
4 The meaning of this stanza is obscure. I have given what appears to be the sense of the words as they stand, but the verse, as a whole, is scarcely intelligible. Wilson, following Sāyana, paraphrases it thus : 'She (Night), enwraps the extended (world) like (a woman) weaving (a garment) : the prudent man lays aside the work he is able (to execute) in the midst (of his labour) : but all spring up (from repose) when the divine, unwearied Sun, who has divided the seasons, again appears. Roth takes *arāmāṭh*, which I have rendered by holy-minded, as a substantive, the Genius of Devotion, and translates : Again had the Weaver (Aramati) drawn in what she had spun out (the web or tissue of devotion and sacrifice), the devout man had left off in the midst of his task (at the approach of night) ; then Aramati arises anew and arranges the seasons ; the divine Savitar is present (i. e. morning returns).'
5 The Mother Ushas or Dawn assigns to her Son Agni the Agni-hotra rite which is performed at day-break, and Savitar, or the rising Sun, is present at the ceremony after the lighting of the sacrificial fire. Thus Agni is honoured by deities in heaven as well as by men on earth.

- 6 He comes again, unfolded, fain for conquest: at home was he,
the love of all things moving.
Each man hath come leaving his evil doings, after the Godlike
Savitar's commandment.
- 7 The wild beasts spread through desert places seeking their
watery share which thou hast set in waters.
The woods are given to the birds. These statutes of the God
Savitar none disobeyeth.
- 8 With utmost speed, in restless haste at sunset Varuṇa seeks
his watery habitation.
Then seeks each bird his nest, each beast his lodging. In due
place Savitar hath set each creature.
- 9 Him whose high law not Varuṇa nor Indra, not Mitra, Arya-
man, nor Rudra breaketh,
Nor evil hearted fiends, here for my welfare him I invoke,
God Savitar, with worship.
- 10 May they who strengthen bliss, and thought and wisdom, and
the Dames' Lord and Narāsansa aid us.
That good may come to us and wealth be gathered, may we
be Savitar the God's beloved.
- 11 So come to us our hearts' desire, the bounty bestowed by thee,
from heaven and earth and waters,
That it be well with friends and those who praise, thee, and,
Savitar, with the loud-lauding singer.

HYMN XXXIX.

Asvins.

SING like the two press-stones for this same purpose; come
like two misers to to the tree of treasure;
Like two laud-singing Brahmins in the assembly, like the
folk's envoys called in many places.

6 *He comes again:* Agni, re-kindled in the morning, resumes his full power. He, whom all living beings love, was present, latent, during the night. 7 Savitar provides for the wild beasts of the desert and for the birds of the air. 8 Though not generally regarded in the Veda as the God of the ocean, Varuṇa is yet frequently connected with the waters, either of the firmament or of earth. 10 *They who strengthen bliss:* the Gods in general. *The Dames' Lord:* the guardian of the consorts of the Gods, Tvashtar, who is generally represented as attending or attended by them. *Narāsansa:* 'the Praise of Men,' a name of Agni.

1 In this hymn the Asvins are compared to a number of objects, animate and inanimate, in many of which the only point of resemblance is duality. *Sing like the two press-stones:* may your auspicious brightness as you approach be as clear as the ringing sound of the press-stones, and may similar blessings reward the worshippers.

- 2 Moving at morning like two car-borne heroes, like to a pair of goats ye come electing ;
Like two fair dames embellishing their bodies, like a wise married pair among the people.
- 3 Like to a pair of horns come first to us ward, like to a pair of hoofs with rapid motion ;
Come like two Chakwās in the grey of morning , come like two chariot wheels at dawn, ye mighty.
- 4 Bear us across the rivers like two vessels, save us as ye were yokes, naves, spokes and fellies.
Be like two dogs that injure not our bodies ; preserve us, like two crutches, that we fall not.
- 5 Like two winds ageing not, two confluent, rivers, come wit h quick vision like two eyes before us.
Come like two hands most helpful to the body, and guide us like two feet to what is precious.
- 6 Even as two lips that with the mouth speak honey, even as two breasts that nourish our existence.
Like the two nostrils that protect our being, be to us as our ears that hear distinctly.
- 7 Like two hands give ye us increasing vigour ; like heaven and earth constrain the airy regions.
Asvins, these hymns that struggle to approach you, sharpen ye like an axe upon a whetstone.
- 8 These prayers of ours exalting you, O Asvins, have the Grītsa-madas, far a laud, made ready.
Welcome them, O ye Heroes, and come hither, Loud may we speak, with brave men, in assembly.

HYMN XL

Soma and Pushan.

SOMA and Pūshan, Parents of all riches, Parents of earth and Parents of high heaven,

Like two misers to the tree of treasure : as misers come to dig up the gold they have buried at the foot of a tree, so come ye to the libation made of the juice of the precious Soma plant. *The folk's envoys :* the messengers whom the institutors of sacrifices send to the priests when they wish to secure their services.

2 *Ye come electing :* to choose and accept the offerings made. 3 *Chakwās :* the Chakravāka, or as it is now called in Hindl, the Chakwā, is a bird frequently mentioned in later poetry as a type of love and constancy. The male bird and his mate are condemned to spend their nights on opposite banks of a river, and are allowed to meet again in the early morning. The English name of the bird is Brahmany duck. Chakwā is properly the male bird, and Chakwi the female.

1 *Soma :* addressed in this hymn is the God who represents and animates the juice of the Soma plant. See I. 18. 4. *Pūshan :* a solar deity who protects and multiplies cattle and other property. See I. 42.

- You Twain, brought forth as the whole world's protectors, the
Geds have made centre of life eternal.
- 2 At birth of these two Gods all Gods are joyful : they have
caused darkness, which we hate, to vanish.
With these, with Soma and with Pushan, Indra generates ripe
warm milk in the raw milch-cows.
- 3 Soma and Pushan, urge your chariot hither, the seven-wheeled
car that measures out the region,
That stirs not all, that moves to every quarter, five-reined and
harnessed by the thought, ye Mighty,
- 4 One in the heaven on high hath made his dwelling, on earth
and in the firmament the other.
May they disclose to us great store of treasure, much-longed-
for, rich in food, source of enjoyment.
- 5 One of you Twain is Parent of all creatures, the other journey
onward all-beholding.
Soma and Pushan, aid my thought with favour: with you may
we o'ercome in all encounters.
- 6 May Pushan stir our thought, the all impelling, may Soma
Lord of riches grant us riches.
May Aditi the perfect Goddess aid us. Loud may we speak,
with heroes, in assembly.

HYMN XLI.

Various Daities.

- 1 O VAYU, com to us with all the thousand chariots that are
thine,
Team-borne, to drink the Soma juice.
- 2 Drawn by the team, O Vâyû, come; to thee is offered this,
the pure.
Thou visitest the presser' house.
- 3 Indra and Vâyû, drawn by teams, ye Heroes, come to-day and
drink.
Of the bright juice when blent with milk.

Ripe warm milk: see I. 6.2. 9. 3 *That stirs not all*: that
moves and influences the highest beings only. 4 *Oxe in the heaven*
on high: Pushan, as a celestial God. *The other*: Soma, who dwells on
earth in plants, and in the firmament as the Moon. 5 *One of you*:
Soma. With allusion, perhaps, to the libations of Soma juice which
produce the *raû* upon which the production and growth of all crea-
tures depend. *All beholding*: as a solar deity, or the Sun.

Vâyû, the God of wind, is addressed in the first two stanzas. In
those that follow the poet invokes Indra and Vayu, Mitra and Varuṇa,
the Aśvins, Indra, the Visvedevas, Sarasvati, and Heaven and Earth.

- 4 This Soma hath been shed for you, Law-strengtheners, Mitra-Varuṇa!
Listen ye here to this my call.
- 5 Both Kings who never injure aught seat them in their snpreme-est home,
The thousand pillared, firmly-based.
- 6 Fed with oblation, Sovran Kings, Âdityas, Lords of liberal gifts,
They wait on him whose life is true,
- 7 With kine, Nasatyas, and with steeds, come, Aṣvins, Rudras,
to the house
That will protect its heroes well;
- 8 Such, wealthy Gods! as none afar nor standing nigh to us
may harm,
Yea, no malicious mortal foe.
- 9 As such, O longed-for Aṣvins, lead us on to wealth of varied
sort,
Wealth that shall bring us room and rest.
- 10 Verily Indra, conquering all, driveth e'en mighty fear away,
For firm is he and swift to act.
- 11 Indra be gracious unto us: sin shall not reach us afterward,
And good shall be before us still.
- 12 From all the regions of the world let Indra send security.
The foe-subduer, swift to act.
- 13 O all ye Gods, come hitherward: hear this mine invocation,
seat
Yourselves upon this sacred grass.
- 14 Among the Sunahotras strong for you is this sweet gladdening
draught:
Drink ye of this delightful juice.
- 15 Ye Maruts led by Indra, Gods with Pūshan for your bounte-
ousest,
Hear all of you this call of mine.
- 16 Best Mother, best of Rivers, best of Goddesses, Sarasvati,
We are, as 'twere, of no répute: dear Mother, give thou us
renown.

14 *Among the Sundhotras:* the family of which Gṛtsamada, the Rishi of the hymn, was a member. Cf. II. 18. 6, note. 15 *With Pushan for your bounteousness* that is, among whom Pūshan is the most liberal giver of good gifts; or the meaning may be, whose benefactor is Paishan. 16 *Sarasvati:* see I. 3. 10.

- 17 In thee, Sarasvatî, divine, all generations have their stay.
Be glad with Sunahotra's sons: O Goddess grant us progeny.
- 18 Enriched with sacrifice, accept Sarasvatî, these prayers of ours
Thoughts which Gṛitsamadas beloved of Gods, bring, Holy One,
to thee.
- 19 Ye who bless sacrifice, go forth, for verily we choose you both,
And Agni who conveys our gifts.
- 20 This our effectual sacrifice, reaching the sky, shall Heaven and
Earth.
Present unto the Gods to-day.
- 21 In both your laps, ye guileless Ones, the Holy Gods shall sit
them down
To-day to drink the Soma here.

HYMN XLII.

Kapinjals.

TELLING his race aloud with cries repeated, he sends his voice
out as his boat a steersman.

O Bird, be ominous of happy fortune: from no side may
calamity befall thee.

- 2 Let not the falcon kill thee, nor the eagle: let not the arrow-
bearing archer reach thee.
Still crying in the region of the Fathers, speak here auspicious,
bearing joyful tidings.

- 3 Bringing good tidings, Bird of happy omen, call thou out loudly
southward of our dwellings,
So that no thief, no sinner may oppress us. Loud may we
speak, with heroes, in assembly.

HYMN XLIII.

Kapinjala.

HERE on the right sing forth chanters of hymns of praise, even
the winged birds that in due season speak.

19 *Ye who bless sacrifice*: according to Sâyana, the two *kavirdhânas* or vehicles on which the Soma and other offerings are put, and which are supposed to represent Heaven and Earth, are addressed. It is more likely, as Ludwig suggests, that Agni and the human priest are intended. 'We choose you both; thee, the human priest, and Agni the God.'

This Hymn is said to be addressed to Indra in the form of a kapinjala, the bird which we call the Franceline partridge. 1 *He*: the kapinjala.

2 *In the region of the Fathers*: towards the quarter where the Fathers Pitaras, or spirits of deceased ancestors dwell, that is, the south, the cry of birds from that quarter being regarded as auspicious.

This Hymn is said to be addressed, like the preceding, to Indra in the form of a kapinjala or Franceline partridge.

He, like a Sâma chanter utters both the notes, skilled in the mode of Trishṭup and of Gâyatri.

- 2 Thou like the chanter-priest chantest the Sâma, Bird; thou singest at libations like a Brahman's son.

Even as a vigorous horse when he comes near the mare, announce to us good fortune, Bird, on every side, proclaim in all directions happy luck, O Bird.

- 3 When singing here, O Bird, announce good luck to us, and when thou sittest still think on us with kind thoughts. When flying off thou singest thou art like a lute.

With brave sons in assembly may we speak aloud.

1 *Sâma-chanter*: the Udgâtar, one of the four chief priests whose duty is to chant the hymns of the Sâma-veda. *Both the notes*: a high and a middle. *Trishṭup*: the measure consisting of forty-four syllables in a verse or stanza; four Pâdas or demi-hemistichs of eleven syllables each. *Gâyatri*: the measure consisting of twenty-four syllables in a stanza; three lines of eight syllables each, or one line of sixteen and one of eight. 2 *A Brahman's*: the Brahmaputra, or Brahman-priest's son, is said to be the same as the Brâhmanachchhansi, one of the sixteen priests, who recites the *mantra* that is not to be sung or chanted.

BOOK THE THIRD.

HYMN I.

Agni.

THOU, Agni, who wilt have the strong, hast made me the Soma's priest, to worship in assembly.

Thou shinest to the Gods, I set the press-stones. I toil; be joyful in thyself, O Agni.

- 2 East have we turned the rite; may the hymn aid it. With wood and worship shall they honour Agni.

From heaven the synods of the wise have learnt it: e'en for the quick and strong they seek advancement.

- 3 The prudent, he whose will is pure, brought welfare, allied by birth to Heaven and Earth in kinship.

The Gods discovered in the midst of waters beautiful Agni with the Sisters' labour.

- 4 Him, Blessed One, the Seven strong Floods augmented, him white at birth and red when waxen mighty.

As mother mares run to their new-born youngling, so at his birth the Gods wondered at Agni.

The Hymns of Book III. are ascribed to the Rishi Visvâmitra or to members of his family. Visvâmitra holds an important place in Indian tradition, according to which he was born a Kshatriya, but by the virtue of his intense austerities raised himself to the Brâhman caste. The rivalry between Visvâmitra and the Rishi Vasishtha is alluded to in many passages of the Rigveda, and, it is thought that as caste distinctions had not at that time become fixed, the later stories on the subject of this rivalry may have rested on a Vedic legend which says that King Sudâs, having employed Vasishtha as his domestic priest, allowed on various occasions Visvâmitra also to officiate, which led to jealousies and quarrel between these two functionaries. The story of Visvâmitra is told at full length in the *Râmâyana*, I. 51—55. (Schlegel's edition, and Griffith's translation).

The first and eleven following hymns are ascribed to Visvâmitra himself. 1 *East have we turned the rite*: towards the region of the Gods; 'we have performed a successful sacrifice'—Wilson.

2 *The quick and strong*: Agni, according to Sâyana. Ludwig suggests that 'the quick, or clever' may mean the priest, and the strong 'the warrior, the Maghvan or institutor of the sacrifice

3 *The Prudent*: all-knowing Agni, son of Heaven and Earth. *With the Sisters' labour*: the meaning is not clear. Ludwig suggests *upasi* instead of *apâsi*; 'in the sisters' bosom, in the depth of the sister rivers.

- 5 Spreading with radiant limbs throughout the region, purging his power with wise purifications, Robing himself in light, the life of waters, he spreads abroad his high and perfect glories.
- 6 He sought heaven's Mighty Ones, the unconsuming, the unimpaired, not clothed and yet not naked. Then they, ancient and young, who dwell together, Seven sounding Rivers, as one germ received him.
- 7 His piles, assuming every form, are scattered where flow sweet waters, at the spring of fatness; There stood the milch kine with full-laden udders, and both paired Mighty Mothers of the Wondrous.
- 8 Carefully cherished, Son of Strength, thou shonest assuming lasting and refulgent beauties. Fullstreams of fatness and sweet juice descended, there where the Mighty One grew strong by wisdom.
- 9 From birth he knew even his Father's bosom, he set his voices and his streams in motion; Knew him who moved with blessed Friends in secret, with the young Dames of heaven. He stayed not hidden.
- 10 He nursed the Infant of the Sire and Maker: alone the Babe sucked many a teeming bosom. Guard, for the Bright and Strong, the fellow-spouses friendly to men and bound to him in kinship
- 11 The Mighty One increased in space unbounded; full many a glorious flood gave strength to Agni. Friend of the house, within the lap of Order lay Agni, in he Sister Rivers' service.

6 *Heaven's mighty Ones*: the waters above the firmament, the seven rivers of the next beastick. *Not clothed and yet not naked*: having only the lucid waters for robes. 7 *His piles*: the heaped clouds. *Spring of fatness*: the place whence the fertilizing rain flows. *The milch-kine* also are the laden clouds, and the *paired Mighty Mothers* are Heaven and Earth, the parents of the *Wondrous*, Agni. 9 *His Father's bosom*: his father, according to Sâyana, is the firmament; but as the firmament is not represented in the Veda as a God, Dyaus, or Tvashtar, is probably intended as Ludwig suggests. The *blessed Friends* must be the Ribhus, and the *young Dames* the Gnâs or consorts of the Gods. *He stayed not hidden*: refers not to Agni but to his father, Tvashtar. 10 *He*: the father. *Many a swelling bosom*: of the celestial Waters. *The Bright and Strong*: Agni. *The fellow-spouses*: Heaven and Earth, or Night and Morning. 11 *In the Sister Rivers' service*: or in their bosom, if *upasi* may be read for *apasi*.

- 12 As keen supporter where great waters gather, light-shedder
whom the brood rejoice to look on ;
He who beget, and will beget, the dawn-lights, most manly,
Child of Floods, is youthful Agni.
- 13 Him, varied in his form, the lovely infant of floods and plants
the blessed wood hath gendered.
Gods even, moved in spirit, came around him, and served him
at his birth, the Strong, the Wondrous.
- 14 Like brilliant lightnings, mighty luminaries accompany the
light-diffusing Agni,
Waxen, as 'twere in secret, in his dwelling, while in the
boundless stall they milk out Amrit.
- 15 I sacrificing serve thee with oblations and crave with longing
thy good-will and friendship.
Grant, with the Gods, thy grace to him who lauds thee, pro-
tect us with thy rays that guard the homestead.
- 16 May we, O Agni, thou who leadest wisely, thy followers and
masters of all treasures,
Strong in the glory of our noble offspring, subdue the godless
when they seek the battle.
- 17 Ensign of Gods hast thou become, O Agni, joy-giver, knower
of all secret wisdom
Friend of the homestead, thou hast lightened mortals ; car-
borne thou goest to the Gods, fulfilling,
- 18 Within the house hath sate the King Immortal of mortals,
filling full their sacred synods.
Bedewed with holy oil he shineth widely, Agni, the knower of
all secret wisdom.
- 19 Come unto us with thine auspicious friendship, come speeding,
Mighty, with thy mighty succours.
Grant us abundant wealth that saves from danger, that brings
a good repute, a glorious portion.
- 20 To thee who art of old these songs, O Agni, have I declared,
the ancient and the later.
These great libations to the Strong are offered: in every birth
is Jâtavedas established.

12 *The brood*: *par excellencē*, the host of Maruts, 13 *The blessed wood*: one of the fire-sticks, by which Agni is kindled. 14 *The boundless stall*: limitless aerial space. *Amrit*: water, according to Śaṅkara. 17 *Thou goest to the Gods, fulfilling*: completing our sacrifices and making them effectual. 20 *Songs*: literally, births; that is, productions. *In every birth is Jâtavedas established*: Agni who knows all life is appointed in every generation as the great high priest who mediates between Gods and men.

- 21 Stablished in every birth is Jâtavedas, kindled perpetual by the Vâsvimitras.
 May we rest ever in the loving-kindness, in the auspicious grace of him the Holy.
- 22 This sacrifice of ours do thou, O Mighty, O truly Wise, bear to the Gods rejoicing.
 • Grant us abundant food, thou priestly Herald, vouchsafe to give us ample wealth, O Agni.
- 23 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.
 To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN II. .

Agni.

To him, Vaisvânara, who strengthens Holy Law, to Agni we present our praise lika oil made pure.

With thoughtful insight human priests bring him anear, our Herald from of old, as an axe forms a car.

- 2 He made the heaven and earth resplendent by his birth: Child of two Mothers he was meet to be implored,

Agni, oblation-bearer, gracious, ever-young, infallible, rich in radiant light, the guest of men.

- 3 Within the range of their surpassing power, by might, the Gods created Agni with inventive thought.

I, eager to win strength, address him, like a steed, resplendent with his brilliance, with his ample light.

- 4 Eager to gain, we crave from him the friendly God strength confident, choice-worthy, meet to be extolled.

The Bhrigus' bounty, willing, strong with sages' lore, even Agni shining forth with light that comes from heaven.

- 5 For happiness, men, having trimmed the sacred grass set Agni glorious for his strength before them here.

Yea, with raised ladles, him bright, dear to all the Gods, perfecting aims of works, Rudra of solemn rites.

• 1 *Vaisvânara*: Agni who belongs to all men; the God of all Âryan families. *Our praise*: literally 'the wish, explained by Sâyana as *statim*, that is the praise which thou wishest for and which we now offer.

2 *Child of two Mothers*: of Heaven and Earth, or of the two fire-sticks. • 4 *The Bhrigus' bounty*: Agni, the treasure which the Bhrigus received from Mâtarisvan and bestowed on other men.

5 *Rudra* here a synonym of Agni See I. 27. 10.

- 6 Around thy dwelling-place, O brightly-shining Priest, are men at sacrifice whose sacred grass is trimmed.
Wishing to do thee service, Agni, they are there, desirous of thy friendship : grant them store of wealth.
- 7 He hath filled heaven and earth and the great realm of light, when at his birth the skilful held him in their hold.
He like a horse is led forth to the sacrifice, Sage, graciously inclined, that he may win us strength.
- 8 Honour the oblation-bearer, him who knows fair rites, serve ye the Household Friend who knows all things that be.
He drives the chariot of the lofty ordinance : Agni most active, is the great High priest of Gods.
- 9 They who are free from death, fain for him, purified three splendours of the mighty Agni, circling all.
To man, for his enjoyment, one of these they gave : the other two have passed into the sister sphere,
- 10 Man's sacrificial food hath sharpened like an axe, for brightness, him the Sage of men, the people's Lord.
Busied with sacred rites he mounts and he descends. He hath laid down his vital germ within these worlds.
- 11 He stirs with life in wombs dissimilar in kind, born as a Lion or a loudly-bellowing Bull.
Vaiṣvânara immortal with wide-reaching might, bestowing goods and wealth on him who offers gifts.
- 12 Vaiṣvânars, as of old, mounted the cope of heaven, heaven's ridge, well greeted, by those skilled in noble songs.
He, as of old, producing riches for the folk, still watchful, traverses the common way again.
- 13 For new prosperity we seek to Agni, him whose course is splendid, gold-haired, excellently bright,
Whom Mâtâriṣvan stablished, dweller in the heaven, meet for a high praise and holy, sage and true to Law.

7 *He* : Agni. *The skilful* : the priests. 8 *He drives the chariot* : he is the leader of sacrifice by holy law. 9 *They who are free from death* : the immortal Gods. *Three splendours* : with reference to his appearance as the Sun, the lightning, and domestic fires, the last of which is given to man as his own special possession. 10 *Within these words* : the germ of fire is always latent in the fire-sticks or two pieces of wood which are employed to produce the flame. 11 *Born as a Lion* : destructive and voracious, and as a loudly-bellowing Bull with reference to his strength and the roar of his flames. 12 *The common way* : the path of the Gods, which as the Sun he travels over.

- 14 As pure and swift of course, beholder of the light, who stands
in heaven's bright sphere a sign, who wakes at dawn,
Agni, the head of heaven, whom none may turn aside—to him
the powerful with mighty prayer we seek.
- 15 The cheerful Priest, the pure, in whom no guile is found, Friend
of the House, praise-worthy, dear to all mankind,
Fair to behold for beauty like a splendid car,—Agni the Friend
of men we ever seek for wealth.

HYMN III.

Agni.

- To him who shines afar, Vaisvânara, shall bards give precious
things that he may go on certain paths ;
For Agni the immortal serves the Duties, and therefore never
breaks their everlasting laws.
- 2 He, wondrous envoy, goes between the earth and heaven, firm-
seated as the Herald, great High Priest of men.
He compasseth with rays the lofty dwelling place, Agni, sent
forward by the Gods, enriched with prayer.
- 3 Sages shall glorify Agni with earnest thoughts, ensign of sacri-
fice, who fills the synod full ;
In whom the singers have stored up their holy acts : to him
the worshipper looks for joy and happiness.
- 4 The Sire of sacrifice, great God of holy bards, Agni, the measure
and the symbol of the priests,
Hath entered heaven and earth that show in varied form: the
Sage whom many love rejoiceth in his might.
- 5 Bright Agni with the bright ear, Lord of green domains, Vaisv-
ânara dweller in the floods, who finds the light,
Pervading, swift and wild, encompassed round with powers,
him very glorious have the Gods established here.
- 6 Agni, together with the Gods and Manu's folk by thought ex-
tending sacrifice in varied form,
Goes, car-borne, to and fro with those who crown each rite, the
fleet, the Household Friend, who turns the curse aside.

14 *Who wakes at dawn:* when re-kindled for the morning sacrifice.

1 *That he may go on certain paths:* may constantly visit men. 2
The lofty dwelling-place: the hall or chamber in which sacrifice is cele-
brated. 5 *Lord of green domains:* who has dominion over bushes
and trees. 6 *To and fro:* between heaven and earth. *Those who*
crown each rite: the Gods who make sacrifice effectual.

- 7 Sing, Agni, for long life to us and noble sons : teem thou with plenty, shine upon us store of food.
 Increase the great man's strength, thou ever-vigilant : thou, longing for the Gods, knowest their hymns full well.
- 8 The Mighty One, Lord of the people and their guest, the leader of their thoughts, devoted Friend of priests,
 Our solemn rites' announcer, Jâtavedas, men with worship ever praise, with urgings for their weal.
- 9 Agni the God resplendent, giver of great joy, hath on his lovely car compassed the lands with might.
 Let us with pure laudations in his house approach the high laws of the nourisher of multitudes.
- 10 I celebrate thy glories, O Vaisvânara, wherewith thou, O far-sighted God, hast found the light.
 Thou filledst at thy birth both worlds, the earth and heaven : all this, O Agni, hast thou compassed of thyself.
- 11 By his great skill the Sage alone hath brought to pass a great deed, mightier than Vaisvânara's wondrous acts.
 Agni sprang into being, magnifying both his Parents, Heaven and Earth, rich in prolific seed.

HYMN IV.

Âpris.

- Be friendly with each kindled log of fuel, with every flash bestow the boon of riches.
 Bring thou the Gods, O God, unto our worship : serve, well-inclined, as Friend thy friends, O Agni.
- 2 Agni whom daily Varuna and Mitra the Gods bring thrice a day to this our worship,
 Tanunapât, enrich with meath our service that dwells with holy oil, that offers honour.

The great man's strength : the strength of the eminent man who is the institutor of the sacrifice. 9 *Approach the high laws* : perform the sacrifices —M. Muller. 11 The first hemistich of this stanza is somewhat obscure. Sâyana's paraphrase as given by Wilson is : 'From acts that are acceptable to Vaisvânara comes great (wealth) ; for he, the sage (Agni) alone, bestows (the reward) of zeal in (the performance of) his worship,'

The Âpris who are said to be the deities of this hymn are the divine or deified beings and objects to which the propitiatory verses are addressed. The hymn, as Wilson remarks, 'is more complicated and obscure than any of the preceding addressed to the Âpris, except Sûkta III. of the Second Maṇḍala [fl. 3.], to which it bears the nearest analogy : they are both perhaps of somewhat later date than the others' 2 *Tanunapât* : a name of Agni ; 'Child of Thyself,' See I. 12. 2.

- 3 The thought that bringeth evry boon proceedeth to worship
 first the Priest of the libation,
 That we may greet the Strong One with our homage. Urged,
 may he bring the Gods, best Sacrificer.
- 4 On high your way to sacrifice was made ready; the radiant
 flames went upward to the regions.
 Full in the midst of heaven the Priest is seated: strew we
 the sacred grass where Gods may rest them.
- 5 Claiming in mind the seven priests' burnt-oblations, inciting
 all, they came in settled order.
 To this our sacrifice approach the many who show in hero
 beauty at assemblies.
- 6 Night and Dawn, lauded, hither come together, both smiling,
 different are their forms in colour,
 That Varuṇa and Mitra may accept us, and Indra, girt by
 Maruṭs, with his glories.
- 7 I crave the grace of heaven's two chief Invokers: the seven
 swift steeds joy in their wonted manner.
 These speak of truth, praising the truth eternal, thinking on
 Order as the guards of Order.
- 8 May Bhârati with all her Sisters, Ilâ accordant with the Gods,
 with mortals Agni,
 Sarasvati with all her kindred Rivers, come to this grass, Three
 Goddesses, and seat them.
- 9 Well pleased with us do thou O God, O Tvashtar, give ready
 issue to our procreant vigour,
 Whence springs the hero, powerful, skilled in action, lover of
 Gods, adjuster of the press-stones.
- 10 Send to the Gods the oblation, Lord of Fôrests; and let the
 Immolator, Agni, dress it.
 He as the truer Priest shall offer worship, for the Gods' genera-
 tions well he knoweth.

4 *Your way*: a path for Agni and the *Barhis* or sacred grass, the God and the deified object addressed in the stanza. *In the midst of heaven*: in the centre of the radiant hall of sacrifice, as Sâyṇa explains it. 5 This stanza refers to the deified doors of the hall of sacrifice, and to the deities who preside over them. 7 *Heaven's two chief Invokers*: Agni and perhaps Varuṇa. See I. 13. 8, *The seven swift steeds*: seven ministering priests. 8 *Bhârati, Ilâ, and Sarasvati* are Goddesses presiding over different departments of religious worship. See I. 13. 9. The name of Agni is inserted somewhat unconnectedly. 10 *Lord of Forests*: Vanaspati, a large; here the sacrificial post which is said to be a form of Agni. *Truer Priest*: as compared with human priests.

- 11 Come thou to us, O Agni duly kindled, together with the potent Gods and Indra.
On this our grass sit Aditi, happy Mother, and let our Hail! delight the Gods Immortal.

HYMN V.

Agni.

AGNI who shines against the Dawns is awakened, the holy Singer who precedes the sages.

With far-spread lustre, kindled by the pious, the Priest hath thrown both gates of darkness open.

- 2 Agni hath waxen mighty by laudations, to be adored with hymns of those who praise him.

Loving the varied shows of holy Order at the first flush of dawn he shines as envoy.

- 3 Amid men's homes hath Agni been established, fulfilling with the Law, Friend, germ of waters.

Loved and adored, the height he hath ascended, the Singer, object of our invocations.

- 4 Agni is Mitra when enkindled duly, Mitra as Priest, Varuṇa, Jātavedas ;

Mitra as active minister and House-Friend, Mitra of flowing rivers and of mountains.

- 5 The Earth's, the Bird's dear lofty place he guardeth, he guardeth in his might the course of Sūrya,

Guardeth the Seven-headed in the centre, guardeth sublime the Deities' enjoyment.

- 6 The skilful God who knows all forms of knowledge made for himself a fair form, meet for worship.

This Agni guards with care that never ceases the Soma's skin, the Bird's place rich in fatness.

- 11 *Happy Mother* : literally, having excellent sons, the Āditiya.

1. *Who shines against the Dawns* : rekindled for the morning sacrifices. *Who precedes the sages* : as their guide and teacher. *The Priest* : Agni.

3 *The height* : the place called the north altar, says Sāyana. Perhaps the height of heaven may be intended.

4 Agni is here identified with Mitra, the Sun, and both these Gods are identified with Varuṇa.

5 *The dear lofty place* of the earth may be the altar, or the eastern point. *The Bird* is the Sun who flies through, heaven. *The Seven headed*, said by Sāyana to be the host of Maruts, is more probably the Sun drawn by his seven horses.

6. *The Soma's skin* : the meaning of the words *sasīsyā'chārma* is not clear. An envelope or a covering, which in some mystical way is supposed to conceal the Soma-plant, appears to be intended. *The Bird's place* : the station of the Sun, who is adored with oblations of clarified butter.

- 7 Agni hath entered longingly the longing shrine rich with fatness, giving easy access.
Resplendent, pure, sublime, and purifying, again, again he renovates his Mothers.
- 8 Born suddenly, by plants he grew to greatness, when tender shoots with holy oil increased him,
Like waters lovely when they hasten downward : may Agni in his Parents' lap protect us.
- 9 Extolled, the Strong shone forth with kindled fuel to the earth's centre, to the height of heaven.
May Agni, Friend, adorable Mâtarişvan, as envoy bring the Gods unto our worship
- 10 Best of all luminaries lofty Agni supported with his flame the height of heaven,
When, far from Bhrigus, Mâtarişvan kindled the oblation-bearer where he lay in secret.
- 11 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN VI.

Agni.

- URGED on by deep devotion, O ye singers, bring, pious ones, the God-approaching ladle.
- Borne onward to the right it travels eastward, and, filled with oil, to Agni bears oblation,
- 2 Thou at thy birth didst fill both earth and heaven, yea, Most Adorable, thou didst exceed them.
Even through the heaven's and through the earth's expanses let thy swift seven-tongued flames roll on, O Agni.

7 *His Mothers* : or his parents, Heaven and Earth, who are strengthened and restored to their youth by sacrifice. The *plants* are the twigs used as fuel, and the *tender shoots* are the bunch of grass used in sprinkling the clarified butter over the fire. 9 *The earth's centre* : earth's most important place, the altar. In the second hemistich Agni is identified with Mâtarişvan, the divine or semi-divine being who brought him from heaven. 10 *Far from Bhrigus* : the words in the text would seem to mean that Mâtarişvan took the fire from the Bhrigus, but, as Ludwig suggests, *pârî* perhaps implies separation. Sâkyana explains Bhrigus in this place by ray of the Sun.

1 *The God-approaching ladle* : the sacrificial ladle with which the oblation of clarified butter or oil is offered to the Gods. *Borne onward to the right* : or to the south of the fire-altar. According to Ludwig, bearing the sacrificial gift.

- 3 Both Heaven and Earth and Gods who should be worshipped
 establish thee as Priest for every dwelling,
 Whenever human families, God-devoted, bringing oblations,
 laud thy splendid lustre.
- 4 Firm in the Gods' home is the Mighty seated, between vast
 Heaven and Earth, the well-beloved—
 Those Cows who yield, unharmed, their nectar, Spouses of the
 Far-Strider, ever- young, united.
- 5 Great are the deeds of thee, the Great, O Agni : thou by thy
 power hast spread out earth and heaven.
 As soon as thou wast born thou wast an envoy, thou, Mighty
 One, wast Leader of the people.
- 6 Bind to the pole with cords of holy Order thy long-maned
 ruddy steeds who sprinkle fatness.
 Bring hither, O thou God, all Gods together : provide them
 noble worship, Jātavedas.
- 7 Even from the sky thy brilliant lights shone hither : still
 hast thou beamed through many a radiant morning,
 That the Gods praised their joyous Herald's labour, eagerly
 burning, Agni, in the forests.
- 8 The Gods who take delight in air's wide region, or those the
 dwellers in heaven's realm of brightness,
 Or those, the Holy, prompt to hear, our helpers, who, car-
 borne, turn their horses hither, Agni—
- 9 With these, borne on one car, Agni, approach us, or borne on
 many, for thy steeds are able.
 Bring, with their Dames, the Gods, the Three-and-Thirty,
 after thy Godlike nature, and be joyful.
- 10 He is the Priest at whose repeated worship even wide Heaven
 and Earth sing out for increase.
 They fair and true and holy coming forward stand at his
 sacrifice who springs from Ordeś.
- 11 As holy food, Agni, to thine invoker give wealth in cattle,
 lasting, rich in marvels.
 To us be born a son and spreading offspring. Agni, be this
 thy gracious will to us-ward.

4 *The Mighty* : Agni. *Those Cows* : Heaven and Earth who yield all blessings, here called also the spouses of Vishnu the God of the mighty stride, that is, the Sun, or as Sāyana says, of the far-extending Agni.

6 *The Three-and-Thirty* : see I. 34. 11.

HYMN VII.

Agni.

THE seven tones risen from the white-backed viand have made their way between the pair of Mothers.

Both circumjacent Parents come together : to yield us length of days they hasten forward.

- 2 The Male who dwells in heaven hath Mares and Milchkins : he came to Goddesses who bring sweet treasure.

To thee safe resting in the seat of Order the Cow alone upon her way proceedeth.

- 3 Wise Master, wealthy finder-out of riches, he mounted those who may with ease be guided.

He, dark-backed, manifold with varied aspect, hath made them burst forth from their food the brush-wood.

- 4 Strength-giving streams bear hither him eternal, fain to support the mighty work of Tvashṭar.

He, flashing in his home with all his members, hath entered both the worlds as they were single.

- 5 They know the red Bull's blessing, and are joyful under the flaming-coloured Lord's dominion :

They who give shine from heaven with fair effulgence, whose lofty song like *Ila* must be honoured.

* This hymn and the five following are ascribed to the Rishi Viśvāmitra.

1 *The seven tones* are the hymns in seven tones, or metres. *The white-backed viand* is the Soma mingled with milk, and *the pair of Mothers* or Mother and Father are Heaven and Earth whose intermediate space the hymns have reached. The *circumjacent Parents* are Heaven and Earth. The construction in the first half of the stanza is difficult, the masculine form *ye* being apparently used for the feminine. Sāyaṇa inserts *raśmayah*, rays, which he makes the subject of the first sentence, and explains *dhdā*, viand, by 'the all-sustaining Agni,' and *saptā vāñh*, seven voices or tones, by 'the flowing rivers.' The hymn is full of difficulties; 'an intentionally obscure hymn, says Professor Grassmann, 'whose partially corrupt text cannot, on account, for this obscurity, be satisfactorily re-established.' 2 *The Male who dwells in heaven* : celestial Agni. *The Mares and Milchkins* are the Goddesses of the air. *To thee* : to Agni. *The Cow* : Vāk the Goddess of Speech itself, prayer. *The Wise Master* : Agni. *Those* : his mares, the rapidly advancing flames that bear him onward. *Dark backed* : with smoke. 4 *Strength-giving streams* : the waters of the air which bring down the embryo Agni in rain. *The mighty work of Tvashṭar* : the whole creation, or, as there is no substantive expressed, the son of Tvashṭar, the Sun, may be intended. *As they were single* : hath pervaded and illumined heaven and earth simultaneously, as though they were one world. 5 *The Bull* : Agni. *They* : perhaps the Gods. *Ila* : Prayer or Praise.

- 6 Yes, by tradition from the ancient sages they brought great strength from the two mighty Parents.
 To where the singer's Bull, the night' dispeller, after his proper law hath waxen stronger.
- 7 Seven holy singers guard with five Adhvaryus the Bird's beloved firmly-settled station.
 The willing Bulls, untouched by eld, rejoice them: as Gods themselves the ways of Gods they follow.
- 8 I crave the grace of heaven's two chief Invokers: the seven swift steeds joy in their wonted manner.
 These speak of truth, praising the Truth Eternal, thinking on Order as the guards of Order.
- 9 The many seek the great Steed as a stallion: the reins obey the Lord of varied colour.
 O heavenly priest, most pleasant, full of wisdom, bring the great Gods to us, and Earth and Heaven.
- 10 Rich Lord, the Mornings have gleamed forth in splendour, fair-rayed, fair-speaking, worshipped with all viands,
 Yea, with the glory of the earth, O Agni Forgive us, for our weal e'en sin committed.
- 11 As holy food, Agni, to thine invoker, give wealth in cattle, lasting, rich in marvels.
 To us be born a son, and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN VIII.

Sacrificial Post.

God-SERVING men, O Sovran of the Forest, with heavenly meath at sacrifice anoint thee.

Grant wealth to us when thou art standing upright as when reposing on this Mother's bosom.

9 *They*: the men who first honoured Agni who is called *the singer's Bull*, the strong God protects his worshipper. 7 *Adhvaryus*: ministering priests, *The bird*: the rapidly-flying Agni, *The willing Bulls*: the zealous priests, who in this stanza are boldly called Gods. Cf. Is it not written in your law, I said, Ye are Gods? (St. John, X. II)

8 *Heaven's two chief Invokers*: or Hotars; according to Sayana, the celestial and the terrestrial Agni. This stanza is repeated from III. 4. 7.

9 *The many*: the adjective is feminine and has no substantive expressed. The Dawns may be intended, or perhaps libations. 11 This concluding stanza is the burden of several hymns of this Book, and there is considerable variation in Sayana's interpretation of it in the different places in which it occurs. 1 *O Sovran of the Forest*: the tall tree (*vánasyáti*) out of which is made the sacrificial post to which the victim is tied. The post when consecrated is a deified object and is regarded as a form of Agni. *With heavenly meath*: or balm; sacred oil or clarified butter. For a full account of the ceremony of anointing the Sacrificial Post, see Haug's Aitarey. Brāhmanam, Vol. II. pp. 74-78.

- 2 Set up to eastward of the fire enkindled, accepting prayer
that wastes not, rich in heroes,
Driving far from us poverty and famine, lift thyself up to
bring us great good fortune.
- 3 Lord of the Forest, raise thyself up on the loftiest spot of
earth.
Give splendour, fixt and measured well, to him who brings
the sacrifice.
- 4 Well-robed, enveloped, he is come, the youthful : springing to
life his glory waxeth greater.
Contemplative in mind and God-adoring, sages of high in-
telligence upraise him.
- 5 Sprung up he rises in the days' fair weather, increasing in
the men-frequented synod.
With song the wise and skilful consecrate him : his voice the
God-adoring singer utters.
- 6 Ye whom religious men have firmly planted ; thou Forest-
Sovran whom the axe hath fashioned,
Let those the Stakes divine which here are standing be fain
to grant us wealth with store of children.
- 7 O men who lift the ladles up, these hewn and planted in the
ground,
Bringing a blessing to the field, shall bear our precious gift
to Gods.
- 8 Âdityas, Rudras Vasus, careful leaders, Earth, Heaven, and
Prithivi and Air's mid-region,
Accordant Duties, shall bless our worship and make our
sacrifice's ensign lofty.
- 9 Like swans that flee in lengthened line, the Pillars have come
to us arrayed in brilliant colour.
They, lifted up on high, by sages, eastward, go forth as Gods
to the Gods, dwelling-places.
- 10 Those Stakes upon the earth with rings that deck them seem
to the eye like horns of horned creatures ;

3 *The loftiest spot of earth* : the altar. 4 *Well-robed, enveloped* :
with a cord or garland. 5 *In the days' fair weather* : when the
periodical Rains are over. 7 *These hewn and planted* : apparently
splinters cut from the tree. 8 *Prithivi* : Earth regarded as single.
and not as one of the constantly connected pair Heaven and Earth.
9 *Pillars* : apparently chips of splinters (cf. stanza 7) which fall from
the tree, as it is cut to form the Sacrificial Stake, like white or grey
birds alighting on the ground.

Or, as upraised by priests in invocation, let them assist us in the rush to battle.

- 11 Lord of the wood, rise with a hundred branches : with thousand branches may we rise to greatness,
Thou whom this hatchet, with an edge well whetted for great felicity, hath brought before us.

HYMN IX.

Agni:

WE as thy friends have chosen thee, mortals a God, to be our help,

The Waters' Child, the blessed, the resplendent One, victorious and beyond compare.

- 2 Since thou delighting in the woods hast gone unto thy mother streams,

Not to be scorned, Agni, is that return of thine when from afar thou now art here.

- 3 O'er pungent smoke hast thou prevailed, and thus art thou benevolent.

Some go before, and others round about thee sit, they in whose friendship thou hast place.

- 4 Him who had passed beyond his foes, beyond continual pursuits, Him the unerring Ones, observent, found in floods, couched like a lion in his lair.

- 5 Him wandering at his own free will, Agni here hidden from our view,

Him Mâtarisvan brought to us from far away produced by friction, from the Gods.

- 6 O Bearer of Oblations, thus mortals received thee from the Gods,

Whilst thou, the Friend of man, guardest each sacrifice with thine own power, Most Youthful One.

- 7 Amid thy wonders this is good, yea to the simple is it clear. When gathered round about thee, Agni, lie the herds where thou art kindled in the morn.

2 *That return of thine*: thy descent from the celestial waters in which thou art born as lightning. 3 *Some*: according to Sâvane, the Adhvaryus; *others*: the Sâma-priests who sit and recite the prayers and hymns.

4 *The unerring Ones*: the Gods, who followed and found the fugitive Agni.

5 *Mâtarisvan*: the divine or semi-divine being who brought Agni to men. See Index. 7 *In the morn*: before the cattle are sent out to graze. *The herds*, according to the Scholiast, include men as well as quadrupeds.

- 8 Offer to him who knows fair rites, who burns^s with purifying glow,
Swift envoy, active, ancient, and adorable : serve ye the God attentively.
- 9 Three times a hundred Gods and thrice a thousand, and three times ten and nine have worshipped Agni.
For him spread sacred grass, with oil bedewed him, and stablished him as Priest and Sacrificer.

HYMN X.

Agni.

- THEE, Agni, God, Imperial Lord of all mankind, do mortal men
With understanding kindle at the sacrifice.
- 2 They laud thee in their solemn rites, Agni, as Minister and Priest.
Shine forth in thine own home as guardian of the Law.
- 3 He verily, who honours thee with fuel, knower of all Life,
He, Agni ! wins heroic might, he prospers well.
- 4 Ensign of sacrifices, he, Agni, with Gods is come to us,
Decked by the seven priests, to him who bringeth gifts.
- 5 To Agni, the Invoking Priests, offer your best, your lofty speech,
To him Ordainer-like who brings the light of songs.
- 6 Let these our hymns make Agni grow, whence, meet for laud,
he springs to life,
To mighty strength and great possession fair to see.
- 7 Best Sacrificer, bring the Gods, O Agni, to the pious man :
A joyful priest, thy splendour drive our foes afar !
- 8 As such, O Purifier, shine on us heroic glorious might :
Be nearest Friend to those who laud thee, for their weal.
- 9 So, wakeful, versed in sacred hymns, the holy singers kindle thee,
Oblation-bearer, deathless, cherisher of strength.

HYMN XI.

Agni-

- AGNI is Priest, the great High Priest of sacrifice, most swift in act :
He knows the rite in constant course.

* 9 In the *Vai. vadeva Nivid* or Hymn of Invitation to the *Visvedevas*, the number of the Gods is said to be 3 times 11, then 33, then 303, then 3003. By adding together 33 + 303 + 3003 the number 3339 is obtained. See Haug's *Aitareya Brâhmanam*, 18 212, note.

5 *Who brings the light of songs* : who brightens and inspires our hymns.

- 2 Oblation-bearer, deathless, well inclined, an eager messenger,
Agni comes nigh us with the thought.
- 3 Ensign of sacrifice from of old, Agni well knoweth with his
thought
To prosper this man's aim and hope.
- 4 Agni, illustrious from old time, the Son of Strength who
knows all life,
The Gods have made to be their Priest.
- 5 Infallible is Agni, he who goes before the tribes of men,
A chariot swift and ever new.
- 6 Strength of the Gods which none may harm, subduing all his
enemies,
Agni is mightiest in fame.
- 7 By offering sacred food to him the mortal worshipper obtains
A home from him whose light makes pure.
- 8 From Agni, by our hymns, may we gain all things that bring
happiness,
Singers of him who knows all life.
- 9 O Agni, in our deeds of might may we obtain all precious
things :
The Gods are centred all in thee.

HYMN XII.

Indra-Agni.

- Moved, Indra-Agni, by our hymn, come to the juice, the pre-
cious dew :
Drink ye thereof, impelled by song.
- 2 O Indra Agni, with the man who lauds you comes the waken-
ing rite :
So drink ye both this juice outpoured.
- 3 Through force of sacrifice I choose Indra-Agni who love the wise
With Soma let these sate them here.
- 4 Indra and Agni I invoke, joint-victors, bounteous, unsubdued,
Foe-slayers, best to win the spoil.
- 5 Indra and Agni, singers skilled in melody hymn you, bringing
lauds :
I choose you for the sacred food.
- 6 Indra and Agni, ye cast down the ninety forts which Dâsas held,
Together, with one mighty deed.

2 *With the thought* : or, through our prayer. • 3 *This man's* :
who institutes the sacrifice. •

6 *The ninety forts* : ninety is used indefinitely for a large number.
The forts are the strongholds of the non-Aryan inhabitants of the
country.

7 To Indra-Agni reverent thoughts go forward from the holy task

Along the path of sacred Law.

8 O Indra-Agni, powers are yours, and dwellings and delightful food :

Good is your readiness to act.

9 Indra and Agni, in your deeds of might ye deck heaven's lucid realms :

Famed is that hero strength of yours.

HYMN XIII.

Agni.

To Agni, to this God of yours I sing aloud with utmost power.

May he come to us with the Gods, and sit, best Offerer, on the grass.

2 The Holy, whose are earth and heaven, and succour waits upon his strength.

Him men who bring oblations laud, and they who wish to gain, for grace.

3 He is the Sage who guides these men, Leader of sacred rites is he.

Him, your own Agni, serve ye well, who winneth and bestoweth wealth.

4 So may the gracious Agni grant most goodly shelter for our use ;

Whence in the heavens or in the floods he shall pour wealth upon our lands.

5 The singers kindle him, the Priest, Agni the Lord of tribes of men,

Resplendent and without a peer through his own excellent designs,

6 Help us, thou Brahman, best of all invokers of the Gods in song.

Beam, Friend of Maruts, bliss on us, O Agni, a most liberal God.

7 Yea, grant us treasure thousandfold with children and with nourishment.

And, Agni, splendid hero strength, exalted, wasting not away.

7 The holy task : sacrifice.

The hymn and that which follows are ascribed to the Rishi Rishabha, a son of Visvâmitra. 6 Thou Brahman : Agni is here addressed as the Brahman or praying priest.

HYMN XIV.

• Agni.

The pleasant Priest is come into the synod, true, skilled in sacrifice, most wise Ordainer.

Agni, the Son of strength, whose car is lightning, whose hair is flame, hath shown on earth his lustre.

- 2 To thee I offer reverent speech; accept it; to thee who mark-est it, victorious, faithful!

Bring, thou who knowest, those who know, and seat thee amid the sacred grass, for help, O Holy.

- 3 The Two show their vigour, Night and Morning, by the wind's paths shall haste to thee, O Agni.

When men adorn the Ancient with oblations, these seek, as on two chariot-seats, the dwelling.

- 4 To thee, strong Agni! Varuna and Mitra and all the Maruts sang a song of triumph.

What time unto the people's lands thou camest, spreading them as the Sun of men, with lustre.

- 5 Approaching with raised hands and adoration, we have this day fulfilled for thee thy longing.

Worship the Gods with most devoted spirit, a Priest with no unfriendly thought, O Agni.

- 6 For, Son of Strength, from thee come many succours; and powers abundant that a God possesses.

Agni to us with speech that hath no falsehood grant riches, real, to be told in thousands.

- 7 Whatever, God, in sacrifice we mortals have wrought is all for thee, strong, wise of purpose!

Be thou the Friend of each good chariot's master, All this enjoy thou here, immortal Agni.

Hymn XV. •

Agni.

RESPLENDENT with thy wide-extending lustre, dispel the terrors of the fiends who hate us.

May lofty Agni be my guide and shelter, the easily-invoked, the good Protector.

- 2 Be thou to us, while now the morn is breaking, be thou a guardian when the Sun hath mounted.

2 Those who know: the Gods.

3 The Ancient: Agni.

4 Spreading them: causing Aryan men to spread as the sun spreads his rays.

5 Thy longing. for oblations. 6 All this: all our sacrificial offerings.

Accept as men accept a true-born infant, my laud, O Agni
nobly born in body.

- 3 Bull, who beholdest men, through many mornings, among
the dark ones shine forth red, O Agni.
Lead us, good Lord, and bear us over trouble : Help us who
long, most youthful God, to riches.
- 4 Shine forth, a Bull invincible, O Agni, winning by conquest
all the forts and treasures,
Thou Jâtavedas who art skilled in guiding, the chief high sav-
ing sacrifice's Leader.
- 5 Lighting Gods hither, Agni, wisest Singer, bring thou to us
many and flawless shelters.
Bring vigour, like a car that gathers booty : bring us, O Agni,
beauteous Earth and Heaven.
- 6 Swell, O thou Bull and give those powers an impulse, e'en
Earth and Heaven who yield their milk in plenty,
Shining, O God, with Gods in clear effulgence. Let not a
mortal's evil will obstruct us.
- 7 Agni, as holy food to thine invoker, give wealth in cattle, last-
ing, rich in marvels,
To us be born a son and spreading offspring. Agni. be this
thy gracious will to us-ward.

HYMN XVI.

Agni.

THIS Agni is the Lord of great felicity and hero strength :
Lord of wealth rich in children, wealth in herds of kine ; Lord
of the battles with the foe.

- 2 Wait, Maruts, Heroes, upon him the Prosperer in whom is
bliss-increasing wealth ;
Who in fight ever conquer evil-hearted men, who overcome
the enemy.
- 3 As such, O Agni, deal us wealth and hero might, O Bounteous
One !
Most lofty, very glorious, rich in progeny, free from disease
and full of power.
- 4 He who made all that lives, who passes all in might, who
orders service to the Gods,
He works among the Gods, he works in hero strength, yea, also
in the praise of men.

3 *Among the dark ones* : in the darkness of the nights.
milk : rain and all fertilizing influence.

6 *Their*

-
- 2 *Who* : referring to the Maruts ; the verbs being in third person.
3 *Most lofty, etc* : these epithets qualify wealth and hero might.

- 5 Give us not up to indigence, Agni, nor want of hero sons;
Nor, Son of Strength to lack of cattle, nor to blame. Drive
thou our enemies away.
- 6 Help us to strength, blest Agni! rich in progeny, abundant,
in our sacrifice.
Flood us with riches yet more plenteous, bringing weal, with
high renown, most Glorious One!

HYMN XVII.

Agni.

- DULY enkindled after ancient customs, bringing all treasures,
he is balmed with unguents,—
Flame-haired, oil-clad the purifying Agni, skilled in fair rites,
to bring the Gods for worship.
- 2 As thou, O Agni, skilful Jâtavedas, hast sacrificed as Priest of
Earth, of Heaven.
So with this offering bring the Gods, and prosper this sacrifice
to-day as erst for Manu.¹
- 3 Three are thy times of life, O Jâtavedas, and the three morn-
ings are thy births, O Agni. . . .
With these, well-knowing, grant the Gods' kind favour, and
help in stir and stress the man who worships.
- 4 Agni most bright and fair with song we honour, yea, the ador-
able, O Jâtavedas.
Thee, envoy, messenger, oblation-bearer, the Gods have made
centre of life eternal.
- 5 That Priest befor thee, yet more skilled in worship, stablished
of old, health-giv'r by his nature,—
After his custom offer, thou who knowest, and lay our sacri-
fice where Gods may taste it.

HYMN XVIII.

Agni.

- AGNI, be kind to us when we approach thee, good as a friend
to friend, as sire and mother.
The races of mankind are great oppressors: burn up malignity
that strives against us.
- 2 Agni, burn up the unfriendly who are near us, burn thou the
foeman's curse who pays no worship.

2 *Three are thy times of life*: the existence of Agni upon earth is said to be threefold as dependent on the supply of fuel, clarified butter, and Soma. *The three mornigs*: Agni is reborn every morning, and the number three appears to be used merely for the sake of accordance with the three times of life previously mentioned. ⁵ *That Priest before thee*: Agni's more skilful predecessor is probably the celestial Agni, the high priest who sacrifices for the Gods. The terrestrial Agni is to take him for his model.

Burn, Vasu, thou who markest well, the foolish : let thine eternal nimble beams surround thee.

3 With fuel, Agni, and with oil, desirous, mine offering I present for strength and conquest,

With prayer, so far as I have power, adoring—This hymn divine to gain a hundred treasures.

4 Give with thy glow, thou Son of Strength when lauded, great vital power to those who toil to serve thee.

Give richly, Agni, to the Viśvâmitras in rest and stir. Oft have we decked thy body.

5 Give us, O liberal Lord, great store of riches, for, Agni, such art thou when duly kindled.

Thou in the happy singer's home bestowest, amply with arms extended, things of beauty.

HYMN XIX.

Agni

AGNI, quick, sage, infallible, all-knowing, I choose to be our Priest at this oblation.

In our Gods' service he, best skilled, shall worship : may he obtain us boons for strength and riches.

2 Agni, to thee I lift the oil-fed ladle, bright, with an offering, bearing our oblation.

From the right hand, choosing the Gods' attendance, he with rich presents hath arranged the worship.

3 Of keenest spirit is the man thou aidest : give us good offspring, thou who givest freely.

In power of wealth most rich in men, O Agni, of thee, the Good, may we sing forth fair praises.

4 Men as they worship thee the God, O Agni, have set on thee full many a brilliant aspect.

So bring, Most Youthful One, the Gods' assembly, the Heavenly Host which thou to day shalt honour.

5 When Gods anoint thee Priest at their oblation, and seat thee for thy task as Sacrificer,

O Agni, be thou here our kind defender, and to ourselves vouchsafe the gift of glory.

HYMN XX.

Agni.

WITH lauds at break of morn the priest invoceth Agni, Dawn, Dadhikrâs, and both the Aśvins.

4 *Full many a brilliant aspect* : 'bright appearance, or splendid presence'

1 *Dadhikrâs* : or Dadhikrâ, is a mythical being described as a kind of divine horse, and probably a personification of the morning Sun. He is invoked in the morning together with Agni, Ushas, and the Aśvins.

With one consent the Gods whose light is splendid, longing to taste our sacrifice, shall hear us.

- 2 Three are thy powers, O Agni, three thy stations, three are thy tongues, yea, many, Child of Order!

Three bodies hast thou which the Gods deight in : with these protect our hymns with care unceasing.

- 3 O Agni, many are the names thou bearest, Immortal, God, Divine, and Jâtavedas :

And many charms of charmers, All-Inspirer ! have they laid in thee, Lord of true attendants !

- 4 Agni, like Bhaga, leads the godly people, he who is true to Law and guards the seasons.

Ancient, all-knowing, he the Vritra-slayer shall bear the singer safe through every trouble.

- 5 I call on Savitar the God, on Morning, Bṛhaspati, and Dadhikrâs, and Agni,

On Varuṇa and Mitra, on the Aśvins, Bhaga, the Vasus, Rudras, and Âdityas.

HYMN XXI.

Agni.

SET this our sacrifice among the Immortals : be pleased with these our presents, Jâtavedas.

- O Priest, O Agni, sit thee down before us, and first enjoy the drops of oil and fatness.

- 2 For thee, O Purifier, flow the drops of fatness, rich in oil. After thy wont vouchsafe to us the choicest boon that Gods may feast.

- 3 Agni, Most Excellent ! for thee the Sage are drops that drip with oil.

Thou art enkindled as the best of Seers. Help thou the sacrifice.

- 4 To thee, O Agni, mighty and resistless, to thee stream forth the drops of oil and fatness.

With great light art thou come, O praised by poets ! Accept our offering, O thou Sage.

2 *Three are thy powers* : or three kinds of strengthening food, clarified butter, fuel, and Soma. *Three thy stations* : three altars, or the three worlds, *Three are thy tongues* : the three fires, Gârhapatya, Ahavanîya and Dakshîṇa. *Three bodies* : or forms as Pāvaka, Pavamāna, and Sûchi.

3 *The names thou bearest* : or the natures thou possessest. *Many charms* : or supernatural powers.

- 5 Fatness exceeding rich, extracted from the midst,—this as our gift we offer thee.
 Excellent God, the drops run down upon thy skin. Deal them to each among the Gods.

HYMN XXII.

Agni.

THIS is that Agni whence the longing Indra took the pressed Soma deep within his body.

Winner of spoils in thousands, like a courser, with praise art thou exalted, Jâtavedas.

- 2 That light of thine in heaven and earth, O Agni, in plants,
 O Holy One, and in the waters,
 Wherewith thou hast spread wide the air's mid-region—
 bright is that splendour, wavy, man-beholding.

- 3 O Agni, to the sea of heaven thou goest : thou hast called
 hither Gods beheld in spirit.

The waters, too, come hither, those up yonder in the Sun's realm of light, and those beneath it

- 4 Let fires that dwell in mist, combined with those that have
 their home in floods,

Guileless accept our sacrifice, great viands free from all disease.

- 5 Agni, as holy food to thine invoker give wealth in cattle,
 lasting, rich in marvels.

To us be born a son and spreading offspring. Agni, be this
 thy gracious will to us-ward.

HYMN XXIII.

Agni.

RUBBED into life, well established in the dwelling, Leader of sacrifice, the Sage, the Youthful,
 Here in the wasting fuel Jâtavedas, eternal, hath assumed
 immortal being.

- 2 Both Bhâratas, Devasravas, Devavata, have strongly rubbed
 to life effectual Agni.

O Agni, look thou forth with ample riches : be, every day,
 bearer of food to feed us.

- 3 Him nobly born of old the fingers ten produced, him whom
 his Mothers counted dear.

5 *Fatness exceeding rich, extracted from the midst* : this hymn, Sâyana says, is suitable for animal sacrifices. The fatness here spoken of is, as Professor Wilson remarks, the same that is described in Leviticus, IV. 9, as 'the fat that covereth the inwards, and all the fat that is upon the inwards.'

1 *Whence* : literally, wherein ; that is poured out on whom or which.

2 *Both Bhâratas* : sons of Bharata, the two Rishis of the hymn.

3 *His Mothers* : the two fire-sticks from which Agni springs to life.

Praise Devavâta's Agni, thou Devasravas, him who shalt be the people's Lord.

- 4 He set thee in the earth's most lovely station, in Ilâ's place, in days of fair bright weather.

On man, on Apayâ, Agni ! on the rivers Drishadvati, Sarasvati, shine richly.

- 5 Agni, ss holy food to thine invoker give wealth in cattle, tasting, rich in marvels.

To us be born a son and spreading offspring Agni, be this thy gracious will to us-ward.

HYMN XXIV.

Agni.

AGNI, subdue opposing bands, and drive our enemies away. Invincible, slay godless foes: give splendour to the worshipper.

- 2 Lit with libation, Agni, thou deathless, who callest Gods to feast,

Accept our sacrifice with joy.

- 3 With splendour, Agni, Son of Strength, thou who art worshipped, wakeful One,

Seat thee on this my sacred grass.

- 4 With all thy fires, with all the Gods, Agni, exalt the songs we sing.

And living men in holy rites.

- 5 Grant, Agni, to the worshipper wealth rich in heroes, plentiful store :

Make thou us rich with many sons.

HYMN XXV.

Agni.

THOU art the sapient Son of Dyaus, O Agni, yea, and the Child of Earth, who knowest all things.

Bring the Gods specially, thou Sage, for worship.

- 2 Agni the wise bestows the might of heroes, grants strengthening food, preparing it for nectar.

Thou who art rich in food bring the Gods hither.

4 He: the worshipper. *Earth's most lovely station*: according to Sâyana, on the northern altar. *Ilâ's place*: the place of prayer and praise. *Drishadvati* and *Sarasvati* (see Book I 3 10, are well known streams; *Apayâ*, which is not mentioned elsewhere, appears to have been a little stream in the same neighbourhood, near the earlier settlements of the Aryan immigrants.

This hymn and the eight following are ascribed to the Rishi Visvâmitra.

- 3 Agni, infallible, lights Earth and Heaven, immortal Goddesses
gracious to all men,—
Lord through his strength, splendid through adorations.
- 4 Come to the sacrifice, Agni and Indra : come to the offerer's
house who hath the Soma.
Come, friendly-minded, Gods, to drink the Soma.
- 5 In the floods' home art thou enkindled, Agni, O Jâtavedas,
Son of strength, eternal,
Exalting with thine help the gathering-places.

HYMN XXVI.

Agni,

- REVERING in our heart Agni Vaisvânara, the finder of the light,
whose promises are true,
The liberal, gladsome, car-borne God, we Kusikas invoke him
with oblation, seeking wealth with songs.
- 2 That Agni, bright, Vaisvânara, we invoke for help, and
Matarisvan worthy of the song of praise ;
Brihaspati for man's observance of the Gods, the Singer
prompt to hear, the swiftly-moving guest.
- 3 Age after age Vaisvânara, neighing like a horse, is kindled
with the women by the Kusikas.
- May Agni, he who wakes among Immortal Gods, grant us
1 • heroic strength and wealth in noble steeds.
- 4 Let them go forth, the strong, as flames of fire with might.
Gathered for victory they have yoked their spotted deer.
Pourers of floods, the Maruts, Masters of all wealth, they
who can ne'er be conquered, make the mountains shake.
- 5 The Maruts, Friends of men, are glorious as the fire : their
mighty and resplendent succour we implore.
Those storming Sons of Rudra clothed in robes of rain,
boon givers of good gifts, roar as the lions roar.
- 6 We, band on band and troop following troop, entreat with
fair lauds Agni's splendour and Maruti' might.

5 *In the floods' home* : in their permanent, the home of the aerial waters.
The gathering-places : the worlds or regions inhabited by living beings, according to Sâyana.

- 1 *Vaisvanara* : common to, dear to, or dwelling with, all Âryan men.
Kusikas : men of the family of the Rishi Kusika. *Matarisvan* : said here by Sâyana to mean Agni as God of the lightning ; but the usual sense of the word is appropriate enough. 3 *With the women* : the fingers, elsewhere called the damsels, and the sisters, which agitate the fire-stick. *Let them go forth* : the Maruts or Storm-Gods.

With spotted deer for steeds, with wealth that never fails,
they, wise Ones, come to sacrifice at our gatherings.

7 Agni am I who know, by birth, all creatures. Mine eye is
butter, in my mouth is nectar.

I am light threefold, measurer of the region; exhaustless
head am I named burnt-oblation.

8 Bearing in mind a thought with light accordant, he purified
the Sun with three refinings;

By his own nature gained the highest treasure, and looked
abroad over the earth and heaven.

9 The Spring that fails not with a hundred streamlets, Father
inspired of prayers that men should utter.

The Sparkler, joyous in his Parents' bosom,—him the Truth-
speaker, sate ye, Earth and Heaven.

HYMN XXVII.

Agni.

IN ladle dropping oil your food goes in oblation up to heaven.
Goes to the Gods in search of bliss.

2 Agni I laud, the Sage inspired, crowner of sacrifice through
song,

Who listens and gives bounteous gifts.

3 O Agni, if we might obtain control of thee the potent God,
Then should we overcome our foes.

4 Kindled at sacrifices he is Agni, hollower, meet for praise,
With flame for hair: to him we seek.

5 Immortal Agni, shining far, enrobed with oil, well worshipped,
bears

The gifts of sacrifice away.

6 The priests with ladles lifted up, worshipping here with holy
thought.

Have brought this Agni for our aid.

7 Here Agni speaks and declares his universality as the Soul of all.
knows all living creatures. His eye, or in his eye, is the light which is
fed with offerings of sacred oils. The amrit, nectar, or ambrosia, which
is the reward of piety, is obtained by burnt-offerings or through the
mouth of Agni. He traverses or measures out the firmament, and as light
he shines as the sun in heaven, the lightning in mid-air, and fire on
earth. See note on the passage in Wilson's Translation.

8 *With three refinings*: according to Sayana, with his three purifying
forms as Agni, Vāyu, and Surya, or fire, wind, and sun. But *pavitraih*
may mean with mental divisions, and the sense would be that Agni
divided light into three, sun, lightning and fire.

9 *His Parents' bosom*: in close connexion with Heaven and Earth.

- 7 Immortal, Sacrificer, God, with wondrous power he leads the way,
Urging the great assembly on
- 8 Strong, he is set on deeds of strength. In sacrifices led in front,
As Singer he completes the rite.
- 9 Excellent, he was made by thought. The Germ of beings have I gained,
Yea, and the Sire of active strength.
- 10 Thee have I stablished, Excellent, O strengthened by the sage's prayer!
Thee, Agni, longing, nobly bright.
- 11 Agni, the swift and active One, singers, at time of sacrifice,
Eagerly kindle with their food.
- 12 Agni the Son of Strength who¹ shines up to the heaven in solemn rites,
The wise of heart, I glorify.
- 13 Meet to be lauded and adored, showing in beauty through the dark,
Agni, the Strong, is kindled well.
- 14 Agni is kindled as a bull, like a horse bearer of the Gods :
Men with oblations worship him.
- 15 Thee will we kindle as a bull, we who are Bulls ourselves, O Bull,
Thee, Agni, shining mightily.

HYMN XXVIII.

Agni.

AGNI who knowest all, accept our offering and the cake of meal,

At dawn's libation, rich in prayer !

- 2 Agni, the sacrificial cake hath been prepared and dressed for thee :

Accept it, O Most Youthful God.

- 3 Agni, enjoy the cake of meal and our oblation three days old ;
Thou, Son of Strength, art stablished at our sacrifice.

¹ 9 *He was made by thought* : by holy thought, or devotion 15
We who are Bulls ourselves : priests are frequently called bulls, on account of their great power. Cf. I H 7 7.

3 *Our oblation three days old* : the Soma juice prepared the day before yesterday and left to ferment.

- 4 Here at the midday sacrifice enjoy thou the sacrificial cake,
wise, Jtvâedas!
- Agni, the sages in assemblies never minish the portion due to
thee the Mighty.
- 5 O Agni, at the third libation take with joy the offered cake of
sacrifice, thou, Son of Strength.
Through skill in song bear to the Gods our sacrifice, watchful
and fraught with riches, to Immortal Gods.
- 6 O waxing Agni, knower thou, of all, accept our gifts, the cake,
And that prepared ere yesterday.

HYMN XXIX.

Agni.

- HERE is the gear for friction, here tinder made ready for the
spark.
Bring thou the Matron : we will rub Agni in ancient fashion
forth.
- 2 In the two fire-sticks Jâtavedas lieth, even as the well-set germ
in pregnant women.
Agni who day by day must be exalted by men who watch and
worship with oblations.
- 3 Lay this with care on that which lies extended : straight hath
she borne the Steer when made prolific.
With his red pillar—radiant is his splendour—in our skilled
task is born the Son of Ilâ.
- 4 In Ilâ's place we set thee down, upon the central point of earth,
That, Agni Jâtavedas, thou mayst bear our offerings to the
Gods.
- 5 Rub into life, ye men, the Sage, the guileless, Immortal, very
wise and fair to look on.
O men, bring forth the most propitious Agni, first ensign of
the sacrifice to eastward.

1 *Here is the gear for friction* : the word *adhimânthanam* means the upper fire-stick and the string used in agitating it. The tinder is a tuft of dry Kusa grass placed so as to catch the flame produced by attrition. *The Matron* : the lower piece of wood in which the spark is generated. Sâyaṇa explains the word *vispâtṇēm*, feminine of *vispâtī*, lord of the people, as protectress of men by means of the sacrifices which are performed with the help of the fire which she produces. 3 *Lay this with care* : place the upper fire-stick, which is to be turned rapidly round, upon the lower piece of wood which is prepared to receive it. *The Son of Ilâ* : Agni. 4 *In Ilâ's place* : on the northern altar, the place of worship and libation, or prayer and praise.

- 6 When with their arms they rub him straight he shineth forth
like a strong courser, red in colour, in the wood.
Bright, checkless, as it were upon the Asvins' path, he passeth
by the stones and burneth up the grass.
- 7 Agni shines forth when born, observant, mighty, the bountiful,
the Singer praised by sages ;
Whom, as adorable and knowing all things, Gods set at solemn
rites as offering- bearer.
- 8 Set thee, O Priest, in thine own place observant : lay down
the sacrifice in the home of worship.
Thou, dear to Gods, shalt serve them with oblation : Agni give
long life to the sacrificer.
- 9 Raise ye a mighty smoke, my fellow-workers ! Ye shall attain
to wealth without obstruction.
This Agni is the battle-winning Hero by whom the Gods have
overcome the Dasyns.
- 10 This is thine ordered place of birth whence sprung to life thou
shonest forth.
Knowing this, Agni, sit thee down, and prosper thou the songs
we sing.
- 11 As Germ Celestial he is called Tanûnapât, and Narâsansa born
diffused in varied shape.
Formed in his Mother he is Mâtarişvân ; he hath, in his course,
! become the rapid flight of wind.
- 12 With strong attrition rubbed to life, laid down with careful
hand, a Sage,
Agni, make sacrifices good, and for the pious bring the Gods.
- 13 Mortals have brought to life the God Immortal, the Conqueror
with mighty jaws, unailing
The sisters ten, unwedded and united, together grasp the
Babe, the new-born Infant.
- 14 Served by the seven priests, he shone forth from ancient time,
when in his Mother's bosom, in her lap, he glowed.
Giving delight each day he closeth not his eye, since from
the Asura's body he was brought to life.

6 *As it were upon the Asvins' path* : with the speed of the Asvins' chariot. 8 *In thine own place* : the centre of the north altar.

11 *As Germ Celestial* : or child of the Asura Dyaus, that is in the form of lightning. *In his Mother* : according to Sâyana, in the maternal atmosphere. 13 *The sisters ten* : the fingers used in producing fire.

14 *The Asura's baby* : the Asura is, apparently, Dyaus. Professor Wilson, following Sâyana, translates, 'from the interior of the (spark-) emitting wood.'

- 15 Even as the Maruts' onslaughts who attack the foe, those
born the first of all knew the full power of prayer.
The Kusikas have made the glorious hymn ascend, and, each
one singly in his home, have kindled fire.
- 16 As we, O Priest observant, have elected thee this day, what
time the solemn sacrifice began,
So surely hast thou worshipped, surely hast thou toiled : come
thou unto the Soma, wise and knowing all.

HYMN XXX.

Indra.

- THE friends who offer Soma long to find thee : they pour forth
Soma and present their viands.
They bear unmoved the cursing of the people, for all our
wisdom comes from thee, O Indra.
- 2 Not far for thee are mid-air's loftest regions : start hither,
Lord of Bays, with thy Bay Horses.
Made for the Firm and Strong are these libations. The
pressing-stones are set and fire is kindled.
- 3 Fair cheeks hath Indra, Maghavan, the Victor, Lord of a
great host, Stormer, strong in action.
What once thou didst in might when mortals vexed thee,—
where now, O Bull, are those thy hero exploits ?
- 4 For, overthrowing what hath ne'er been shaken, thou goest
forth alone destroying Vritras.
For him who followeth thy Law the mountains and heaven
and earth stand as if firmly established.
- 5 Yea, Much-invoked ! in safety through thy glories alone thou
spakest truth as Vritra's slayer.
E'en these two boundless worlds to thee, O Indra, what time
thou graspest them, are but a handful.
- 6 Forth with thy Bay Steeds down the steep, O Indra, forth
crushing foemen, go thy bolt of thunder !
Slay those who meet thee, the e who flee, who follow thee,
all thy promise true ; be all completed.
- 7 The man to whom thou givest 'as Provider enjoys domestic
plenty undivided.
Blest, Indra, is thy favour dropping fathess : thy worship,
Much-invoked ! brings gifts in thousands.
- 8 Thou, Indra, Much-invoked ! didst crush to pieces Kuṇḍru
handless fiend who dwelt with Dānu.

15 *Those born the first of all* : the most ancient Rishis such as Kuṣika
and his sons.

8 *Kuṇḍru* : the name of a demon. *Dānu* : mother of Vritra. See I. 32.9.

Thou, with might, Indra, smotest dead the scorner, the footless Vṛitra as he waxed in vigour.

- 9 Thou hast established in her seat, O Indra, the level earth, vast, vigorous, unbounded.

The Bull hath propped the heaven and air's mid-region. By thee sent onward let the floods flow hither.

- 10 He who withheld the kine, in silence yielded in fear before thy blow O Indra.

He made paths easy to drive forth the cattle. Loud-breathing praises helped the Much-invoked One.

- 11 Indra alone filled full the earth and heaven, the Pair who meet together, rich in treasures.

Yea, bring thou near us from the air's mid-region strength, on thy car, and wholesome food, O Hero.

- 12 Surya transgresses not the ordered limits set daily by the Lord of Tawny Coursers.

When to the goal he comes, his journey ended, his Steeds he looses : this is Indra's doing.

- 13 Men gladly in the course of night would look on the broad bright front of the refulgent Morning ;

And all acknowledge, when she comes in glory, the manifold and goodly works of Indra.

- 14 A mighty splendour rests upon her bosom : bearing ripe milk the Cow, unripe, advances.

All sweetness is collected in the Heifer, sweetness which Indra made for our enjoyment.

- 15 Barring the way, they come. Be firm, O Indra ; aid friends to sacrifice and him who singeth.

These must be slain by thee, malignant mortals, armed with ill arts, our quiver bearing foemen.

- 16 A cry is heard from enemies most near us : against them send the fiercest-flaming weapon.

Render them from under, crush them and subdue them. Slay, Maghavan, and make the fiends our booty.

9 *The Bull* : the mighty Indra. 10 *In silence* : I adopt Prof. M. Muller's interpretation (*Vedic Hymns*, I. pp 227, 298) of the difficult word *alātṛānśh*, which had evidently become unintelligible even at the time of Yaska. 12 *Set daily* : with reference, perhaps, as Professor Ludwig remarks, to the apparent change in the sun's place of rising. 14 *The cow*, and *the Heifer* : beneficent Ushas or Morning. 15 *They come* : those who revile and hinder the worship of Indra.

- 17 Root up the race of Rākshasas, O Indra ; rend it in front and crush it in the middle.
How longest thou behaved as one who wavers ? Cast thy hot dart at him who hates devotion :
- 18 When borne by string 'Steeds for our weal, O Leader, thou seatest thee at many noble viands,
May we be winners of abundant riches, May Indra be our wealth with store of children.
- 19 Bestow on us resplendent wealth, O Indra ; let us enjoy thine overflow of bounty.
Wide as a sea our longing hath expanded, fulfil it, O thou Treasure-Lord of treasures.
- 20 With kine and horses satisfy this longing ; with very splendid bounty still extend it.
Seeking the light, with hymns to thee, O Indra, the Kusikas have brought their gift, the singers.
- 21 Lord of the kine, burst the kine's stable open : cows shall be ours, and strength that wins the booty.
Hero, whose might is true, thy home is heaven : to us, O Maghavan, grant gifts of cattle.
- 22 Call we on Maghavan, auspicious Indra, best Hero, in this fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vritras, wins and gathers riches.

HYMN XXXI.

Indra.

Wise, teaching, following the thought of Order, the sonless gained a grandson from his daughter.
Fain, as a sire, to see his child prolific, he sped to meet her with an eager spirit.

1 I am unable to give a satisfactory or even an intelligible version or explanation of the first two stanzas which appear to attribute, in a very obscure manner, to Agni and the Gods in heaven, the customs or laws of succession to property among men. In the first stanza *vāhniḥ*, which usually means an oblation-bearer, a sacrificer, a priest, or one who is borne along as a God in a celestial car, is said by Sâyana to mean sonless, the father of a daughter only, because he transfers his property through his married daughter into another family. The sonless father, according to Sâyana, 'stipulates that his daughter's son, his grandson, shall be his son, a mode of affiliation recognised by law ; and, relying on an heir thus obtained, and one who can perform his funeral rites, he is satisfied'. This may be intelligible, but what it has to do with Agni or with the rest of the hymn is not clear. Grassmann takes *vāhniḥ* to mean the upper fire-stick, and the daughter to mean the lower piece of wood.

- 2 The Son left not his portion to the brother, he made a home to hold him who should gain it.

What time his Parents give the Priest his being, of the good pair one acted, one promoted.

- 3 Agni was born trembling with tongue that flickered, so that the Red's great children should be honoured.

Great is their germ, that born of them is mighty, great the Bays' Lord's approach through sacrifices.

- 4 Conquering bands upon the Warrior waited : they recognized great light from out the darkness.

The conscious Dawns went forth to meet his coming, and the sole Master of the kine was Indra.

- 5 The sages freed them from their firm-built prison : the seven priests drive them forward with their spirit.

All holy Order's pathway they discovered : he full of knowledge, shared these deeds through worship.

- 6 When Saramā had found the mountain's fissure, that vast and ancient place she plundered thoroughly.

In the floods' van she led them forth, light-footed : she who well knew came first unto their lowing.

- 7 Longing for friendship came the noblest singer : the hill poured forth its treasure for the pious.

2 *The Son left not his portion to the brother* : Wilson, following Sâyana translates : '(a son) born of the body does not transfer (paternal) *ve* to a sister.' Ludwig takes the meaning to be : the bodily son (of Dyau, or of the heavenly waters) did not transmit his inheritance (that is, sacrifice) to a brother. *A home* : the plants which receive and hold Agni, who obtains the inheritance of sacrifice. *His Parents* : perhaps the fire-sticks, one of which by agitation produces the flame in the other. *The good pair* : the terrestrial offerer who performs the sacrifice, and the celestial offerer who makes it effectual. See Bergaigne, *La Religion Védique*, I. 234. Ludwig allows that the meaning of the first two stanzas is problematical, and Wilson says of his own translation : 'these two verses, if rightly interpreted, are wholly unconnected with the subject of the *Sukta*, and come in without any apparent object : they are very obscure, and are only made somewhat intelligible by interpretations which seem to be arbitrary, and are very unusual, although not peculiar to Sâyana, his explanations being based on those of Yaska.' 3 *The Red's great children* : the hot rays of the glowing fire. *That born of them* : Indra's coming, which is caused by the kindling of sacrificial fire. 4 *Conquering bands* : the ever-victorious Maruts. *The Warrior* : Indra, their leader. *Master of the kine* : recoverer of the vanished rays of light. 5 *The sages and the seven priests* : are the Angirases. 6 *Saramā* : the hound of Indra. See I. 62. 3 *In the floods' van* : hastening out of the mountain cavern in advance of the liberated waters. *Them* : the cows, the waters and the ways of light. 7 *The noblest singer* : as a noun of multitude, all the Angirases.

The Hero with young followers fought and conquered, and straightway Angiras was singing praises.

- 8 Peer of each noble thing, yea, all-excelling, all creatures doth he know, he slayeth Śushva.

Our Leader, fain for war, singing from heaven, as Friend he saved his lovers from dishonour.

- 9 They sate them down with spirit fain for booty, making with hymns a way to life eternal.

And this is still their place of frequent session, whereby they sought to gain the months through Order.

- 10 Drawing the milk of ancient seed prolific, they joyed as they beheld their own possession.

Their shout of triumph heated earth and heaven. When the kine showed, they bade the heroes rouse them.

- 11 Indra drave forth the kine, that Vṛitra-slayer, while hymns of praise rose up and gifts were offered.

For him the Cow, noble and far-extending, poured pleasant juices, bringing oil and sweetness.

- 12 They made a mansion for their Father; deftly provided him a great and glorious dwelling ;

With firm support parted and stayed the Parents, and, sitting, fixed him there erected, mighty.

- 13 What time the ample chalice had impelled him, swift waxing, vast, to pierce the earth and heaven,—

Him in whom blameless songs are all united : all powers invincible belong to Indra.

- 14 I crave thy powers, I crave thy mighty friendship : full many a team goes to the Vṛitra slayer.

Great is the laud, we seek the Prince's favour. Be thou, O Maghavan, our guard and keeper.

The Hero : Indra with his allies the Maruts. 9 *They* : the Angirases, who had been eager to recover the cows. *To gain the months* : to acquire the power of keeping the monthly festivals. 10 Or, 'They joyed to see them, as their own possession, yielding the milk of ancient seed prolific.' The Angirases rejoiced as they again beheld the rays of light, shedding what originates and supports all life. Śâyana's rendering of this difficult stanza is thus given by Wilson : Contemplating their own (cattle) giving milk to their former progeny (the Angirases) were delighted ; their shouts spread through heaven and earth ; they replaced the recovered kine in their places, and stationed guards over the cows' 12 *For their Father* : according to Śâyana, for their protector Indra. But Agni may be meant, the mansion being the place of sacrifice. *The Parents* : Heaven and Earth, parents of all things. 13 *The ample chalice* : the bowl of Soma juice. But, according to Ludwig, *dhishāná* here and elsewhere, means earnest wish, longing.

14 *Full many a team* : hymns sent forth like teams of horses.

- 15 He, having found great, splendid, rich dominion, sent life and motion to his friends and lovers.
Indra who shone together with the Heroes begat the song, the fire, and Sun and Morning.
- 16 Vast, the House-Friend, he set the waters flowing, all-lucid, widely spread, that move together.
By the wise cleansings of the meath made holy, through days and nights they speed the swift streams onward.
- 17 To thee proceed the dark, the treasure-holders, both of them sanctified by Sûrya's bounty,
The while thy lovely storming Friends, O Indra, fail to attain the measure of thy greatness.
- 18 Be Lord of joyous songs, O Vritra-slayer, Bull dear to all, who gives the power of living.
Come unto us with thine auspicious friendship, hastening, Mighty One, with mighty succours.
- 19 Like Angiras I honour him with worship, and renovate old song for him the Ancient.
Chase thou the many godless evil creatures, and give us, Maghavan, heaven's light to help us.
- 20 Far forth are spread the purifying waters : convey thou us across them unto safety.
' Save us, our Charioteer from harm, O Indra, soon, very soon, make us win spoil of cattle.
- 21 His kine their Lord hath shown, e'en Vritra's slayer : through the black hosts he passed with red attendants.
Teaching us pleasant things by holy Order, to us hath he thrown open all his portals.
- 22 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vritras, wins and gathers riches.

16 *By the wise cleansings* : or according to Sâyana, the wise purifiers, that is, Agni, Vâyu. Sûrya, who act as purifiers of the libation of Soma juice. 17 *The dark, the treasure-holders* : or, the dark one and the treasure-holder ; Night and Day. *Storming Friends* : the Maruts. 20 *The purifying waters* : the epithet *pāvakaḥ*, purifying, is entirely out of place here. Ludwig suggests *pāpakāḥ*, wicked, which would be more suitable. 21 *Kine* : rays of light. *Red attendants* : the Maruts. 'Many of the verses in this hymn.' Prof. Wilson observes, 'are of more than usual obscurity.' Prof. Grassmann places the hymn in his Appendix.

HYMN XXXII.

Indra.

DRINK thou this Soma, Indra, Lord of Soma ; drink thou the draught of noonday which thou lovest.

Puffing thy cheeks, impetuous, liberal Giver, here loose thy two Bay Horses and rejoice thee.

2 Quaff it pure, meal-blent, mixt with milk, O Indra ; we have poured forth the Soma for thy rapture.

Knit with the prayer-fulfilling band of Maruts, yea, with the Rudras, drink till thou art sated ;

3 Those who gave increase to thy strength and vigour, the Maruts singing forth thy might, O Indra.

Drink thou, O fair of cheek, whose hand wields thunder, with Rudras banded, at our noon libation.

4 They, even the Maruts who were there, excited with song the meath-created strength of Indra.

By them impelled to act he reached the vitals of Vṛitra, though he deemed that none might wound him.

5 Pleased, like a man, with our libation, Indra, drink, for enduring hero might, the Soma.

Lord of Bays, moved by sacrifice come hither : thou with the Swift Ones stirrest floods and waters.

6 When thou didst loose the streams to run like racers in the swift contest, having smitten Vritra.

With flying weapon where he lay, O Indra, and, godless, kept the Goddesses encompassed.

7 With reverence let us worship mighty Indra, great and sublime, eternal, ever-youthful.

Whose greatness the dear world-halves have not measured, no, nor conceived the might of him the Holy.

8 Many are Indra's nobly wrought achievements, and none of all the Gods transgress his statutes.

He beareth up this earth and heaven, and, doer of marvels, he begat the Sun and Morning.

1 *Puffing thy cheeks* : meaning, apparently, smacking thy lips in anticipation of the Soma-draught. Sāyaṇa explains it as, 'filling their (Indra's horses') jaws with fodder. *Impetuous* : this appears to be the meaning of the epithet *ṛijishin* as derived from the root *ṛij*, rather than, as Sāyaṇa explains it, 'drinker of the spiritless residue of the Soma'. The latter meaning, however, is admissible, and is supported by good authority.

3 *The Maruts' singing forth thy might* : the song of the Maruts is the music of 'The winged storms, chaunting their thunder psalm,'—Shelley.

5 *Like a man* : or, as thou wast pleased with the libation of Manu. *The Swift Ones* : the Maruts.

6 *The Goddesses* : the heavenly waters.

7 *The dear world-halves* : heaven and earth.

- 9 Herein, O Guileless One, is thy true greatness, that soon as
born thou drankest up the Soma.
Days may not check the power of thee the Mighty, nor the
nights, Indra, nor the months, nor autumns.
- 10 As soon as thou wast born in highest heaven thou drankest
Soma to delight thee, Indra ;
And when thou hadst pervaded earth and heaven thou wast
the first supporter of the singer.
- 11 Thou, puissant God, more mighty, slowest Ahi showing his
strength when couched around the waters.
The heaven itself attained not to thy greatness when with one
hip of thine the earth was shadowed.
- 12 Sacrifice, Indra, made thee wax so mighty, the dear oblation
with the flowing Soma,
O Worshipful, with worship help our worship, for worship
helped thy bolt when slaying Ahi.
- 13 With sacrifice and wish have I brought Indra ; still for new
blessings may I turn him hither.
Him magnified by ancient songs and praises, by lauds of later
time and days yet recent.
- 14 I have brought forth a song when longing seized me : ere the
decisive day! will I laud Indra ;
Then may he safely bear us over trouble, as in a ship, when
both sides invoke him.
- 15 Full is his chalice : Glory ! Like a pourer I have filled up the
vessel for his drinking.
Presented on the right, dear Soma juices have brought up
Indra, to rejoice him, hither.
- 16 Not the deep-flowing flood, O Much-invoked One ! not hills
that compass thee about restrain thee,
Since here incited, for thy friends, O Indra, thou brakest e'en
the firm-built stall of cattle.
- 17 Call we on Maghavan, auspicious Indra, best Hero in the fight
where spoil is gathered,
The Strong who listens, who give aid in battles, who slays
the Vritras, wins and gathers riches.

11 *When with one hip of thine the earth was shadowed* : Pro Wilson, following Sâyana, translates : ' as thou remainest concealing the earth by one of (thy) flames,' and observes that the meaning is not very clear. But *sphigî* means a hip and not a flame, and the poet appears to mean that a portion of Indra's body shadowed or covered the earth while the rest was in the heavens. So in, Book X 119 II, Indra is represented as, saying when exhilarated by Soma: *divî me anyâh paksho 'kha anyâm achîkrisham*, one side of me is in the sky, and I have drawn the other down. 14 *Ere the decisive day* : on the eve of an important battle.

HYMN XXXIII.

FORTH from the bosom of the mountains, eager as two swift
mares with loosened rein contending,

Like two bright mother cows who lick their youngling,
Vipâs and Šutudri speed down their waters.

- 2 Impelled by Indra whom ye pray to urge you, ye move as
'twere on chariots to the ocean

Flowing together, swelling with your billows, O lucid Streams,
each of you seeks the other,

- 3 I have attained the most maternal River, we have approached
Vipâs, the broad, the blessed.

Licking as 'twere their calf the pair of Mothers flow onward
to their common home together.

- 4 We two who rise and swell with billowy waters move forward
to the home which Gods have made us

Our flood may not be stayed when urged to motion. What
would the singer, calling to the Rivers?

- 5 Linger a little at my friendly bidding; rest, Holy Ones, a
moment in your journey.

With hymn sublime soliciting your favour Kuşika's son hath
called unto the River.

- 6 Indra who wields the thunder dug our channels: he smote
down Vritra, him who stayed our currents.

Savitâr, God, the lovely-handed, led us, and at his sending
forth we flow expanded.

The hymn is a dialogue between Visvâmitra and the rivers Vipâs and Šutudri who are regarded severally as the Rishis or seers of the verses ascribed to them. The legend cited by Sâyana says that Vişvâmitra, the Purohita or family priest of King Sugâs, having obtained wealth by means of his office, took the whole of it and came to the confluence of the Vipâs and the Šutudri. Others followed. In order to make the rivers fordable he lauded them with the first three verses of the hymn. The hymn has some poetical beauty, and is interesting as a relic of the traditions of the Aryans regarding their progress eastward in the Land of the Five Rivers. 1 *Vipâs*: considered to be identical with the Hyphasis of Arrian, is the modern Beâs which rises in the Himâlaya and falls into the Sutlej, the *Šutudri* of the text, a little to the south east of Amritsar. 4 The rivers speak in reply to Visvâmitra's address. 5 Visvâmitra speaks again. *At my friendly bidding*: according to the Scholiasts, Yâska and Sâyana, the meaning of *me vâchase somyâya* is, 'to my speech importing the Soma; that is, the object of my address is that I may cross over and gather the Soma-plant. The word *somyâ*, consisting of, connected with, or inspired by, Soma, appears, to have here its more general meaning of lovely, pleasant, or friendly. *Kuşika's son*: Visvâmitra. 6 The rivers speak. *Savitâr*: said by Sâyana to be used here as an epithet of Indra, the impeller of the whole world.

- 7 That hero deed of Indra must be lauded for ever that he rent
 Aśvī in pieces.
 He smote away the obstructers with his thunder, and eager
 for their course forth flowed the waters.
- 8 Never forget this word of thine, O Singer, which future gene-
 rations shall reecho.
 In hymns, O bard, show us thy loving-kindness. Humble us
 not mid men. To thee be honour !
- 9 List quickly, Sisters, to the bard who cometh to you from far
 away with car and wagon.
 Bow lowly down ; be easy to be traversed : stay, Rivers, with
 your floods below our axles.
- 10 Yea, we will listen to thy words, O Singer. With wain and
 car from far away thou comest.
 Low, like a nursing mother, will I bend me, and yield me as a
 maiden to her lover.
- 11 Soon as the Bharatas have fared across thee, the warrior band,
 urged on and sped by Indra.
 Then let your streams flow on in rapid motion. I crave your
 favour who deserve our worship.
- 12 The warrior host, the Bharatas, fared over : the singer won the
 favour of the Rivers.
 Swell with your billows, hasting, pouring riches. Fill full your
 channels, and roll swiftly onward.
- 13 So let your wave bear up the pins, and ye, O Waters, spare the
 thongs ;
 And never may the pair of Bulls, harmless and sinless, waste
 away.

HYMN XXXIV.

Indra.

FORT-RENDER, Lord of Wealth, dispelling foemen, Indra with
 lightnings hath o'ercome the Dâsa.

7 Viṣvâmitra speaks. 8 The rivers speak. 9 Viṣvâmitra
 speaks. 10 The rivers speak. 11 Viṣvâmitra speaks. *The Bhar-*
atas : the family of Viṣvâmitra. 13 This verse, in a different metre,
 is manifestly a later addition. *The pins* : the yokes. *The pair of*
Bulls : the two strong rivers. Cf. Horace's *tauriformis Aufidus*.
 Prof. Wilson, following Sâyaṇa, gives a somewhat different version
 of the stanza : 'let your waves (rivers) so flow that the pin of the yoke
 may be above (their) waters : leave the traces full, and may (the two
 streams) exempt from misfortune or defect, and uncensured, exhibit
 no (present) increase.'

1 *Fort-render* : breaker-down of the cloud-castles of the demons who
 withhold the rain as well as of the strongholds of the hostile non-
 Aryan tribes.

Impelled by prayer and waxen great in body, he hath filled earth and heaven, the Bounteous Giver.

2 I stimulate thy zeal, the Strong, the Hero, decking my song of praise for thee Immortal.

O Indra, thou art equally the Leader of heavenly hosts and human generations.

3 Leading his band Indra encompassed Vṛitra; weak grew the wily leader of enchanters.

He who burns fierce in forests slaughtered Vyansa, and made the Milch-kine of the nights apparent.

4 Indra, light-winner, days' Creator, conquered, victorious, hostile bands with those who loved him.

For man the days' bright ensign he illumined, and found the light for his great joy and gladness.

5 Forward to fiercely falling blows pressed Indra, herolike doing many hero exploits.

These holy songs he taught the bard who praised him, and widely spread these Dawns' resplendent colour.

6 They laud the mighty acts of him the Mighty, the many glorious deeds performed by Indra.

He in his strength, with all-surpassing prowess, through wondrous arts crushed the malignant Dasyus.

7 Lord of the brave, Indra who rules the people gave freedom to the Gods by might and battle.

Wise singers glorify with chanted praises these his achievements in Vivasvân's dwelling.

8 Excellent, Conqueror, the victory-giver, the winner of the light and Godlike Waters,

He who hath won this broad earth and this heaven,—in Indra they rejoice who love devotions.

9 He gained possession of the Sun and Horses, Indra obtained the Cow who feedeth many.

Treasure of gold he won; he smote the Dasyus, and gave protection to the Aryan colour.

3 *He who burns fierce in forests*: perhaps the thunderbolt. *Vyansa*: the name of one of the demons of drought. See I. 102. 2, and 103. 2. *Made the Milch-kine of the nights apparent*: according to Sâyana, made manifest the (stolen) cows (that had been hidden) in the night; that is, recovered the rays of light. 7 *In Vivasvân's dwelling*: in the sacrificial chamber, in the home of the worshipper who represents Vivasvân, the Radiant God, regarded as the Celestial Sacrificer. 9 *The Aryan colour*: or race of Aryas; according to Sâyana, the noblest tribe or order, meaning the first three classes or castes.

10 He took the plants and days for his possession; he gained the forest trees and air's mid-region.

Vala he cleft, and chased away opponents: thus was he tamer of the overweening.

11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered.

The Strong, who listens, who gives aid in battles, who slays the Vritras, wins and gathers treasures

HYMN XXXV.

Indra.

MOUNT the Bay Horses to thy chariot harnessed, and come to us like Vāyu with his coursers.

Thou, hastening to us, shalt drink the Soma. Hail, Indra! We have poured it for the rapture.

2 For him, the God who is invoked by many, the two swift Bay Steeds to the pole I harness,

That they in fleet course may bring Indra hither, e'en to this sacrifice arranged completely.

3 Bring the strong Steeds who drink the warm libation, and, Bull of Godlike nature, be thou gracious.

Let thy Steeds eat; set free thy Tawny Horses, and roasted grain like this consume thou daily.

4 Those who are yoked by prayer with prayer I harness, fleet: friendly Bays who take their joy together.

Mounting thy firm and easy car, O Indra, wise and all knowing come thou to the Soma.

5 No other worshippers must stay beside them thy Bays, thy vigorous and smooth-backed Coursers.

Pass by them all and hasten onward hither: with Soma pressed we will prepare to feast thee.

6 Thine is this Soma: hasten to approach it. Drink thou thereof, benevolent, and cease not.

Sit on the sacred grass at this our worship, and take these drops into thy belly, Indra.

7 The grass is strewn for thee, pressed is the Soma; the grain is ready for thy Bays to feed on.

To thee who lovest them, the very mighty, strong, girt by Maruts, are these gifts presented.

2 I harness: my prayer causes Indra to harness. 3 Who drink the warm libation: or, according to Sāyana, 'who protect us from our enemies.' Roasted grain: fried barley, according to Sāyana. The grain would appear to be intended for Indra's horses, See stanza 7.

- 8 This the sweet draught, with cows, the men, the mountains,
the waters, Indra, have for thee made ready.
Come, drink thereof Sublime One, friendly-minded, foreseeing,
knowing well the ways thou goest.
- 9 The Maruts, they with whom thou sharedst Soma, Indra, who
made thee strong and were thine army,—
With these accordant, eagerly desirous drink thou this Soma
with the tongue of Agni.
- 10 Drink, Indra, of the juice by thine own nature, or by the
tongue of Agni, O thou Holy.
Accept the sacrificial gift, O Sakra, from the Adhvaryu's hand
or from the Hotar's.
- 11 Call we on Maghavan, auspicious Indra, best Hero in the fight
where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays
the Vritras, wins and gathers riches.

HYMN XXXVI.

Indra.

- WITH constant succours, fain thyself to share it, make this
oblation which we bring effective.
Grown great through strengthening gifts at each libation, he
hath become renowned by mighty exploits.
- 2 For Indra were the Somas erst discovered, whereby he grew
strong-jointed, vast, and skilful.
Indra, take quickly these presented juices; drink of the strong,
that which the strong have shaken.
- 3 Drink and wax great. Thine are the juices, Indra, both Somas
of old time and these we bring thee.
Even as thou drankest, Indra, earlier Somas, so drink to-day,
a new guest, meet for praises.
- 4 Great and impetuous, mighty voiced in battle, surpassing
power is his, and strength resistless.
Him the broad earth hath never comprehended when Somas
cheered the Lord of Tawny Coursers.

8 *With cows* : that is, with the milk which is mixed with Soma.
The men : who make all preparations for the sacrifice. *The mountains* :
on which the Soma grows : or perhaps the pressing-stones brought from
the hill-side. *The water* : used to purify the Soma. 10 *By thine
own nature* : by thine own strength, or effort ; spontaneously. *Sakra* :
Mighty One ; a common name of Indra.

2 *Drink of the strong* : that is, of the strong Soma juice, which has
been shaken- i. e. violently pressed out, by the strong, pressing-stones.
4 *Mighty-voiced* : the exact meaning of *virapsin* is uncertain. Prof.
Wilson renders it, after Sâyana, 'defier of foes'.

- 5 Mighty and strong he waxed for hero exploit ; the Bull was furnished with a Sage's wisdom.
Indra is our kind Lord ; his steers have vigour ; his cows are many with abundant offspring.
- 6 As floods according to their stream flow onward, so to the sea, as borne on cars, the waters.
Vaster is Indra even than his dwelling, what time the stalk milked out, the Soma, fills him.
- 7 Eager to mingle with the sea, the rivers carry the well-pressed Soma juice to Indra.
They drain the stalk out with their arms, quick-handed, and cleanse it with a stream of mead and filters.
- 8 Like lakes appear his flanks filled full with Soma : yea, he contains libations in abundance.
When Indra had consumed the first sweet viands, he, after slaying Vṛitra, claimed the Soma.
- 9 Then bring thou hither, and let none prevent it : we know thee well, the Lord of wealth and treasure.
That splendid gift which is thine own, O Indra, vouchsafe to us, Lord of the Tawny Coursers.
- 10 O Indra, Maghavan, impetuous mover, grant us abundant wealth that brings all blessings.
Give us a hundred autumns for our life-time : give us, O fair-cheeked Indra, store of heroes.
- 11 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XXXVII.

Indra.

O INDRA, for the strength that slays Vṛitra, and conquers in the fight,
We turn thee hitherward to us.

5 *His cows* : I follow Sâyana, Roth, Ludwig, and Grassmann in giving this meaning to *Ākshinīh*, as the meaning 'guerdons,' 'donations,' does not suit the passage. 6 As rivers increase the size of the ocean, so libations of Soma juice augment the greatness of Indra until he is too vast for his home the heaven to contain him. 7 *The sea* : perhaps the Sacrificial reservoir. *The rivers* : waters used in the Soma ceremonies. *They drain* : that is, the officiating priests. 9 *Bring thou hither* : bring the wealth for which we pray. 80 A *hundred autumns* : see I 89. 9.

- 2 O Indra, Lord of Hundred powers, may those who praise thee
hitherward
Direct thy spirit and thine eye.
- 3 O Indra, Lord of Hundred Powers, with all our songs we in-
vocate
Thy names for triumph over foes.
- 4 We strive for glory through the powers immense of him whom
many praise,
Of Indra who supports mankind.
- 5 For Vṛitra's slaughter I address Indra whom many invoke,
To win us booty in the wars.
- 6 In battles be victorious. We seek thee, Lord of Hundred Powers,
Indra, that Vṛitra may be slain.
- 7 In splendid combats of the hosts, in glories where the fight
is won,
Indra, be victor over foes.
- 8 Drink thou the Soma for our help, bright, vigilant, exceeding
strong,
O Indra, Lord of Hundred Powers.
- 9 O Satakratu, powers which thou mid the Five Races hast dis-
played—
These, Indra, do I claim of thee.
- 10 Indra, great glory hast thou gained. Win splendid fame which
none may mar:
We make thy might perpetual.
- 11 Come to us either from anear, or, Sakra, come from far away.
Indra, wherever be thy home, come to thence, O Thunder-
armed.

HYMN XXXIII.

Indra.

HASTING like some strong courser good at drawing, a thought
have I imagined like a workman.

Pondering what is dearest and most noble, I long to see the
sages full of wisdom.

2 *Those who praise thee*: the institutors of the sacrifice. 8
Vigilant: according to Sayâna, Soma prevents sleep. 9 *Satakratu*:
Lord of a hundred, or countless, powers. *The five Races*: Indra
is the special protector of the five Âryan tribes.

This hymn is ascribed to the Rishi Prajâpati, of the family of Viś-
vâmitra, or Prajâpati, son of Vâk, or both together, or Viśvâmitra
himself. The deity is said to be Indra, although he is mentioned only
in the concluding verse. The hymn is intentionally obscure, and
in parts unintelligible. 1 *Like a workman*: as a carpenter prepares
his wood. *I long to see the sages*: that I may learn from them
what I wish to know.

- 2 Ask of the sages' mighty generations: firm-minded and devout they framed the heaven.

These are thy heart-sought strengthening directions, and they have come to be the sky's upholders.

- 3 Assuming in this world mysterious natures, they decked the heaven and earth for high dominion,

Measured with measures, fixed their broad expanses, set the great worlds apart held firm for safety.

- 4 Even as he mounted up they all adorned him: self-luminous he travels clothed in splendour.

That is the Bull's, the Asura's mighty figure: he, omniform, hath reached the eternal waters.

- 5 First the more ancient Bull engendered offspring: these are his many draughts that lent him vigour.

From days of old ye Kings, two Sons of Heaven, by hymns of sacrifice have won dominion.⁴

- 6 Three seats ye Sovereigns, in the holy synod, many, yea, all, ye honour with your presence.

There saw I, going thither in the spirit, Gandharvas in their course with wind-blown tresses.

- 7 That same companionship of her, the Milch-cow, here with the strong Bull's divers forms they stablished.

- 8 Enduing still some new celestial figure, the skilful workers shaped a form around him.

- 8 Let no one here debar me from enjoying the golden light which Savitar diffuses.

He covers both all-fostering worlds with praises even as a woman cherishes her children.

3 For high dominion: that Indra might rule over them. 4 Even as he mounted up: that is, Indra as the Sun. The eternal waters: or, according to Prof. Roth 'the forces of eternity'.

5 The more ancient Bull: Indra as the Sun. The sons of Heaven: or of Dyans; Varuna and perhaps Mitra. 6 The Three seats are heaven, the firmament or mid-air, and earth. The poet appears to mean, by the words that follow, that no place of sacrifice is duly 'consecrated' unless these Gods are present.

The Gandharvas: according to the Scholiast, are the guardians of the Soma: Here, probably, they are merely sunbeams. The Milch-cow is Dawn, and the strong Bull is apparently Indra as the Sun. "This stanza," Professor Wilson remarks, "is singularly obscure, and is very imperfectly explained, by the commentators.

8 This stanza also is hardly intelligible.

- 9 Fulfil, ye *Twain*, his work, the Great, the Ancient: as heavenly blessing keep your guard around us,
All the wise Gods behold his varied actions who stands erect,
whose voice is like a herdsman's.
- 10 Call we on Indra, Maghavan, auspicious, best Hero in the
fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays
the *Vritras*, wins and gathers riches.

HYMN XXXIX.

Indra.

- To Indra from the heart the hymn proceedeth, to him the Lord,
recited, built with praises;
The wakening song sung forth in holy synod: that which is
born for thee, O Indra, notice.
- 2 Born from the heaven's *een* in the days aforetime, wakening,
sung aloud in holy synod,
Auspicious, clad in white and shining raiment, this is the
ancient hymn of our forefathers.
- 3 The Mother of the Twins hath borne Twin Children: my
tongue's tip raised itself and rested silent.
Killing the darkness at the light's foundation, the Couple newly
born attain their beauty.
- 4 Not one is found among them, none of mortals, to blame our
sires who fought to win the cattle.
Their strengthener was Indra the Majestic: he spread their
stalls of kine, the Wonder-Worker.
- 5 Where as a Friend with friendly men, Navagvas, with heroes,
on his knees he sought the cattle.
There, verily with the *Dasagvas* Indra found the Sun lying
hidden in the darkness.

9 *Ye Twain*: apparently *Mitra* and *Varuna*. *The Great, the Ancient*: *Dyaus* Whose voice is like a herdsman's: Professor Wilson renders this, 'blandly-speaking.' The meaning appears to be, using his voice for the protection of man, like a herdsman who calls out to his cattle.

This hymn and the following thirteen are ascribed to the Rishi *Viyamitra*. 2 *Clad in white and shining raiment*: clothed with energy and splendour. 3 *The Mother of the Twins*: according to *Sagara*, *Ushas* or Dawn. *Twin Children*: the *Asvins*. *My tongue's tip raised itself*: I prepared to praise the *Asvins*, but was unequal to the task. 4 See *M. Müller*, *Chips*, IV. 29 (Edition of 1895). 5 *Navagvas*: a mythological family often associated with the *Angirasas* and described as sharing in Indra's battles. See I. 33. 6, and 62. 4. *Dasagvas*: members of, or priestly allies connected with, the family of *Angiras*. See I. 62. 4.

- 6 Indra found meath collected in the milch-cow, by foot and hoof, in the cow's place of pasture.
That which lay secret, hidden in the waters, he held in his right hand, the rich rewarder.
- 7 He took the light, discerning it from darkness: may we be far removed from all misfortune.
These songs, O Soma-drinker, cheered by Soma, Indra, accept from thy most zealous poet.
- 8 Let there be light through both the worlds for worship; may we be far from overwhelming evil.
Great woe comes even from the hostile mortal, piled up; but good at rescue are the Vasus.
- 9 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gather riches.

HYMN XL.

Indra.

- THEE, Indra, we invoke, the Bull, what time the Soma is expressed.
So drink thou of the savoury juice.
- 2 Indra, whom many laud, accept the strength-conferring Soma juice:
- 3 Quaff, pour down drink that satisfies.
- 3 Indra, with all the Gods promote our wealth-bestowing sacrifice,
Thou highly-lauded Lord of men.
- 4 Lord of the brave, to thee proceed these drops of Soma juice expressed,
The bright drops to thy dwelling-place.
- 5 Within thy belly, Indra, take juice, Soma the most excellent:
Thine are the drops celestial.
- 6 Drink our libation, Lord of hymns: with streams of meath thou art bedewed:
Our glory, Indra, is thy gift.
- 7 To Indra go the treasures of the worshipper, which never fail:
He drinks the Soma and is strong.

Indra found meath: sweet rain By foot and hoof: tracking the cows by their foot-marks. That which lay secret: the rain which was imprisoned in the clouds.

8 From far away, from near at hand, O Vritra-slayer, come to us :

Accept the songs we sing to thee.

9 When from the space between the near and far thou art invoked by us,

Thence, Indra, come thou hitherward.

HYMN XLI.

Indra.

INVOKED to drink the Soma juice, come with thy Bay Steeds,
Thunder-armed !

Come, Indra, hitherward to me.

2 Our priest is seated, true to time ; the grass is regularly strewn ;

The pressing-stones were set at morn.

3 These prayers, O thou who hearest prayer, are offered : seat thee on the grass.

Hero, enjoy the offered cake.

4 O Vritra-slayer, be thou pleased with these libations, with these hymns,

Song-loving Indra, with our lauds,

5 Our hymns caress the Lord of Strength, vast, drinker of the Soma's juice,

Indra, as mother-cows their calf.

6 Delight thee with the juice we pour for thine own great munificence :

Yield not thy singer to reproach.

7 We, Indra, dearly loving thee, bearing oblation, sing thee hymns :

Thou, Vasu, dearly lovest us.

8 O thou to whom the Bays are dear, loose not thy Horses far from us :

Here glad thee, Indra, Lord divine.

9 May long-maned Coursers, dropping oil, bring thee on swift car hitherward,

Indra, to seat thee on the grass.

HYMN XLII. . .

Indra.

COME to the juice that we have pressed, to Soma, Indra, blent with milk :

Come, favouring us, the Bay-drawn car !

9 The space between the near and far : the firmament, or mid-air, between the earth and the distant sky.

- 2 Come, Indra, to this gladdening drink, placed on the grass,
pressed out with stones:
Wilt thou not drink thy fill thereof?
- 3 To Indra have my songs of praise gone forth, thus rapidly
sent hence,
To turn him to the Soma-draught.
- 4 Hither with songs of praise we call Indra to drink the Soma
juice:
Will he not come to us by lauds?
- 5 Indra, these Somas are expressed. Take them within thy
belly, Lord
Of Hundred Powers, thou Prince of Wealth.
- 6 We know thee winner of the spoil, and resolute in battles,
Sage.
Therefore thy blessing we implore.
- 7 Brone hither by thy Stallions, drink, Indra, this juice which
we have pressed,
Mingled with barley and with milk.
- 8 Indra, for thee, in thine own place, I urge the Soma for thy
draught:
Deep in thy heart let it remain.
- 9 We call on thee, the Ancient One, Indra, to drink the Soma
juice,
We Kusikas who seek thine aid.

HYMN XLIII.

Indra

MOUNTED upon thy chariot-seat approach us: thine is the
Soma-draught from days aforetime,
Loose for the sacred grass thy dear companions. These men
who bring oblation call thee hither.

- 2 Come our true Friend, passing by many people; come with
thy two Bay Steeds to our devotions;
For these our hymns are calling thee, O Indra, hymns formed
for praise, soliciting thy friendship.
- 3 Pleased, with thy Bay Steeds, Indra, God, come quickly to
this our sacrifice that heightens worship;
For with my thoughts, presenting oil to feed thee, I call
thee to the feast of sweet libations.

9 *We Kusikas*: members of the family of Kusika who was the father
or the grandfather of Visvamitra, the Rishi of the hymn.

1 *Thy dear companions*: thy horses.

4 Yea, let thy two Bay Stallions bear thee hither, well-limbed and good to draw, thy dear companions.

Pleased with the corn-blent offering which we bring thee, may Indra, Friend, hear his friend's adoration.

5 Wilt thou not make me guardian of the people, make me impetuous Maghavan, their ruler?

Make me a Rishi having drunk of Soma? Wilt thou not give me wealth that lasts for ever?

6 Yoked to thy chariot, let thy tall Bays, Indra, companions of thy banquet, bear thee hither,

Who from of old press to heaven's farthest limits, the Bull's impetuous and well-groomed Horses.

7 Drink of the strong pressed out by strong ones. Indra, that which the Falcon brought thee when thou longedst;

In whose wild joy thou stifest up the people, in whose wild joy thou didst unbar the cow-stalls

8 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered;

The Strong, who listens, who gives aid in battles, who slays the Vritras, wins and gathers riches.

HYMN XLIV.

Indra,

MAY this delightful Soma be expressed for thee by tawny stones.

Joying thereat, O Indra, with thy Bay Steeds come: ascend thy golden-coloured car.

2 In love thou madest Ushas glow, in love thou madest Sùrya shine.

Thou, Indra, knowing, thinking, Lord of Tawny Steeds, above all glories waxest great.

3 The heaven with streams of golden hue, earth with her tints of green and gold—

The golden Pair yield Indra plenteous nourishment: between them moves the golden One.

7 *The strong*: the Soma juice. *The strong ones*: the press stones.—
—*That which the Falcon brought thee*: Soma is said to have been brought from heaven by a falcon. See I, 80 2, and 93 6.

Throughout the hymn the poet rings the changes on words said to be derivatives of the root *hri* to take, as *haryatá*, delightful, *haryán*, loving, *hári*, bay or tawny, *hārit*, green, yellow, or gold-coloured. 2
The golden One: the Sun.

- 4 When born to life the golden Bull illumines all the realm of light.

He takes his golden weapon, Lord of Tawny Steeds, the golden thunder in his arms.

- 5 The bright, the well-loved thunderbolt, girt with the bright, Indra disclosed,

Disclosed the Soma juice pressed out by tawny stones, with tawny steeds drave forth the kine.

HYMN XLV.

Indra.

COME hither, Indra, with Bay Steeds, joyous, with tails like peacocks' plumes.

Let no men check thy course as fowlers stay the bird : pass o'er them as o'er desert lands.

- 2 He who slew Vṛita, burst the cloud, brake the strongholds and drave the floods,

Indra who mounts his chariot at his Bay Steeds' cry, shatters e'en things that stand most firm.

- 3 Like pools of water deep and full, like kine thou cherishest thy might ;

Like the milch-cows that go well-guarded to the mead, like water-brooks that reach the lake.

- 4 Bring thou us wealth with power to strike, our share 'gainst him who calls it his.

Shake, Indra, as with hooks, the tree for ripened fruit, for wealth to satisfy our wish.

- 5 Indra, self-ruling Lord art thou, good Leader, of most glorious fame.

So, waxen in thy strength, O thou whom many praise, be thou most swift to hear our call.

4 *The golden Bull* : Indra as the Sun. 5 *Girt with the bright* : surrounded by flashes of light. *With tawny steeds* : or by means of the tawny pressing-stones, i. e. inspirited by draughts of the expressed Soma juice.

1 *Tails like peacock's plumes* : trailing clouds with fringes of purple and gold. 3 *Like pools of water* : the meaning appears to be, as Prof. Ludwig suggests : thy mental power is as inexhaustible as the water in deep springs, as safe from harm as carefully guarded cows that go without straying to their pasture, and ever full like streams that pour water into a lake. Professor Wilson, following Sâyana, paraphrases thus : 'Thou cherishest, the celebrator of the pious rite as (thou fillest) the deep seas (with water) ; or as a careful herdsman (cherishes) the cows : (thou imbibest the Soma) as cows (obtain) fodder, and the juices flow into thee) as rivulets flow into a lake.' *Kratu*, which I have rendered by 'might,' means power, either mental or bodily, and sometimes also, especially in later works, a sacrificial ceremony. Sâyana has filled up supposed ellipses in the most arbitrary way.

HYMN XLVI.

Indra.

- OF thee, the Bull, the warrior, Sovran Ruler, joyous and fierce,
ancient and ever youthful,
The undecaying One who wields the thunder, renowned and
great, great are the exploits, Indra.
- 2 Great art thou, Mighty Lord, through manly vigour, O fierce
One, gathering spoil, subduing others,
Thyself alone the universe's Sovran : so send forth men to
combat and to rest them.
- 3 He hath surpassed all measure in his brightness, yea, and the
Gods, for none may be his equal.
Impetuous Indra in his might exceedeth wide vast mid-air and
heaven and earth together.
- 4 To Indra, even as rivers to the ocean, flow forth from days of
old the Soma juices ;
To him wide deep and mighty from his birth-time, the well of
holy thoughts, all-comprehending.
- 5 The Soma, Indra, which the earth and heaven bear for thee as
a mother bears her infant,
This they send forth to thee, this, vigorous Hiro ! Adhvaryus
purify for thee to drink of.

HYMN XLVII.

Indra.

- DRINK, Indra, Marut-girt, as Bull, the Soma, for joy, for rap-
ture even as thou listest.
Pour down the floods of meath within thy belly : thou from of
old art King of Soma juices.
- 2 Indra, accordant, with the banded Maruts, drink Soma, Hero,
as wise Vritra-slayer.
Slay thou our foemen, drive away assailants and make us safe
on every side from danger.
- 3 And, drinker at due seasons, drink in season, Indra, with friend-
ly Gods, our pressed-out Soma.
The Maruts following, whom thou madest sharers, gave thee
the victory, and thou slewest Vritra.
- 4 Drink Soma, Indra, banded with the Maruts who, Maghavan,
strengthened thee at Ahi's slaughter,
'Gainst Sambara, Lord of Bays ! in winning battle, and now re-
joice in thee, the holy Singers.

3 *Impetuous* or, according to Śāyana, whom Professors Wilson and Ludwig follow, 'drinker of the spiritless Soma juice,' 'er des auch die somatrester'.

4 *In winning cattle* : in recovering the stolen kine, the vanished rays of light, or generally, in battle with the demons of drought.

- 5 The Bull whose strength hath waxed, whom Maruts follow,
free-giving Indra, the celestial Ruler,
Mighty, all-conquering, the victory-giver, him let us call to
grant us new protection.

HYMN LXVIII.

Indra.

Soon as the young Bull sprang into existence he longed to
taste the pressed-out Soma's liquor.

Drink thou thy fill, according to thy longing, first, of the
goodly mixture blent with Soma.

- 2 That day when thou wast born thou, first, to taste it drankest
the plant's milk which the mountains nourish.

That milk thy Mother first, the Dame who bare thee, poured
for thee in thy mighty Father's dwelling.

- 3 Desiring food he came unto his Mother, and on her breast
beheld the pungent Soma.

Wise, he moved on, keeping aloof the other, and wrought
great exploits in his varied aspects.

- 4 Fierce, quickly conquering, of surpassing vigour, he framed
his body even as he listed.

Even from his birth-time Indra conquered Tvashtar, bore off
the Soma and in beakers drank it.

- 5 Call we on Maghavan, auspicious Indra, best Hero in the
fight where spoil is gathered ;

The Strong, who listens, who gives aid in battles, who slays
the Vritras, wins and gathers riches.

HYMN XLIX.

Indra.

GREAT Indra will I laud, in whom all people who drink the
Soma have attained their longing ;

Whom, passing wise, Gods, Heaven and Earth, engendered,
formed by a Master's hand, to crush the Vritras.

5 This stanza recurs in VI 19, 11.

1 *The young Bull* : Indra. 2 *Which the mountains nourish* :
the Soma plant is said to have grown on the hills. *Thy Mother* : Aditi.
Thy mighty Father : according to the later mythology Kasyapa was the
husband of Aditi and father of Indra and the other deities, and Sāvāpa
says that in this passage Kasyapa is intended. But it seems almost
certain that Tvashtar, whom Indra conquered at his birth, is here
referred to as his mighty Father. See Bourgaïnne, *La Religion Védique*,
III. 50 ff.

1 *Formed by a Master's hand* : or fashioned by Vibhan one of the
Ribhns. According to Sāvāpa, appointed by Brahmā for the government
of the world. *The Vritras* : Vritra and similar fiends, or generally, the
enemies of the Gods and Aryans.

2 Whom, most heroic, borne by Tawny Coursers, verily none subdueth in the battle.

Who, reaching far, most vigorous, hath shortened the Dasyu's life with Warriors bold of spirit.

3 Victor in fight, swift mover like a war-horse, pervading both worlds, rainer down of blessings,

To be invoked in war like Bhaga, Father, as 'twere, of hymns, fair, prompt to hear, strength-giver.

4 Supporting heaven, the high back of the region, his car is Vāyu with his team of Vasus.

Illumining the nights, the Sun's creator, like Dhishanā he deals forth strength and riches.

5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered ;

The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers treasure.

HYMN L.

• Indra.

LET Indra drink, All hail ! for his is Soma,—the mighty Bull come, girt by Maruts, hither.

Far reaching, let him fill him with these viands, and let our offering sate his body's longing.

2 1 yoke thy pair of trusty Steeds for swiftness, whose faithful service from of old thou lovest.

Here, fair of cheek ! let thy Bay Coursers place thee : drink of this lovely well-effused libation.

3 With milk they made Indra their good Preserver, lauding for help and rule the bounteous rainer.

Impetuous God, when thou hast drunk the Soma, enraptured send us cattle in abundance.

2 *With Warriors bold of spirit* : his allies the Maruts 4 *His car is Vāyu* : the construction of the first hemistich is difficult and the sense is doubtful. The meaning may be, as Vāyu the God of wind moves like a chariot on high drawn by the coursers of the air, so Indra moves accompanied by the Vasus or Maruts, *Like Dhishanā*: the Wish-Goddess, a deity presiding over prosperity. See I. 26. 1, note ; IV. 34. 1 ; V. 41. 8.

1 *All-hail ?* : I take *svāhā* here as an exclamation addressed to Indra. Sāyana explains the word by *svāhākṛitamimam somam*. (let Indra drink) this Soma offered with Svāhā. 3 *With milk* : with libations of Soma juice mingled with milk.

- 4 With kine and horses satisfy this longing ; with very spendid bounty still extend it.
 Seeking the light, with hymns to thee, O Indra, the Kuṣikas have brought their gift, the singers.
- 5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered ;
 The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN LI.

Indra.

- Hīraṇ hymns have sounded forth the praise of Maghavan, supporter of mankind, of Indra meet for lauds ;
 Him who hath waxen great, invoked with beauteous songs, Immortal One, whose praise each day is sung aloud.
- 2 To Indra from all sides go forth my songs of praise, the Lord of Hundred Powers, strong, Hero, like the sea,
 Swift, winner of the booty, breaker-down of forts, faithful and ever-glorious, finder of the light.
- 3 Where battle's spoil is piled the singer winneth praise, for Indra taketh care of matchless worshippers.
 He in Vivasvân's dwelling findeth his delight : praise thou the ever-conquering slayer of the foe.
- * 4 Thee, valorous, most heroic of the heroes, shall the priests glorify with songs and praises.
 Full of all wondrous power he goes to conquest : worship is his, sole Lord from days aforetime.
- 5 Adundant are the gifts he gives to mortals : for him the earth bears a rich store of treasures.
 The heavens, the growing plants, the living waters, the forest trees preserve their wealth for Indra.
- 6 To thee, O Indra, Lord of Bays, for ever are offered prayers and songs : accept them gladly.
 As Kinsman think thou of some fresh assistance ; good Friend, give strength and life to those who praise thee.
- 7 Here, Indra, drink thou Soma with the Maruts, as thou didst drink the juice beside Sâryata.
 Under thy guidance, in thy keeping, Hero, the singers serve, skilled in fair sacrifices.

4 This stanza is found also in Hymn XXX 20 of this Book.

3 In Vivasvân's dwelling : in the sacrificial chamber of the worshipper, See III 34 7. 7 Sâryata : said by Sâyana to have been a Râja son of Saryâta who was perhaps the same as Śaryāti, a son of Manu Vaivasvata. See I. 51. 12 ; 112. 17.

- 8 So eagerly desirous drink the Soma, our juice, O Indra, with
thy friends the Maruts,
Since at thy birth all Deities adorned thee for the great fight,
O thou invoked of many.
- 9 He was your comrade in your zeal, O Maruts : they, rich in
noble gifts, rejoiced in Indra.
With them together let the Vritra-slayer drink in his home the
worshipper's libation.
- 10 So, Lord of affluent gifts, this juice hath been expressed for
thee with strength :
Drink of it, thou who lovest song.
- 11 Incline thy body to this juice which suits thy Godlike nature
well :
May it cheer thee who lovest it.
- 12 Brave Indra, let it work through both thy flanks, and through
thy head by prayer,
And through thine arms, to prosper us.

HYMN LII.

Indra.

- INDRA, accept at break of day our Soma mixt with roasted
corn,
With groats, with cake, with eulogies.
- 2 Accept, O Indra, and enjoy the well-dressed sacrificial cake :
Oblations are poured fourth to thee.
- 3 Consume our sacrificial cake, accept the songs of praise we sing,
As he who woos accepts his bride.
- 4 Famed from of old, accept the cake at our libation poured at
dawn,
For great, O Indra, is thy power,
- 5 Let roasted corn of our midday libation, and sacrificial cake
here please thee, Indra.
What time the lauding singer, keen of purpose and eager as a
bull, with hymns implores thee.
- 6 At the third sacrifice, O thou whom many praise, give glory
to the roasted corn and holy cake.
With offered viands and with songs may we assist thee, Sage,
whom Vâja and the Ribhus wait upon.

8 For the great fight : the battle with Vritra and the demons of
drought.

1 With groats, with cake : *karambhīnam apāpāvantam* ; *karambhā*
is coarsely ground corn, or meal mixed with curds, a kind of gruel :
apāpā is a cake made of flour. Stanzas 1—4, in Gayatri metre,
accompany the morning offering; stanza 5, in Trishṭup, the offering of
noon; and 6, in Jagati the evening libation. 6 Give glory : honour
by accepting. *Vâja and the Ribhus* : the three Ribhus.

7 The groats have we prepared for thee with Pûshan, corn for thee, Lord of Bay Steeds, with thy horses.

Eat thou the meal-cake, banded with the Maruts, wise Hero, Vritra-slayer, drink the Soma.

8 Bring forth the roasted corn to meet him quickly, cake for the bravest Hero mid the heroes.

Indra, may hymns accordant with thee daily strengthen thee,
Bold One, for the draught of Soma,

HYMN LIII. Indra, Parvata, Etc.

On a high car, O Parvata and Indra, bring pleasant viands,
with brave heroes, hither.

Enjoy the gifts, Gods, at our sacrifices : wax strong by hymns,
rejoice in our oblation.

2 Stay still, O Maghavan, advance no farther : a draught of
well-pressed Soma will I give thee.

With sweetest song I grasp, O Mighty Indra, thy garment's
hem as a child grasps his father's

3 Adhvaryu, sing we both : sing thou in answer : make we a
land acceptable to Indra.

Upon this sacrificer's grass be seated : to Indra's all our eulogy
be uttered.

4 A wife, O Maghavan, is home and dwelling : so let thy Bay
Steeds yoked convey thee thither.

Whenever we press out for thee the Soma, let Agni as our Herald
speed to call thee.

5 Depart, O Maghavan ; again come hither : both there and here
thy goal is, Indra, Brother.

Where thy tall chariot hath a place to rest in, and where thou
loosest thy loud-neighing Courser.

7 With Pûshan : because *karambhâ*, groats or gruel is the usual offering to that God. Corn : for Indra's horses.

In addition to Indra and his frequent associate Parvata the Genius of the mountains and clouds, the Goddess Vāk or Speech (stanzas 15, 16), and the several parts of the chariot or wain (17, 20) are regarded as deities or objects reverently mentioned or addressed in this hymn.

1 With brave heroes : accompanied, or followed by heroic sons.

3 Adhvaryu, sing we both : the Hotar calls on the Adhvaryu to join him in the performance of the ceremony.

4 A wife.....in home and dwelling : or perhaps, 'Wife, Maghavan, is home, so is this chamber ;' that is, Indra is to regard the sacrificial chamber as his home for the present, until he returns to his consort and his other home in heaven.

- 6 Thou hast drunk Soma, Indra, turn thee homeward ; thy joy is in thy home, thy gracious Consort ;
Where thy tail chariot hath a place to rest in, and thy strong Courser is set free with guerdon.
- 7 Bounteous are these, Angirases, Virûpas : the Asura's Heroes and the Sons of Heaven.
They, giving Store of wealth to Viśvâmitra, prolong his life through countless Soma-pressings.
- 8 Maghavan weareth every shape at pleasure, effecting magic changes in his body,
Holy One, drinker out of season, coming thrice, in a moment, through fit prayers, from heaven.
- 9 The mighty sage, God-born and God-incited, who looks on men, restrained the billowy river.
When Viśvâmitra was Sudâs's escort, then Indra through the Kuṣikas grew friendly.
- 10 Like swans, prepare a song of praise with pressing-stones, glad in your hymns with juice poured forth in sacrifice.
Ye singers, with the Gods-sages who look on men, ye Kuṣikas, drink up the Soma's savoury meath.
- 11 Come forward, Kuṣikas, and be attentive ; let loose Sudâs's horse to win him riches.
East, west, and north, let the King slay the foeman, then at earth's choicest place perform his worship.
- 12 Praises to Indra have I sung, sustainer of this earth and heaven.
This prayer of Viśvâmitra keeps secure the race of Bharatas.

6 *The gracious Consort* : Indrâṇī. *With guerdon* : with corn and water.

7 Professor Wilson, following Sâyana, paraphrases : 'These sacrificers are (*Bhojas*), of whom the diversified *Angirases* (are the priests) and the heroic sons of the expeller (of the foes of the Gods) from heaven, bestowing riches upon Viśvâmitra at the sacrifice of a thousand (victims), prolong his life.' The *Bhojas* (bounteous ones) are said to be the Kshatriya descendants of Sudâs and the diversified Angirases Medhâtithi and the rest of the race of Angiras. The Asura, explained by Sâyana as the expeller of the foes of the Gods from heaven, is said to be Rudra and his sons are the Maruts. The Virûpas are connected with Angiras in X. 62. 5, and a Virûpa is mentioned in I. 45. 3. and VIII. 64. 6. 8 *Drinker out of season* : drinking the celestial Soma whenever he wishes, irrespectively of the appointed times for libations on earth. *Thrice* : to the three daily libations.

9 *The mighty sage* : Viśvâmitra. See III 39, note.

11 In this and the two following stanzas implore the aid of Indra for King Sudâs who is going forth to battle. *Earth's choicest place* : the altar.

12 *The race of Bharatas* : the descendants of Viśvâmitra, Bharata being the son of the celebrated Sakuntalâ who was Viśvâmitra's daughter by the Apsaras Menâ. See Vedic India (Story of the Nations series), pp 319 ff.

13 The Visvâmitras have sung forth this prayer to Indra Thunder-armed :

So let him make us prosperous.

14 Among the Kikâṭas what do thy cattle? They pour no milky draught, they heat no caldron.

Bring thou to us the wealth of Pramaganda; give up to us, O Maghavan, the low-born.

15 Sasarpārī, the gift of Jamadagnis, hath lowed with mighty voice dispelling famine.

The Daughter of the Sun hath spread our glory among the Gods, imperishable, deathless.

16 Sasarpārī brought glory speedily to these, over the generations of the Fivefold Race;

Daughter of Paksha, she bestows new vital power, she whom the ancient Jamadagnis gave to me.

14 *The Kikâṭas*: the non-Āryan inhabitants of a country (probably Kogala or Ondh) usually identified with South Bihâr. The meaning is that the cows bestowed by Indra are unprofitable when in the possession of men who do not worship the Aryan Gods. *Pramaganda*: the prince of the Kikâṭas; according to Sâyana the word means 'the son of the usurer.'

15 *Sasarpārī the gift of Jamadagnis*: according to Sâyana, Sasarpārī (swiftly moving, or going everywhere), is a name or an epithet of Vâk, Voice or Speech, the daughter of Sâyana or the Sun. The following is Dr. Muir's translation of Sâyana's quotation from Shadgurusvaya's Commentary on the Anukramapâkâ, as given with an addition in Weber's *Indische Studien*: 'Regarding the two verses beginning "Sasarpārī" those acquainted with antiquity tell a story. At a sacrifice of king Saucâśa the power and speech of Viṣvâmitra were completely vanquished by Śakti, son of Vasishṭha; and the son of Gâdhi (Viṣvâmitra) being so overcome, became dejected. The Jamadagnis drew from the abode of the sun a voice called "Sasarpārī" the daughter of Brahmâ or of the sun, and gave her to him. Then that Voice somewhat dispelled the disquiet of the Jamadagnis [or, according to the reading of the line given by Sâyana "that Voice, being intelligence, dispelled the unintelligence of the Kuṣikas"] Viṣvâmitra then incited the Kuṣikas with the words *upapreṭa* 'approach' (see verse 11). And being gladdened by receiving the Voice, he paid homage to the Jamadagnis praising them with the two verses beginning "Sasarpārī" — *O. S. Texts*, I 313. Prof. Ludwig is inclined to agree with Prof. Roth who thinks that sasarpārī may mean a war-trumpet, which inspirits the combatants and dispels their fear of the enemy. Prof. Grassmann argues that *mimāṇā*, hath lowed, is applicable only to a cow or bull, and thinks that sasarpārī means the mystic cow Śabardughâ, the cow who lets her milk flow abundantly. I am inclined to prefer the explanation of the Indian commentator, although it cannot be regarded as entirely satisfactory. The *Jamadagnis*, according to Sâyana, are Rishis who maintain a blazing fire.

16 *The Fivefold Race*: the five tribes of Āryan men; according to Sâyana, the four castes, and barbarians or non-Āryans. *Daughter of Paksha*: that is, of the Sun who causes the light and dark periods of the moon.

- 17 Strong be the pair of oxen, firm the axles, let not the pole slip
nor the yoke be broken.
May Indra keep the yoke-pins from decaying : attend us, thou
whose fellies are uninjured.
- 18 O Indra, give our bodies strength, strength to the bulls who
draw the wains,
Strength to our seed and progeny that they may live, for thou
art he who giveth strength.
- 19 Enclose thee in the heart of Khayar timber, in the car wrought
of Śinśapâ put firmness.
Show thyself strnog, O Axle, fixed and strengthened ; throw us
not from the car whereon we travel.
- 20 Let not this sovran of the wood leave us forlorn or injure us.
Safe may we be until we reach our homes and rest us and un-
yoke.
- 21 With varione aids day come to us, Indra, with best aids
speed us, Maghavan, thou Hero.
Let him who hateth us fall headlong downward ; him whom
we hate let vital breath abandon.
- 22 He heats his very axe, and then cuts a mere Semal blossom off.
O Indra, like a caldron cracked and seething, so he pours out
foam.

17 In this and the three following stanzas Viśvâmitra being about to depart from King Sudâs's sacrificial hall blesses, or invokes good luck for, the several parts of the chariot or wain on which he is going to travel. *Attend us* : the chariot is here addressed. 19 *Khayar timber* : the hard wood of the Khadira, or Acacia Catechu, of which the pin of the axle was made. *Sinśapâ* : Dalbergia Sisso, also a common timber-tree. 20 *This sovran of the wood* : the timber of which the body of the car is made. 21 Prof. Roth is of opinion that this hymn consists of fragments composed by Viśvâmitra or his descendants at different dates, and that the verses (9—13), in which that Rishi represents himself and the Kusikas being the priests of Sudâs are earlier than the concluding verses (21—24), which consist of imprecations directed against Vasishtha. These last verses, he remarks, contain an expression of wounded pride, and threaten vengeance against an enemy who had come into possession of some power or dignity which Viśvâmitra himself had previously enjoyed. With regard to the relations between Viśvâmitra and Vasishtha as priests of Sudâs, see Muir's *Original Sanskrit Texts*, I pp. 371 ff. • 22 Professor Wilson remarks : 'The construction is elliptical : the ellipse is supplied by the scholiast, as the tree is cut down by the axe so may the enemy be cut down : as one cuts off without difficulty the flower of the *Simbala* so may he be destroyed : as the cauldron when struck, and thence leaking, scatters foam or breath from its mouth, so may that hater, struck by the power of my prayer, vomit foam from his mouth.' The phrases are probably, as Ludwig explains, merely proverbial expressions for threats full of sound and fury followed by insignificant results. The *Semal* (*Simbala*) is the Silk-cotton tree.

23 Men notice not the arrow, O ye people; they bring the red beast deeming it a bullock.

A sluggish steed men run not with the courser, nor ever lead an ass before a charger.

24 These men, the sons of Bharata, O Indra, regard not severance or close connexion.

They urge their own steed as it were another's, and take him, swift as the bow's string, to battle.

HYMN LIV.

Viśvedevas.

To him adorable, mighty, meet for synods, this strengthening hymn, unceasing, have they offered.

May Agni hear us with heavenly splendours, hear us, Eternal One, with heavenly lustre.

2 To mighty Heaven and Earth I sing forth loudly: my wish goes out desirous and well knowing.

Both, at whose laud in synods, 'showing favour, the Gods rejoice them with the living mortal.

23 *Men notice not the arrow*: or, according to Sâyana, 'men heed not the destroyer,' i.e. the power of Viśvâmitra who will destroy his enemies is not known to, or regarded by his opponents. *They bring the red beast*: the meaning of *loḍhâm* is uncertain. Sâyana explains it as *lubhâm*, desirous (that his penance might not be frustrated). Prof. Roth suggests that *loḍhâm* means red, and denotes an animal of some kind contrasted with *paśū* (a tame or sacrificial animal, a bullock), so that the clause would have some what the same meaning as 'they look on the wolf as if it were a hare'. Durga, the commentator on the Nirukta, says: The text in which this word (*loḍhâ*) occurs is a verse expressing hatred of Vasishṭha. But I am a Kâpiśiṭhâk of the family of Vasishṭha; and therefore do not interpret it'. See Muir's *O. S. Texts*, I. pp. 344, 372.

Deeming it a bullock: according to Sâyana thinking the sage, Viśvâmitra, who kept silence of his own accord to be merely stupid like some inferior animal. In the second line the rivalry of Vasishṭha with himself appears to be ridiculed. 24 *The son of Bharata*: descendants and adherents of Viśvâmitra. Prof. Wilson, following Sâyana, paraphrases the stanza: 'These sons of Bharata, Indra, understand severance (from the Vaishṭhas), not association (with them), they urge their steeds (against them) as against a constant foe; they bear a stout bow (for their destruction) in battle'. The word *āraṇam*, strange, foreign, another's, gives no intelligible sense. Prof. Rüdwig suggests in its place, *karanam*: an ever-ready helper. Dr. Muir suggests that the word may mean 'as if to a distance'.

1 *To him*: Agni. *Meet for synods*: to be worshipped in sacrificial assemblies. • *May Agni hear us*: both as terrestrial fire used for sacrifice and domestic purposes and as celestial fire in the form of the Sun. *They*: the priestly singers. 2 *Knowing both*: recognizing the greatness of Heaven and Earth. *The living mortal*: men as worshippers.

- 4 Fixing with thought, at sacrifice, the press-stones, I bid the well-formed Heaven and Earth come hither ;
For these thy flames, which give men boons in plenty, rise up on high, the beautiful, the holy.
- 5 Agni, thy meath-sweet tongue that tastes fair viands, which among Gods is called the far-extended,—
Therewith make all the Holy Ones be seated here for our help, and feed them with sweet juices.
- 6 Let thy stream give us drink, O God, O Agni, wonderful and exhaustless like the rain-clouds.
Thus care for us, O Vasu Jâtavedas, show us thy loving-kindness, reaching all men.

HYMN LVIII.

Aṣvins.

- THE Ancient's Milch-cow yields the things we long for : the Son of Dakṣiṇa travels between them.
She with the splendid chariot brings refulgence. •The praise of Ushas hath awoke the Aṣvins.
- 2 They bear you hither by well-ordered statute : our sacred offerings rise as if to parents.
Destroy in us the counsel of the niggard : come hitherward, for we have shown you favour.
- 3 With lightly-rolling car and well-yoked horses hear this, the press-stone's song, ye Wonder-Workers.
Have not the sages of old time, ye Aṣvins, called you most prompt to come and stay misfortune ?
- 4 Remember us, and come to us for ever men, as their wont is, invoke the Aṣvins.
Friends as yet were have offered you these juices, sweet, blent with milk at the first break of morning.
- 5 Even through many regions, O ye Aṣvins—high praise is yours among mankind, ye Mighty—
Come, helpers, on the paths which Gods have travelled : here your libations of sweet meath are ready.

4 *Thy flames* ; O Agni. 6 *Jâtavedas* : knowing all things that live or exist.

1 *The Ancient's Milch cow* : bounteous Ushas or Dawn, daughter of ancient Dyaus or Heaven. *Dakṣiṇa* : the sacrificial guerdon, personified. Her son is Agni, the Sun who travels between heaven and earth. 2 *They* : our offerings of prayer and praise. *Destroy in us* : remove from us all illiberal thoughts and let us be bounteous in our worship of the Gods. 5 *Even through many regions* : come to us even from far away, although many other worshippers also will try to detain you.

- 6 Ancient your home, auspicious is your friendship : Heroes,
your wealth is with the house of Jahnu.
Forming again with you auspicious friendship, let us rejoice
with draughts of meath together.
- 7 O Asvins, Very Mighty Ones, with Vâyu and with his steeds,
one-minded, ever-youthful,
Nâsatyas, joying in third day's Soma, dirnk it, not hostile,
Very Bounteous Givers.
- 8 Asvins, to you are brought abundant viands in rivalry with
sacred songs, unceasing.
Sprung from high Law your car, urged on by press-stones,
goes round the earth and heaven in one brief moment.
- 9 Asvins, your Soma sheds delicious sweetness: drink ye thereof
and come unto our dwelling.
Your car, assuming many a shape, most often goes to the
Soma presser's place of meeting.

HYMN LIX.

Mitra.

- MITRA, when speaking, stirreth men to labour : Mitra sustain-
eth both the earth and heaven.
Mitra beholdeth men with eyes that close not. To Mitra
bring, with holy oil, oblation.
- 2 Foremost be he who brings thee food, O Mitra, who strives to
keep thy sacred Law, Âditya.
He whom thou helpest ne'er is slain or conquered, on him,
from near far, falls no affliction.
- 3 Joying in sacred food and free from sickness, with knees bent
lowly on the earth's broad surface,
Following closely the Âditya's statute, may we remain in
Mitra's gracious favour.
- 4 Auspicious and adorable, this Mitra was born with fair domi-
nion, king, Disposer.
May we enjoy the grace of him the Holy, yea, rest in His pro-
pitious loving-kindness.
- 5 The great Âditya, to be served with worship, who stirreth
men, gracious to the singer.

• 6—The house of Jahnu : the family of the Kusikas, of whom Jahnu was the ancestor. 'Jahnu's children,' are mentioned as having been favoured worshippers of the Asvins in Book I. 116. 19. 7 The third day's Soma : pressed out the day before yesterday, and in the meantime left to ferment.

To Mtira, him most highly to be lauded, offer in fire oblation
that he loveth.

- 6 The gainful grace of Mitra, God, supporter of the race of man,
Gives splendour of most glorious fame.
- 7 Mitra whose glory spreads afar, he who in might surpasses
heaven,
Surpasses earth in his renown.
- 8 All the Five Races have repaired to Mitra, ever strong to aid,
For he sustaineth all the Gods.
- 9 Mitra to Gods, to living men, to him who strews the holy
grass,
Gives food fulfilling sacred Law.

HYMN LX.

Ribhus.

HERE is your ghostly kinship, here, O Men: they came desir-
ous to these holy rites with store of wealth,

With wondrous arts, whereby, with schemes to meet each
need,

Ye gained, Sudhanvan's Sons ! your share in sacrifice.

- 2 The mighty powers wherewith ye formed the chalices, the
thought by which ye drew the cow from out the hide,
The intellect wherewith ye wrought the two Bay Steeds,—
through these, O Ribhus, ye attained divinity.

- 3 Friendship with Indra have the Ribhus fully gained : grand-
sons of Manu, they skilfully urged the work.
Sudhanvan's Children won them everlasting life, serving with
holy rites, pious with noble acts.

- 4 In company with Indra come ye to the juice, then gloriously
shall your wishes be fulfilled.

Not to be paragoned, ye Priests, are your good deeds, nor
your heroic acts, Ribhus, Sudhanvan's Sons.

- 5 O Indra, with the Ribhus, Mighty Ones, pour down the Soma
juice effused, well-blent, from both the hands.

Maghavan, urged by song, in the drink-offerer's house rejoice
these with the Heroes, with Sudhanvan's Sons.

8 *All the Five Races* : All Âryan men. 9 *Gives food fulfilling
sacred Law* : the food which enables men to offer the appointed sacri-
fices.

1 *Here is your ghostly kinship* : here, in the sacrificial chamber
where the deities are worshipped, ye, Ribhus, originally men, are
spiritually connected with the Gods as partakers of sacrificial offerings.
They : the Ribhus. *With store of wealth* : their great skill ; the ' won-
drous arts ' of the following line. 2 See I. 20. 2, 3, 6.

- 6 With Ribhu near, and Vāja, Indra, here exult, with Śachi,
praised of many, in the juice we pour.
These homes wherein we dwell have turned themselves to thee,
—devotions to the Gods, as laws of men ordain.
- 7 Come with the mighty Ribhus, Indra, come to us, strengthen-
ing with thy help the singer's holy praise ;
At hundred eager calls come to the living man, with thousand
arts attend the act of sacrifice.

HYMN LXI.

Ushas.

- O Ushas, strong with strength, endowed with knowledge,
accept the singer's praise, O wealthy Lady.
Thou, Goddess, ancient, young, and full of wisdom, movest,
all-bounteous ! as the Law ordaineth.
- 2 Shine forth, O Morning, thou auspicious Goddess, on thy
bright car awaking pleasant voices.
Let docile horses of far-reaching splendour convey thee
hitherward, the golden-coloured.
- 3 Thou, Morning, turning thee to every creature, standest on
high as ensign of the Immortal.
To one same goal ever and ever wending : now, like a wheel,
O newly-born, roll hither.
- 4 Letting her reins drop downward, Morning cometh, the
wealthy Dame, the Lady of the dwelling ;
Bringing forth light, the Wonderful, the Blessed hath spread
her from the bounds of earth and heaven.
- 5 Hither invoke the radiant Goddess Morning, and bring with
reverence your hymn to praise her.
She, dropping sweets, hath set in heaven her brightness, and,
fair to look on, hath beamed forth her splendour.
- 6 From heaven, with hymns, the Holy One was wakened :
brightly to both worlds came the wealthy lady.
To Morning, Agni, when she comes refulgent, thou goest
forth soliciting fair riches,
- 7 On Law's firm base the speeder of the Mornings, the Bull,
hath entered mighty earth and heaven.
Great is the power of Varuna and Mitra, which, bright, hath
spread in every place its splendour.

3 Śachi : Might, personified, the Consort of Indra. 7 The living
man : the worshipper.

3 The Immortal : the Sun. 4 Letting her reins drop : perhaps,
sending down rays of light. 7 The Bull : the Sun, who, as following
the Dawns, may be said to urge them onward.

HYMN LXII.

Indra and Others.

Your well-known prompt activities aforetime needed no impulse from your faithful servant.

Where, Indra-Varuṇa, is now that glory wherewith ye brought support to those who loved you ?

- 2 This man, most diligent, seeking after riches, incessantly invokes you for your favour.

Accordant, Indra-Varuṇa, with Maruts, with Heaven and Earth, hear ye mine invocation.

- 3 O Indra-Varuṇa, ours be this treasure, ours be wealth, Maruts, with full store of heroes.

May the Varūtris with their shelter aid us, and Bhārati and Hotrā with the Mornings.

- 4 Be pleased with our oblations, thou loved of all Gods, Bṛhaspati :

Give wealth to him who brings thee gifts.

- 5 At sacrifices, with your hymns worship the pure Bṛhaspati—
I pray for power which none may bend—

- 6 The Bull of men, whom none deceive, the wearer of each shape at will,

Bṛhaspati Most Excellent.

- 7 Divine, resplendent Pūshan, this our newest hymn of eulogy
By us is chanted forth to thee.

- 8 Accept with favour this my song, be gracious to the earnest thought,

Even as a bridegroom to his bride.

The hymn consists of six *trichas* or triplets, the deities of which are severally (1) Indra and Varuṇa, (2) Bṛhaspati, (3) Pūshan, (4) Savitar, (5) Soma, (6) Mitra and Varuṇa. 1 This stanza is difficult on account of the uncertainty of the meaning of *bhṛimdyuk* in the first line and of *sānam* in the second. Professor Wilson renders it: 'Indra and Varuṇa, may these people who are relying upon you, and wandering about (in alarm), sustain no injury from a youthful (adversary); for where is that reputation (you enjoy) on account that you bestow sustenance on your friends? Professor Ludwig's translation is to the following effect: 'These that are counted yours, these whirling weapons, were made not to be hurled at your dependents, Varuṇa, Mitra, where is this your glory, wherewith against your friends ye send your missile? My version follows Professor Roth's interpretation in the St. Petersburg Lexicon. 2 This man; the worshipper. 3 The Varūtris: guardian Goddesses; the Consorts of the Gods, according to the Commentator. Bhārati and Hotrā: Goddesses presiding over different departments of religious worship. 4 Bṛhaspati: Lord of Prayer,

- 9 May he who sees all, living things, sees them together at a glance,—
 May he, may Pûshan be our help.
- 10 May we attain that excellent glory of Savitar the God :
 So may he stimulate our prayers.
- 11 With understanding, earnestly, of Savitar the God we crave
 Our portion of prosperity.
- 12 Men, singers worship Savitar the God with hymn and holy rites,
 Urged by the impulse of their thoughts.
- 13 Soma who gives success goes forth, goes to the gathering-place of Gods,
 To seat him at the seat of Law.
- 14 To us and to our cattle may Soma give salutary food,
 To biped and to quadruped.
- 15 May Soma, strengthening our power of life, and conquering our foes,
 In our assembly take his seat.
- 16 May Mitra-Varûna, sapient Pair, bedew our pasturage with oil,
 With meath the regions of the air.
- 17 Far-ruling, joyful when adored, ye reign through majesty of might,
 With pure laws everlastingly.
- 18 Landed by Jamadagni's song, sit in the place of holy Law :
 Drink Soma, ye who strengthen Law.

10 This stanza is the Sâvitri, the Gâyatri *par excellence*, 'the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones's translation of a paraphrastic interpretation; he renders it, Let us adore the supremacy of that divine sun, the god-head, who illuminates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings bright in our progress towards his holy seat.'—Wilson See *Rigveda*, *Sanhita* Vol. III p. 111. 13
The gathering-place of Gods: the sacrificial chamber. *The seat of Law*: the place where sacrifice ordained by eternal Law is performed. 16
With oil: with clarified butter, with fairness, that is, with fertilizing rain. 17
With meath: or with honey that is with sweet refreshing dew. 18
Jamadagni, may, according to Sâvapa, be in this place an epithet of Visvâmitra, and 'mean' by whom the fire has been kindled; or *Jamadagni* may be another Rishi and the seer of the hymn.

BOOK THE FOURTH.

HYMN I.

Agni.

THEE, Agni, have the Gods, ever of one accord, sent hither down, a God, appointed messenger, yea, with their wisdom sent thee down.

The Immortal, O thou Holy One, mid mortal men, the God-devoted God, the wise, have they brought forth, brought forth the omnipresent God-devoted Sage.

2 As such, O Agni, bring with favour to the Gods thy Brother Varuna who loveth sacrifice, the Chief who loveth sacrifice, True to the Law, the Aditya who supporteth men, the King, supporter of mankind.

3 Do thou, O Friend, turn hither him who is our Friend, swift as a wheel, like two car-steeds in rapid course, Wondrous ? to us in rapid course.

O Agni, find thou grace for us with Varuna, with Maruts who illumine all.

Bless us, thou Radiant One, for seed and progeny, yea, bless us, O thou Wondrous God.

4 Do thou who knowest Varuna O Agni, put far away from us the God's displeasure.

Best Sacrificer, brightest One, refulgent, remove thou far from us all those who hate us.

5 Be thou, O Agni, nearest us with succour, our closest Friend while now this Morn is breaking.

Reconcile to us Varuna, be bounteous : enjoy the gracious juice ; be swift to hear us.

6 Excellent is the glance, of brightest splendour, which the Auspicious God bestows on mortals,—

The God's glance, longed-for even as the butter, pure, heated, of the cow, the milk-cow's bounty.

7 Three are those births, the true, the most exalted, eagerly longed-for, of the God, of Agni.

He came invested in the boundless region, pure, radiant, friendly, mightily resplendent.

This hymn, and the following forty, are ascribed to the Rishi Vâmadeva, son of Gotama. 7 *Three are those births*: the manifestations of Agni in heaven as the Sun, in the firmament as lightning, and on earth as sacrificial and domestic fire.

- 8 This envoy joyeth in all seats of worship, borne on his golden car, sweet-tongued Invoker :
 Lovely to look on, with red steeds, effulgent like a feast rich in food, joyous for ever,
- 9 Allied by worship, let him give man knowledge : by an extended cord they lead him onward.
 He stays, effectual, in this mortal's dwelling, and the God wins a share in his possessions.
- 10 Let Agni—for he knows the way—conduct us to all that he enjoys of God-sent riches,
 What all the Immortals have prepared with wisdom, Dyaus, Sire, Begetter, raining down true blessings.
- 11 In houses first he sprang into existence, at great heaven's base, and in this region's bosom ;
 Footless, and headless, both his ends concealing, in his Bull's lair drawing himself together.
- 12 Wondrously first he rose aloft, defiant, in the Bull's lair, the home of holy Order,
 Longed-for, young, beautiful, and far-resplendent : and seven dear friends sprang up into the Mighty.
- 13 Here did our human fathers take their places, fain to fulfil the sacred Law of worship.
 Forth drave they, with loud call, Dawn's teeming Milch-kine hid in the mountain-stable, in the cavern.
- 14 Splendid were they when they had rent the mountain : others, around shall tell forth this their exploit.
 They sang their song, prepared to free the cattle : they found the light ; with holy hymns they worshipped.

8 *Sweet-tongued* : with tasting the oblations, or, perhaps, pleasant-voiced. 9 *By an extended cord* : by virtue of the endless chain or series of regularly performed sacrifices. *Effectual* : perfecting the sacrifices, or fulfilling all the desires of the worshipper. *A share in his possessions* : because the wealth of the worshipper depends upon the favour of Agni. 11 *Footless and headless* : without distinguishable head or feet. *His Bull's lair* : apparently the full in which he grows strong ; according to Sāvanya, 'in the nest of the rain cloud.' 12 *The home of holy Order* : the altar, the place of law-appointed sacrifice. *Seven dear friends* : seven minor priests : or the frequently mentioned seven tongues or rays of fire. 13 *Our human fathers* : the Angirases. *Teeming Milch-kine* : the rays of light. 14 *Splendid* : illumined by the recovered rays of light.

- 4 Fixing with thought, at sacrifice, the press-stones, I bid the well-formed Heaven and Earth come hither ;
For these thy flames, which give men boons in plenty, rise up on high, the beautiful, the holy.
- 5 Agni, thy meath-sweet tongue that tastes fair viands, which among Gods is called the far-extended,—
Therewith make all the Holy Ones be seated here for our help, and feed them with sweet juices.
- 6 Let thy stream give us drink, O God, O Agni, wonderful and exhaustless like the rain-clouds,
Thus care for us, O Vasu Jâtavedas, show us thy loving-kindness, reaching all men.

HYMN LVIII.

Aṣvins.

- THE Ancient's Milch-cow yields the things we long for : the Son of Dakṣiṇa travels between them.
She with the splendid chariot brings refulgence. The praise of Ushas hath awoke the Aṣvins.
- 2 They bear you hither by well-ordered statute : our sacred offerings rise as if to parents.
Destroy in us the counsel of the niggard : come hitherward, for we have shown you favour.
- 3 With lightly-rolling car and well-yoked horses hear this, the press-stone's song, ye Wonder-Workers.
Have not the sages of old time, ye Aṣvins, called you most prompt to come and stay misfortune ?
- 4 Remember us, and come to us for ever men, as their wont is, invoke the Aṣvins.
Friends as it were have offered you these juices, sweet, blent with milk at the first break of morning.
- 5 Even through many regions, O ye Aṣvins—high praise is yours among mankind, ye Mighty—
Come, helpers, on the paths which Gods have travelled : here, your libations of sweet meath are ready.

4 *Thy flames* ; O Agni. 6 *Jâtavedas* : Knowing all things that live or exist.

1 *The Ancient's Milch cow* : bounteous Ushas or Dawn, daughter of ancient Dyaus or Heaven. *Dakṣiṇa* : the sacrificial guerdon, personified. Her son is Agni, the Sun who travels between heaven and earth. 2 *They* : our offerings of prayer and praise. *Destroy in us* : remove from us all illiberal thoughts and let us be bounteous in our worship of the Gods. 5 *Even through many regions* : come to us even from far away, although many other worshippers also will try to detain you.

- 6 Ancient your home, auspicious is your friendship : Heroes,
your wealth is with the-house of Jahnu.
Forming again with you auspicious friendship, let us rejoice
with draughts of meath together.
- 7 O Aśvins, Very Mighty Ones, with Vāyu and with his steeds,
one-minded, ever-youthful,
Nâsatyas, joying in third day's Soma, drink it, not hostile,
Very Bounteous Givers.
- 8 Asvins, to you are brought abundant viands in rivalry with
sacred songs, unceasing.
Sprung from high Law your car, urged on by press-stones,
goes round the earth and heaven in one brief moment.
- 9 Aśvins, your Soma sheds delicious sweetness: drink ye thereof
and come unto our dwelling.
Your car, assuming many a shape, most often goes to the
Soma-presser's place of meeting.

HYMN LIX.

Mitra.

- MITRA, when speaking, stirreth men to labour : Mitra sustain-
eth both the earth and heaven.
Mitra beholdeth men with eyes that close not. To Mitra
bring, with holy oil, oblation.
- 2 Foremost be he who brings thee food, O Mitra, who strives to
keep thy sacred Law, Âditya.
He whom thou helpest ne'er is slain or conquered, on him,
from near far, falls no affliction.
- 3 Joying in sacred food and free from sickness, with knees bent
lowly on the earth's broad surface,
Following closely the Âditya's statute, may we remain in
Mitra's gracious favour.
- 4 Auspicious and adorable, this Mitra was born with fair domi-
nion, King, Disposer.
May we enjoy the grace of him the Holy, yea, rest in his pro-
pitious loving-kindness.
- 5 The great Âditya, to be served with worship, who stirreth
men, gracious to the singer.

6 *The house of Jahnu* : the family of the Kusikas, of whom Jahnu was the ancestor ('Jahnu's children') are mentioned as having been favoured worshippers of the Aśvins in Book I. 116. 19. 7 *The third day's Soma* : pressed out the day before yesterday, and in the meantime left to ferment.

1 *Stirreth men to labour* : Mitra being the God of Day. Cf. VII. 362.

- To M̐ira, him most highly to be lauded, offer in fire oblation
that he loveth.
- 6 The gainful grace of Mitra, God, supporter of the race of man,
Gives splendour of most glorious fame.
- 7 Mitra whose glory spreads afar, he who in might surpasses
heaven,
Surpasses earth in his renown.
- 8 All the Five Races have repaired to Mitra, ever strong to aid,
For he sustaineth all the Gods.
- 9 Mitra to Gods, to living men, to him who strews the holy
grass,
Gives food fulfilling sacred Law.

HYMN LX.

Ribhus.

- HERE is your ghostly kinship, here, O Men: they came *desir-
ous to these holy rites with store of wealth,
With wondrous arts, whereby, with schemes to meet each
need,
Ye gained, Sudhanvan's Sons ! your share in sacrifice.
- 2 The mighty powers wherewith ye formed the chalices, the
thought by which ye drew the cow from out the hide,
The intellect wherewith ye wrought the two Bay Steeds,—
through these, O Ribhus, ye attained divinity.
- 3 Friendship with Indra have the Ribhus fully gained : grand-
sons of Manu, they skilfully urged the work.
Sudhanvan's Children won them everlasting life, serving with
holy rites, pious with noble acts.
- 4 In company with Indra come ye to the juice, then gloriously
shall your wishes be fulfilled.
Not to be paragoned, ye Priests, are your good deeds, nor
your heroic acts, Ribhus, Sudhanvan's Sons.
- 5 O Indra, with the Ribhus, Mighty Ones, pour down the Soma
juice effused, well-blent, from both the hands.
Maghavan, urged by song, in the drink-offerer's house rejoice
thee with the Heroes, with Sudhanvan's Sons.

8. *All the Five Races* : All Āryan men. 9 *Gives food fulfilling
sacred Law* : the food which enables men to offer the appointed sacri-
fices.

1 *Here is your ghostly kinship* : here, in the sacrificial chamber
where the deities are worshipped, ye, Ribhus, originally men, are
spiritually connected with the Gods as partakers of sacrificial offerings.
They : the Ribhus. *With store of wealth* : their great skill ; the ' won-
drous arts ' of the following line. 2 See 1. 20. 2, 3, 6.

- 6 With Ribhu near, and Vāja, Indra, here exult, with Sacht,
praised of many, in the juice we pour.
These homes wherein we dwell have turned themselves to thee,
—devotions to the Gods, as laws of men ordain.
- 7 Come with the mighty Ribhus, Indra, come to us, strengthen-
ing with thy help the singer's holy praise ;
At hundred eager calls come to the living man, with thousand
arts attend the act of sacrifice.

HYMN LXI.

Ushas.

- O Ushas, strong with strength, endowed with knowledge,
accept the singer's praise, O wealthy Lady.
Thou, Goddess, ancient, young, and full of wisdom, movest,
all-bounteous ! as the Law ordaineth.
- 2 Shine forth, O Morning, thou auspicious Goddess, on thy
brilliant car awaking pleasant voices.
Let docile horses of far-reaching splendour convey thee
hitherward, the golden-coloured.
- 3 Thou, Morning, turning thee to every creature, standest on
high as ensign of the Immortal.
To one same goal ever and ever wending : now, like a wheel,
O newly-born, roll hither.
- 4 Letting her reins drop downward, Morning cometh, the
wealthy Dame, the Lady of the dwelling ;
Bringing forth light, the Wonderful, the Blessed hath spread
her from the bounds of earth and heaven.
- 5 Hither invoke the radiant Goddess Morning, and bring with
reverence your hymn to praise her.
She, dropping sweets, hath set in heaven her brightness, and,
fair to look on, hath beamed forth her splendour.
- 6 From heaven, with hymns, the Holy One was wakened :
brightly to both worlds came the wealthy lady.
To Morning, Agni, when she comes refulgent, thou goest
forth soliciting fair riches,
- 7 On Law's firm base the speeder of the Mornings, the Bull,
hath entered mighty earth and heaven.
Great is the power of Varuṇa and Mitra, which, bright, hath
spread in every place its splendour.

6 *Sacht* : Might, personified, the Consort of Indra. 7 *The living man* : the worshipper.

3 *The Immortal* : the Sun. 4 *Letting her reins drop* : perhaps, sending down rays of light. 7 *The Bull* : the Sun, who, as following the Dawns, may be said to urge them onward.

HYMN LXII.

Indra and Others.

Your well-known prompt activities aforetime needed no impulse from your faithful servant.

Where, Indra-Varuṇa, is now that glory wherewith ye brought support to those who loved you ?

- 2 This man, most diligent, seeking after riches, incessantly invokes you for your favour.

Accordant, Indra-Varuṇa, with Maruts, with Heaven and Earth, hear ye mine invocation.

- 3 O Indra-Varuṇa, ours be this treasure, ours be wealth, Maruts, with full store of heroes.

May the Varûtrîs with their shelter aid us, and Bhârati and Hotrâ with the Mornings.

- 4 Be pleased with our oblations, thou loved of all Gods, Bṛihaspati :

Give wealth to him who brings thee gifts.

- 5 At sacrifices, with your hymns worship the pure Bṛihaspati—
I pray for power which none may bend—

- 6 The Bull of men, whom none deceive, the wearer of each shape at will,

Bṛihaspati Most Excellent.

- 7 Divine, resplendent Pûshan, this our newest hymn of eulogy
By us is chanted forth to thee.

- 8 Accept with favour this my song, be gracious to the earnest thought,

Even as a bridegroom to his bride. •

The hymn consists of six *trichas* or triplets, the deities of which are severally (1) Indra and Varuṇa, (2) Bṛihaspati, (3) Pûshan, (4) Savitar, (5) Soma, (6) Mitra and Varuṇa. 1 This stanza is difficult on account of the uncertainty of the meaning of *bhṛimāyah* in the first line and of *śnam* in the second. Professor Wilson renders it :

‘ Indra and Varuṇa, may these people who are relying upon you, and wandering about (in alarm), sustain no injury from a youthful (adversary) ; for where is that reputation (you enjoy) on account that you bestow sustenance on your friends ? Professor Ludwig’s translation is to the following effect : ‘ These that are counted yours, these whirling weapons, were made not to be hurled at your dependent. Varuṇa, Mitra, where is this your glory, wherewith against your friends ye send your missile ? My version follows Professor Roth’s interpretation in the St. Petersburg Lexicon. 2 This man : the worshipper. 3 The

Varûtrîs ; guardian Goddesses ; the Consorts of the Gods, according to the Commentator. Bhârati and Hotrâ : Goddesses presiding over different departments of religious worship. 4 Bṛihaspati : Lord of Prayer.

- 9 May he who sees all, living things, sees them together at a glance,—
 May he, may Pûshan be our help.
- 10 May we attain that excellent glory of Savitar the God :
 So may he stimulate our prayers.
- 11 With understanding, earnestly, of Savitar the God we crave
 Our portion of prosperity.
- 12 Men, singers worship Savitar the God with hymn and holy rites,
 Urged by the impulse of their thoughts.
- 13 Soma who gives success goes forth, goes to the gathering-place of Gods,
 To seat him at the seat of Law.
- 14 To us and to our cattle may Soma give salutary food,
 To biped and to quadruped.
- 15 May Soma, strengthening our power of life, and conquering our foes,
 In our assembly take his seat.
- 16 May Mitra-Varûna, sapient Pair, bedew our pasturage with oil,
 With meath the regions of the air.
- 17 Far-ruling, joyful when adored, ye reign through majesty of might,
 With pure laws everlastingly.
- 18 Landed by Jamadagni's song, sit in the place of holy Law :
 Drink Soma, ye who strengthen Law.

10 This stanza is the Sâvitri, the Gâyatri *par excellence*, 'the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones's translation of a paraphrastic interpretation; he renders it, Let us adore the supremacy of that divine sun, the god-head, who illuminates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat.'—Wilson See *Rigveda*, *Sanhita* Vol. III. p. 111. 13
The gathering-place of Gods : the sacrificial chamber. *The seat of Law* : the place where sacrifices ordained by eternal Law is performed. 16
With oil : with clarified butter, with fatness, that is, with fertilizing rain.
With meath : or with honey, that is with sweet refreshing dew. 18
Jamadagni, may, according to Sâvana, be in this place an epithet of Visvâmitra, and mean 'by whom the fire has been kindled;' or *Jamadagni* may be another Rishi and the seer of the hymn.

BOOK THE FOURTH.

HYMN I.

Agni.

THEE, Agni, have the Gods, ever of one accord, sent hither down, a God, appointed messenger, yea, with their wisdom sent thee down.

The Immortal, O thou Holy One, mid mortal men, the God-devoted God, the wise, have they brought forth, brought forth the omnipresent God-devoted Sage.

2 As such, O Agni, bring with favour to the Gods thy Brother Varuna who loveth sacrifice, the Chief who loveth sacrifice, True to the Law, the Aditya who supporteth men, the King, supporter of mankind.

3 Do thou, O Friend, turn hither him who is our Friend, swift as a wheel, like two car-steeds in rapid course, Wondrous ? to us in rapid course.

O Agni, find thou grace for us with Varuna, with Maruts who illumine all.

Bless us, thou Radiant One, for seed and progeny, yea, bless us, O thou Wondrous God.

4 Do thou who knowest Varuna O Agni, put far away from us the God's displeasure.

Best Sacrificer, brightest One, refulgent, remove thou far from us all those who hate us.

5 Be thou, O Agni, nearest us with succour, our closest Friend while now this Morn is breaking.

Reconcile to us Varuna, be bounteous : enjoy the gracious juice ; be swift to hear us.

6 Excellent is the glance, of brightest splendour, which the auspicious God bestows on mortals,—

The God's glance, longed-for even as the butter, pure, heated, of the cow, the milch-cow's bounty.

7 Three are those births, the true, the most exalted, eagerly longed-for, of the God, of Agni.

He came invested in the boundless region, pure, radiant, friendly, mightily resplendent.

This hymn, and the following forty, are ascribed to the Rishi Vâmadeya, son of Gotama. 7 *Three are those births* : the manifestations of Agni in heaven as the Sun, in the firmament as lightning, and on earth as sacrificial and domestic fire.

- 8 This envoy joyeth in all seats of worship, borne on his golden car, sweet-tongued Invoker :
 Lovely to look on, with red steeds, effulgent like a feast rich in food, joyous for ever,
- 9 Allied by worship, let him give man knowledge : by an extended cord they lead him onward.
 He stays, effectual, in this mortal's dwelling, and the God wins a share in his possessions.
- 10 Let Agni—for he knows the way—conduct us to all that he enjoys of God-sent riches,
 What all the Immortals have prepared with wisdom, Dyaus, Sire, Begetter, raining down true blessings.
- 11 In houses first he sprang into existence, at great heaven's base, and in this region's bosom ;
 Footless and headless, both his ends concealing, in his Bull's lair drawing himself together, &
- 12 Wondrously first he rose aloft, defiant, in the Bull's lair, the home of holy Order,
 Longed-for, young, beautiful, and far-resplendent : and seven dear friends sprang up into the Mighty.
- 13 Here did our human fathers take their places, fain to fulfil the sacred Law of worship.
 Forth drave they, with loud call, Dawn's teeming Milch-kine hid in the mountain-stable, in the cavern.
- 14 Splendid were they when they had rent the mountain : others, around shall tell forth this their exploit.
 They sang their song, prepared to free the cattle; they found the light ; with holy hymns they worshipped.

8 *Sweet-tongued* : with, tasting the oblations, or, perhaps, pleasant-voiced. 9 *By an extended cord* : by virtue of the endless chain or series of regularly performed sacrifices. *Effectual* : perfecting the sacrifices, or fulfilling all the desires of the worshipper. *A share in his possessions* : because the wealth of the worshipper depends upon the favour of Agni. 11 *Footless and headless* : without distinguishable head or feet. *His Bull's lair* : apparently the fuel in which he grows strong; according to Sâvaka, 'in the nest of the rain cloud,' 12 *The home of holy Order* : the altar, the place of law-appointed sacrifice. *Seven dear friends* : seven minor priests : or the frequently mentioned seven tongues or rays of fire. 13 *Our human fathers* : the Angirases. *Teeming Milch-kine* : the rays of light. 14 *Splendid* : illumined by the recovered rays of light.

- 15 Eager, with thought intent upon the booty, the men with their celestial speech threw open
The solid mountain firm, compact, enclosing, confining Cows, the stable full of cattle,
- 16 The Milch-cow's earliest name they comprehended; they found the Mother's thrice-seven-noblest titles.
This the bands knew, and sent forth acclamation : with the Bull's sheen the Red One was apparent.
- 17 The turbid darkness fled, the heaven was splendid : up rose the bright beam of celestial Morning.
Sûrya ascended to the wide expanses, beholding deeds of Men both good and evil.
- 18 Then, afterwards they looked around, awakened, when first they held that Heaven-allotted treasure.
Now all the Gods abide in all their dwellings. Varuṇa, Mitra, be the prayer effective. •
- 19 I will call hither brightly-beaming Agni, the Herald, all-supporting, best at worship. •
He hath disclosed, like the milch-cows' pure udder, the Soma's juice when cleansed and poured from beakers.
- 20 The freest God of all whoshould be worshipped, the guest who is received in all men's houses,
Agni who hath secured the Gods' high favour,—may he be gracious, to us, Jātavedas. •

15 *The booty* : the Cows, the rays of light. • *Their celestial speech* : prayer. 16 *Milch-cow's* : here, according to Sâyana, Vāk or Voice, Speech, or especially prayer. It is uncertain what is meant by the *Mother's thrice-seven noblest* (titles, names, forms, or some similar word being necessarily understood). Professor Wilson, following Sâyana, renders the passage : 'knowing the thrice-seven excellent (forms) of the maternal (rhythm), that it is, the twentyone metres of the Vedas, or, he adds, the passage may refer 'to the ancient nomenclature of cattle, as uttered by the *Angirases* as *Ehi*, *gugghu*, *gandhinî*, etc.' With the Bull's sheen : with the splendid of the Sun. The Red one : Ushas-or Dawn. 18 *That Heaven-allotted treasure* : the recovered rays of light. 19 Sâyana's explanation of the second line of this stanza is different, and Professor Wilson, following him translates : 'without milking the pure udder (of the cow), without purified food of the Soma offered in libation,' implying, according to the Scholiast, 'that no offering is made to Agni on the occasion ; praise alone is addressed to him.' Na, in the Veda, it may be remembered, means both *not* and *like*, and in some passages it is difficult to determine in which of its senses the word is to be taken.

HYMN II.

THE Faithful One, Immortal among mortals, a God among the Gods, appointed envoy.

Priest, best at worship, must shine forth in glory : Agni shall be raised high with man's oblations.

2 Born for us here this day, O Son of Vigour, between both races of born beings, Agni,

Thou farest as an envoy, having harnessed, Sublime One ! thy strong-muscled radiant stallions.

3 I laud the ruddy steeds who pour down blessing, dropping oil, fleetest through the thought of Order.

Yoking red horses to and fro thou goest between you Deities and mortal races.

4 Aryaman, Mitra, Varuna, and Indra with Vishnu, of the Gods, Maruts and Asvins—

These, 'Agni, with good car and steeds, bring hither, most bountiful, to folk with fair oblations.

5 Agni, be this our sacrifice eternal, with brave friends, rich in kine and sheep and horses,

Rich, Asura ! in sacred food and children, in full assembly, wealth broad-based and during,

6 The man who, sweating, brings for thee the fuel, and makes his head to ache, thy faithful servant,—

'Agni, to him be a self-strong Protector : guard him from all who seek to do him mischief.

7 Who brings thee food, though thou hast food in plenty, welcomes his cheerful guest and speeds him onward,

Who kindles thee devoutly in his dwelling,—to him be wealth secure and freely giving.

8 Whoso sings praise to thee at eve or morning, and, with oblation, doth the thing thou lovest,—

In his own home, even as a gold-girt courser, rescue him from distress, the bountions giver.

9 Whoso brings gifts to thee Immortal, Agni and doth thee service with uplifted ladle,—

Let him not, sorely toiling, lose his riches ; let not be sinner's wickedness enclose him.

2 *Between both races of born beings* : between Gods and men, the Gods also being called *jātāh* or born, as sons of Heaven and Earth. 3 *The thought of Order* : the thought of Law-appointed sacrifice. *You Deities* : the Gods of whom thou, Agni, art one. 6 *Make his head to ache* : with the load of wood which he carries on it. 7 *Freely giving* : enabling the possessor to be bountiful in turn.

- 10 Whoso well-wrought worship thou acceptest, Agni, thou God
a mortal's gift, thou liberal Giver,—
Dear be his sacrifice to thee, Most Youthful! and may we
strengthen him when he adores thee.
- 11 May he who knows distinguish sense and folly of men, like
straight and crooked backs of horses.
Lead us, O God, to wealth and noble offspring: keep penury
afar and grant us plenty.
- 12 This Sage the Sages, ne'er deceived, commanded, setting
him down in dwellings of the living.
Hence mayst thou, friendly God, with rapid footsteps behold
the Gods, wonderful, fair to look on.
- 13 Good guidance hast thou for the priest, O Agni, who,
Youngest God! with out-poured Soma serves thee.
Ruler of men, thou joyous God, bring treasure splendid and
plentiful to aid the toiler.
- 14 Now all that we, thy faithful servants, Agni, have done with
feet, with hands, and with our bodies,
The wise, with toil, the holy rite have guided, as those who
frame a car with manual cunning.
- 15 May we, seven sages first in rank, engender, from Dawn the
Mother, men to be ordainers.
May we, Angirases, be sons of Heaven, and, radiant, burst
the wealth-containing mountain.
- 16 As in the days of old our ancient Fathers, speeding the work
of holy worship, Agni,

11 *He who knows*: the wise Agni *Like straight and crooked backs*: *asvānām*, of horses, is supplied by Sâyana; as a horse-keeper or groom distinguishes between well-shaped and ill shaped backs. *Keep penury afar*: I follow Professor Roth in his interpretation of *dñtim* and *ādñtim* in this passage. Professor Wilson, following Sâyana, translates: 'be bountiful to the liberal giver; shun him who gives not.' Give us this life on earth, keep off the life to come.—Max Müller. 12 *This Sage*: Agni. *The Sages*: the other Gods. *Commanded*: ordered to become a priestly herald or invoker. *With rapid footsteps*: I follow Sâyana; but the correctness of his explanation is doubtful. According to Pischel, *paddhññ* here means 'with (thine) eyes.' 15 'Again, through the identification of the fathers with the light they are brought into connection with the metaphor of generation..... The fathers are united with the Dawn, and desire with her to beget male children. In a hymn to Soma they are mentioned along with the morning Sun as having placed the germ in the earth; and the fruitfulness of heaven and earth, which give birth to gods and men, is described as produced by the fathers'—Wallis, *Cosmology of the Rîgvêda*, p. 72. *The wealth-containing mountain*: the cloud with its store of rain, or the cave in which the cows or rays of light were imprisoned,

- Sought pure light and devotion, singing praises; they cleft the ground and made red Dawns apparent.
- 17 Gods, doing holy acts, devout, resplendent, smelting like ore their human generations.
Enkindling Agni and exalting Indra, they came encompassing the stall of cattle.
- 18 Strong One! he marked them—and the Gods before them—like herds of cattle in a foodful pasture.
There they moaned forth their strong desire for mortals, to aid the True, the nearest One, the Living.
- 19 We have worked for thee, we have laboured nobly—bright Dawns have shed their light upon our worship—
Adding a beauty to the perfect Agni, and the God's beauteous eye that shines for ever.
- 20 Agni, Disposer, we have sung these praises to thee the wise : do thou accept them gladly.
Blaze up on high and ever make us richer. Give us great wealth, O thou, whose boons are many.

HYMN III.

Agni.

- WIN, to assist you, Rudra, Lord of worship, Priest of both worlds, effectual Sacrificer,
Agni, invested with his golden colours, before the thunder strike and lay you senseless.
- 2 This shrine have we made ready for thy coming, as the fond dame attires her for her husband.
Performer of good work, sit down before us, invested while these flames incline to meet thee.
- 3 A hymn, O Priest, to him who hears, the gentle, to him who looks on men, exceeding gracious,
A song of praise sing to the God Immortal, whom the stone, presser of the sweet juice, worships.

17 Gods: the godlike Angirases. *Smelting like ore*: purifying their humanity, as ore is purified by smelting. 18 *Strong One*: O mighty Agni. *He marked them*: Indra saw the kine of the Angirases, the stolen rays of light. *The True, the Nearest One, the Living*: Agni appears to be meant.

1 *Rudra*: here meaning Agni. *Before the thunder strike*: before death overtakes you. Professor Ludwig refers to the Atharvaveda XII. 2. 9, where Agni Kravyâd, or Agni in his most terrific form is spoken of as the God of Death who stupefies men with his thunderbolt. 2 *The flames*: there is no substantive in the text. Sâyana supplies 'flames or songs of praise,' or 'ladles' may be the word understood. Professor Ludwig supplies *visah* or *prajāh* 'families or people,' and Professor Grassmann 'libations.'

- 4 Even as true knower of the Law, O Agni, to this our solemn rite be thou attentive
When shall thy songs of festival be sung thee? When is thy friendship shown within our dwelling?
- 5 Why this complaint to Varuna, O Agni? And why to Heaven? for what is our transgression?
How wilt thou speak to Earth and bounteous Mitra? What wilt thou say to Aryman and Bhaga?
- 6 What, when thou blazest on the lesser altars, what to the mighty Wind who comes to bless us,
True, circumambient? what to Earth, O Agni, what wilt thou say to man-destroying Rudra?
- 7 How to great Pûshan who promotes our welfare,—to honoured Rudra what, who gives oblations?
What sin of ours to the far-striding Vishnu, what, Agni, wilt thou tell the Lofty Arrow?
- 8 What wilt thou tell the truthful band of Marûts, how answer, the great Sun when thou art questioned?
Before the Free, before the Swift, defend us: fulfil heaven's work, all-knowing Jitavedas.
- 9 I crave the cow's true gift arranged by Order: though raw, she hath the sweet ripe juice O Agni
Though she is black of hue with milk she teemeth, nutritious brightly shining, all-sustaining.
- 10 Agni the Bull, the manly, hath been sprinkled with oil upon his back, by Law eternal.
He who gives vital power goes on unswerving, Prîsnî the Bull hath milked the pure white adder.

5 *Why this complaint*: why dost thou accuse us of sin? *On the lesser altars*: on the *dîkshyâs*, side-altars, or heaps of earth covered with sand on which the fire is placed. *Man-destroying*: the destroyer, of wicked men, says the Scholast. Rudra is generally represented as a benevolent God. 7 *The Lofty Arrow*: the lightning. *How answer the great Sun*: the sense of stanzas 5—8 appears to be, as Professor Ludwig observes: thou hast no grounds for complaining of us to any one of the Gods: be, rather, our advocate if Surya comes forward as our accuser. *Before the Free, before the Swift*: the Sun. 9 The first line is difficult. 'I solicit the milk of the cow essential for the sacrifice'—Wilson. *Though raw*: this opposition of the uncooked cow and the milk cooked or ripened in her udder has been noticed before. See I, 62. 9. 10 *Prîsnî*: here said to be Surya or the sun, who draws his light from the sky. But see Benfey, *Vedica und Verwandtes*, pp. 74, 75.

- 11 By Law the Angirases cleft the rock asunder, and sang their hymns together with the cattle.
Bringing great bliss the men encompassed Morning : light was apparent at the birth of Agni.
- 12 By Law the Immortal Goddesses the Waters, with meath rich waves, O Agni, and uninjured,
Like a strong courser lauded in his running, sped to flow onward swiftly and for ever.
- 13 Go never to the feast of one who harms us, the treacherous neighbour or unworthy kinsman.
Punish us not for a false brother's trespass, Let us not feel the might of friend or foeman.
- 14 O Agni, keep us safe with thy protection, loving us, honoured God ! and ever guarding.
Beat thou away, destroy severe affliction : slay e'en the demon when he waxes mighty.
- 15 Through these our songs of praise be gracious, Agni ; moved by our prayers, O Hero, touch our viands.
Accept, O Angiras, these our devotions, and let the praise which Gods desire address thee.
- 16 To thee who knowest, Agni, thou Disposer, all these wise secret speeches have I uttered,
Sung to thee, Sage, the charming words of wisdom, to thee,
O Singer, with my thoughts and praises.

HYMN IV.

Agni.

- Put forth like a wide-spreading net thy vigour ; go like a mighty King with his attendants.
Thou, following thy swift net, shootest arrows : transfix the fiends with darts that burn most fiercely.
- 2 Forth go in rapid flight thy whirling weapons : follow them closely, glowing in thy fury.
Spread with thy tongue the winged flames, O Agni ; unfettered, cast thy firebrands all around thee.
- 3 Send thy spies forward, fleetest in thy motion ; be, ne'er deceived, the guardian of this people
From him who, near or far, is bent on evil, and let no trouble sent from thee overcome us.

This hymn is said by Sâyana to be addressed to Agni as slayer of the Râkshasas, that is, as God of the fire with which the immigrant Aryans burnt the jungle, drove back the hostile aborigines, and cleared the ground for encampment or permanent settlement. 3 Thy spies : thy first flame sent forward as if to reconnoitre.

- 4 Rise up, O Agni, spread thee out before us : burn down our foes, thou who hast sharpened arrows.
Him, blazing Agni ! who hath worked us mischief, consume thou utterly like dried-up stubble.
- 5 Rise, Agni, drive off those who fight against us : make manifest thine own celestial vigour.
Slacken the strong bows of the demon-driven : destroy our foemen whether kin or stranger.
- 6 Most Youthful God, he knoweth well thy favour who gave an impulse to this high devotion.
All fair days and magnificence of riches hast thou beamed forth upon the good man's portals.
- 7 Blest, Agni, be the man, the liberal giver, who with his lauds and regular oblation.
Is fain to please thee for his life and dwelling. May all his days be bright : be this his longing.
- 8 I praise thy gracious favour : sing in answer. May this my song sing like a loved one with thee.
Lords of good steeds and cars may we adorn thee, and day by day vouchsafe thou us dominion.
- 9 Here of free choice let each one serve thee richly, resplendent day by day at eve and morning.
So may we honour thee, content and joyous, passing beyond the glories of the people.
- 10 Whoso with good steeds and fine gold, O Agni, comes nigh thee on a car laden with treasure,
His Friend art thou, yea, thou art his Protector whose-joy it is to entertain thee duly.
- 11 Through words and kinship I destroy the mighty : this power I have from Gotama my father.
Mark thou this speech of ours, O thou Most Youthful, Friend of the House, exceeding wise, Invoker.
- 12 Knowing no slumber, speedy and propitious, alert and ever friendly, most unwearied,
May thy protecting powers, unerring Agni, taking their places here, combined, preserve.

5 *The demon-driven* : those whom evil spirits incite to attack us.

8 *Sing in answer* : with the auspicious sound of the crackling flames.

11 *Through words and kinship* : that is, through my close alliance with Agni, effected by the prayers with which my fathers and I have worshipped him. *The mighty* : the Rākshasas, according to Sāyana.

- 13 Thy guardian rays, O Agni, when they saw him, preserved blind Mâmateya from affliction.
Lord of all riches, he preserved the pious : the foes who fain would harm them did no mischief.
- 14 Aided by thee with thee may we be wealthy, may we gain strength with thee to guide us onward.
Fulfil the words of both, O Ever Truthful : straightway do this, thou God whom power emboldens.
- 15 O Agni, with this fuel will we serve thee ; accept the laud we sing to thee with favour.
Destroy the cursing Rik-shasas : preserve us, O rich in friends, from guile and scorn and slander.

HYMN V.

Agni.

- How shall we give with one accord oblation to Agni, to Vaisvânara the Bounteous ?
Great light, with full high growth hath he uplifted, and, as a pillar bears the roof, sustains it.
- 2 Reproach not him who, God and self-reliant, vouchsafed this bounty unto me a mortal,—
Deathless, discernor, wise, to me the simple, Vaisvânara most manly, youthful Agni.
- 3 Sharp-pointed, powerful, strong, of boundless vigour, Agni—who knows the lofty hymn, kept secret.
As the lost milch-cows track, the doubly Mighty,—he hath declared to me this hidden knowledge.
- 4 May he with sharpened teeth, the Bounteous Giver, Agni, consume with flame most fiercely glowing.
Those who regard not Varun's commandments and the dear steadfast laws of sapient Mitra.

13 This stanza has occurred before, I. 147. 3. *Blind Mâmateya* : the Rishi Dirghatamas. *Lord of all riches* : Agni. 14 *The word of both* : the wishes of Gods and men. Sâyaṇa gives a different explanation, and Professor Wilson translates accordingly : 'destroy both (sorts of calumniators.)'

The Rishi Vâmadeva, as Professor Roth observes, 'professes to make known a mysterious and recondite wisdom, which had been revealed to him by Agni,' and the language of the hymn is correspondingly difficult and obscure. 1 *Vaisvânara* : common God of all Âryan men. *This bounty* : the gift of this mysterious knowledge.

- 5 Like youthful women without brothers, staying, like dames
who hate their lords, of evil conduct,
They who are full of sin, untrue, unfathful, they have engendered this abysmal station.
- 6 To me, weak, innocent, thou, luminous Agni, hast boldly given
as 'twere a heavy burthen,
This Prishṭha hymn, profound and strong and mighty, of
seven elements, and with offered dainties.
- 7 So may our song that purifies, though wisdom reach in a
moment him the Universal,
Established on the height, on earth's best station, above the
beauteous grassy skin of Prīṣṇi.
- 8 Of this my speech what shall I utter further ? They indicate
the milk stored up in secret.
When they have thrown as 'twere the cows' stalls open. The
Bird protects earth's best and well-loved station.
- 9 This is the Great Ones' mighty apparition which from of old
the radiant Cow hath followed.
This, shining brightly in the place of Order, swift, hasting
on the secret, she discovered.
- 10 He then who hone together with his Parents remembered
Prīṣṇi's fair, and secret treasure,
Which, in the Mother Cow's most lofty station, the Bull's
tongue, of the flame bent forward tasted.

5 *This abysmal station* : that is, says Sāyana, *narakasthānam* or hell. The wicked are the cause of the existence of the place of punishment prepared for them. 6 *This Prishṭha hymn* : Prishṭha is the name of a particular arrangement of Sāmans employed at the mid-day oblation. 7 *The Universal* : Vaiṣṇinara Agni. *Established on the height* : according to this conjectural translation, which follows a suggestion of Professor Ludwig, the reference is to Agni placed on the altar, above the surface of the earth (Prīṣṇi). But the meaning of *jābāru* (on the height ?) is uncertain. Professor Wilson translates : 'whose swift-ascending brilliant (orb) is stationed on the east of the earth, to mount like the sun, above the immoveable heaven.' 8 This stanza appears to allude to the Angirases recovering the lost rays of light, *the milk stored up in secret*. *The Bird* : the Sun who flies through heaven. 9 *The Great Ones' mighty apparition* : the solar orb : *the Great Ones* being the Sun's rays. *The radiant Cow* : Ushas or Dawn who discovers the Sun as he travels in secret, or by night, from west, and follows him till he is about to rise. 10 *He* : Agni. *His Parents* : Heaven and Earth. *Prīṣṇi* in the Cow whose milk is used in the oblation which Agni, the Bull, devours.

- 11 With reverence I declare the law, O Agni ; what is, comes
by thine order, Jâtavedas.
Of this, whate'er it be, thou art the Sovran ; yea, all the
wealth that is in earth or heaven.
- 12 What is our wealth therefrom, and what our treasure ? Tell
us, O Jâtavedas, for thou knowest,
What is our best course in this secret passage : we, unre-
proached, have reached a place far distant.
- 13 What is the limit, what the rules, the guerdon ? Like fleet-
foot coursers speed we to the contest.
When will the Goddesses, the Immortal's Spouses, Dawns,
spread over us the Sun-God's splendour ?
- 14 Unsatisfied, with speech devoid of vigour, scanty and frivolous
and inconclusive,
Wherefore do they address thee here, O Agni ? Let these who
have no weapons suffer sorrow, ,
- 15 The majesty of him the good, the Mighty, aflame, hath
shone for glory in the dwelling.
He, clothed in light, hath shone most fair to look on, wealthy
in boons, as a home shines with riches.

HYMN VI.

Agni.

- PRIEST of our rite stand up erect, Agni, in the Gods' ser-
vice best of sacrificers,
For over every thought thou art the Ruler : thou furthest
e'en the wisdom of the pious
- 2 He was set down mid men as Priest unerring, Agni, wise,
welcome in our holy synods.
Like Savitar he hath lifted up his splendour, and like a
builder raised his smoke to heaven.
- 3 The glowing ladle, filled with oil, is lifted : choosing Gods'
service to the right he circles.
Eager he rises like the new-wrought pillar which, firmly set
and fixed, anoints the victims.
- 4 When sacred grass is strewn and Agni kindled, the Adhvaryu
rises to his task rejoicing.
Agni the Priest, like one who tends the cattle, goes three
times round, as from of old he wills it.

11 *These who have no weapons : who are unprovided with the
necessary elements of sacrifice, and therefore unable to please Agni.*

2 *Like a builder : as the builder of a house raises a pillar.* 3 *To
the right he circles : is carried round to the altars. Anoints the victims :
smears them with the clarified butter with which it (the sacrificial
post) has been previously anointed.*

- 5 Agni himself, the Priest, with measured motion, goes round,
with sweet speech, cheerful, true to Order.
His fulgent flames run forth like vigorous horses : all crea-
tures are affrighted when he blazes.
- 6 Beautiful and auspicious is thine aspect, O lovely Agni, ter-
rible when spreading.
Thy splendours are not covered by the darkness : detraction
leaves no stain upon thy body.
- 7 Naught hindered his production, Bounteous Giver : his Mother
and his Sire were free to send him.
Then as a Friend benevolent, refulgent, Agni shone forth in
human habitations.
- 8 He, Agni, whom the twice-five sisters, dwelling together, in
the homes of men engendered,
Bright like a spear's tooth, wakend in the morning, with
powerful mouth and like an axe well-sharpened.
- 9 These thy Bay Coursers, Agni, dropping fatness, ruddy and
vigorous, speeding straightly forward,
And red steeds, wonderful of mighty muscle, are to this
service of the Gods invited :
- 10 These brightly-shining flames of thine, O Agni, that move for
ever restless, all-subduing,
Like falcons hasting eagerly to the quarry, roar loudly like
the army of the Maruts.
- 11 To thee, O flaming God, hath prayer been offered. Let the
priest laud thee : give to him who worships.
Men have established Agni as Invoker, fain to adore the
glory of the living.

HYMN VII.

Agni.

HERE by ordainers was this God appointed first Invoker, best
at worship, to be praised at rites ;
Whom Appavâna and the Bhrigus caused to shine bright-
coloured in the wood, spreading from home to home.

7 *Him Mother and his Sire : Earth and Heaven, To send him . to be messenger between men and Gods.* 8 *The twice-five sisters : the priest's fingers which produce the sacrificial fire.* 9 *Bay Coursers : haritah : Harits ; the prototype (the word being femi nine) of the Greek 'Charites' See M. Müller, Chips from a German Workshop, IV. 141 (new edition).* 11 *The glory of the living : Agni as Narâsansa, the Praise of glory of Men.*

1 *Here : at this ceremony. Ordainers : the regulators of the sacrifice. Appavâna : a Rishi of the family of Bhrigu.*

- 2 When shall thy glory as a God, Agni, be suddenly shown forth ?
For mortal men have held thee fast, adorable in all their homes,
- 3 Seeing thee faithful to the Law, most sapient, like the starry home,
Illumining with cheerful ray each solemn rite in every house.
- 4 Vivasvân's envoy living men have taken as their ensign, swift,
The ruler over all mankind, moving like Bhrigu in each home.
- 5 Him the intelligent have they placed duly as invoking Priest,
Welcome, with sanctifying flame, best worshipper, with seven-fold might ;
- 6 In his Eternal mothers, in the wood, concealed and unapproached ;
Kept secret though his flames are bright, seeking on all sides, quickly found,
- 7 That, as food spreads forth in this earthly udder, Gods may rejoice them in the home of Order,
Great Agni, served with reverence and oblation, flies ever to the sacrifice, the Faithful.
- 8 Bird of each rite, skilled in an envoy's duties, knowing both worlds and that which lies between them,
Thou goest from of old a willing Herald, knowing full well heaven's innermost recesses.
- 9 Bright God, thy path is black ; light is before thee : thy moving splendour is the chief of wonders.
When she, yet unimpregnate, hath conceived thee, even when newly born thou art an envoy.
- 10 Yet newly born, his vigour is apparent when the wind blows upon his fiery splendour.
His sharpened tongue he layeth on the brushwood, and with his teeth e'en solid food consumeth.

4 *Vivasvan's envoy* : according to Sâyana the messenger of the worshipper. *Moving like Bhrigu* : or shining, Bhrigu being originally a personification of lightning. 5 *Sevenfold might* : Agni's seven flames.

6 *Eternal Mother* : the Cœlestial Waters. *Seeking on all sides* : roaming at will in search of food. 7 *In this earthly udder* :

here on earth, and especially at the altar from which oblations come. Only when the elements of sacrifice are forthcoming can Agni invite and bring the Gods. *The home of order* : the place of law-ordained sacrifice. *Bird of each rite* : attending all sacrifices. *That which lies between them* : the firmament or mid-air between heaven and earth. 9

She, yet unimpregnate : the piece of wood in which fire is produced :

- 11 When he hath borne off food with swift flame swiftly, strong
 Agni makes himself a speedy envoy,
 Follows the rustling of the wind, consuming, and courser-like,
 speeds, drives the swift horse onward.

HYMN VII.

Agni.

- YOUR envoy who possesses all, Immortal, bearer of your gifts,
 Best worshipper, I woo with song.
- 2 He, mighty, knows the gift of wealth, he knows the deep
 recess of heaven :
 He shall bring hitherward the Gods.
- 3 He knows, a God himself, to guide Gods to the righteous in
 his home.
 He gives e'en treasures that we love.
- 4 He is the Herald : well-informed, he doth his errand to and
 fro,
 Knowing the deep recess of heaven.
- 5 May we be they who gratify Agni with sacrificial gifts,
 Who cherish and enkindle him.
- 6 Illustrious for wealth are they, and hero deeds, victorious,
 Who have served Agni reverently.
- 7 So unto us, day after day, may riches craved by many come,
 And power and might spring up for us.
- 8 That holy Singer in his strength shoots forth his arrows
 swifter than
 The swift shafts of the tribes of men.

HYMN IX.

Agni.

AGNI, show favour : great art thou who to his pious man art
 come,
 To seat thee on the sacred grass.

11 *When he hath borne off food* : I follow Sâyana, but am not satisfied with his explanation. *Courser-like*: Agni, himself a courser, drives on the wind as it were a courser. Professor Ludwig suggests that *drod* here may mean a rider, not courser.

2 *Knows the gift of wealth* : how to enrich his worshippers. 4 *Doth his errand to and fro* : bears to the Gods the prayers, praises, and oblations of their worshippers, and brings them down to the sacrifice. 8 *That holy Singer* : Agni the Priest. The stanza is difficult. Professor Wilson, following Sâyana, translates : 'May the wise Agni entirely obviate by his power the removeable (ills) of men the descendants of Manu.' have adopted Professor Ludwig's interpretation.

- 2 May he the Immortal, Helper, hard to be deceived among mankind,
Become the messenger of all.
- 3 Around the altar is he led, welcome Chief Priest at solemn rites,
Or as the Potar sits him down.
- 4 Agni in fire at sacrifice and in the house as Lord thereof,
And as a Brahman takes his seat.
- 5 Thou comest as the guide of folk who celebrate a sacrifice,
And to oblation^r brought by men.
- 6 Thou servest as his messenger whose sacrifice thou lovest well,
To bear the mortal's gifts to heaven.
- 7 Accept our solemn rite ; be pleased, Angiras, with our sacrifice :
Give ear and listen to our call.
- 8 May thine inviolable car, wherewith thou guardest those who give,
Come near to us from every side.

HYMN X.

Agni.

THIS day with praises, Agni, We bring thee that which thou lovest.

Right judgment, like a horse, with our devotions.

- 2 For thou hast ever been the Car-driver, Agni, of noble Strength, lofty sacrifice, and rightful judgment.

- 3 Through these our praises come thou to meet us, bright as the sunlight,
O Agni, well disposed, with all thine aspects.

- 4 Now may we serve thee singing these lauds this day to thee, Agni.

Loud as the voice of Heaven thy blasts are roaring.

- 5 Just at this time of the day and the night thy look is the sweetest :

It shineth near us even as gold for glory.

- 6 Spotless thy body, brilliant as gold, like clarified butter :
This gleams like gold on thee, O Self-dependant.

3 *Chief Priest* : Hotar, the presenter of the oblation. *The Potar* : literally, Cleanser or Purifier, another of the sixteen priests usually employed. 4 I read *ut gnd* as proposed by Prof. Max Müller and Prof. Ludwig in place of the almost impossible *utā gndh* of the text.

2 *Car driver* : promoter.

6 *This* : thy splendour.

- 7 All hate and mischief, yea, if committed, Agni, thou turnest,
Holy One, from the man who rightly worships.
- 8 Agni, with you Gods, prosperous be our friendships and kin-
ships.
Be this our bond here by this place, thine altar.

HYMN XI.

Agni.

- THY blessed majesty, victorious Agni, shines brightly in the
neighbourhood of Sûrya.
Splendid to see, it shows even at night-time, and food is fair.
to look on in thy beauty.
- 2 Agni, disclose his thought for him who singeth, the well,
Strong God ! while thou art praised with fervour.
Vouchsafe to us that powerful hymn, O Mighty, which. Ra-
diant One ! with all the Gods thou lovest.
- 3 From thee, O Agni, springs poetic wisdom, from thee come
thoughts and hymns of praise that prosper ;
From thee flows wealth, with heroes th adorn it, to the true-
hearted man who gives oblation.
- 4 From thee the hero springs who wins the booty, bringer of
help mighty, of real courage.
From thee comes wealth, sent by the Gods, bliss-giving ;
Agni, from thee the fleet impetuous charger.
- 5 Immortal Agni, thee whose voice is pleasant, as first in rank,
as God, religious mortals.
Invite with hymns ; thee who removest hatred, Friend of the
Home, the household's Lord, unerring.
- 6 Far from us thou removest want and sorrow, far from us all
ill-will when thou protectest.
Son of strength, Agni, blest is he at evening, whom thou as
God attendest for his welfare.

HYMN XII.

Agni.

Whoso enkindles thee, with lifted ladle, aed thrice this day
offers thee food, O Agni.
May he excel, triumphant through thy splendours, wise,
through thy mental power, O Jâtavedas.

This altar : literally, this udder ; that is, the place whence
oblations proceed.

1 *In the neighbourhood of Surya* : by day, in the sunshine. 2
The well : the source of sacred song. 4 *The hero* : or the strong
horse.

- 2 Whose with toil and trouble brings thee fuel, serving the
majesty of mighty Agni.
He kindling thee at evening and at morning, prospers, and
comes to wealth, and slays his foemen.
- 3 Agni is Master of sublime dominion, Agni is Lord of strength
and lofty riches.
Straightway the self-reliant God, Most Youthful, gives trea-
sures to the mortal who adores him.
- 4 Most Youthful God, whatever sin, through folly, we here, as
human beings, have committed,
In sight of Aditi make thou us sinless: remit, entirely, Agni,
our offences.
- 5 Even in the presence of great sin, O Agni, free us from prison
of the Gods or mortals.
Never may we who are thy friends be injured: grant health
and strength unto our seed and offspring.
- 6 Even as ye here, Gods Excellent and Holy, have loosed the
cow that by the foot was tethered,
So also set us free from this affliction: long let our life, O
Agni, be extended.

HYMN XIII.

Agni.

- 'AGNI hath looked, benevolently-minded, on the wealth-giving
spring of radiant Mornings.
Come, Asvins, to the dwelling of the pious: Surya the God is
rising with his splendour.
- 2 Savitar, God, hath spread on high his lustre, waving his flag
like a spoil-seeking hero.
Their stablished way go Varuna and Mitra, what time they
make the Sun ascend the heaven.

4 *Aditi*: apparently the great omnipresent Power which controls the forces of the universe, and from which no sins are hidden 2 *Prison of the Gods or mortals*: actual imprisonment by men and corresponding chastisement by the Gods. 6 *The cow*: the cow-buffalo, tied to a post, representing symbolically the man who is in the bonds of sin. Cf. 'X. 126. 6.

2 *Waving his flag*: according to Sâyana, 'scattering the dew.' But there can be no doubt that *drapsa*, the Zend *drassha*, means a banner in this place. Sâyana explains *sátvā*, here, as 'a bull, but this interpretation cannot be accepted. *This stablished way*: the course appointed for them in the eternal order of the universe.

- 3 Him whom they made to drive away the darkness, Lords of
 sure mansions constant to their object,
 Him who beholds the universe, the Sun-God, seven strong and
 youthful Coursers carry onward.
- 4 Spreading thy web with mightiest Steeds thou comest, rending
 apart, thou God, the black-hued mantle.
 The rays of Sûrya tremulously shining sink, like a hide, the
 darkness in the waters.
- 5 How is it that, unbound and not supported, he falleth not
 although directed downward?
 By what self-power moves he? Who hath seen it? He guards
 the vault of heaven, a close set pillar.

HYMN XIV.

Agni.

- THE God hath looked, even Agni Jâtavedas, to meet the
 Dawns refulgent in their glories.
 Come on your chariot, ye who travel widely, come to this
 sacrifice of ours, Nâsatyas.
- 2 Producing light for all the world of creatures, God Savitar
 hath raised aloft his banner.
 Making his presence known by sunbeams, Surya hath filled
 the firmament and earth and heaven.
- 3 Red Dawn is come, riding with brightness onward, distin-
 guished by her beams, gay-hued and mighty.
 Dawn on her nobly-harnessed car, the Goddess, awaking men
 to happiness, approacheth.
- 4 May those most powerful steeds and chariot bring you, O
 Âsvins, hither at the break of morning.
 Here for your draught of meath are Sôma juices : at this our
 sacrifice rejoice, ye Mighty.
- 5 How is it that, unbound and unsupported, he falleth not
 although directed downward?
 By what self-power moves he? Who hath seen it? He guards
 the vault of heaven, a close-set pillar?

HYMN XV.

Agni.

AGNI the Herald, like a horse, is led forth at our solemn rite,
 God among Gods adorable.

3 Coursers : *haritah* ; Harits. Cf. IV. 6. 9.

This hymn is an imitation of the preceding. The last stanza is
 adopted word for word. 5 *He* : in the text *ayâm*, this, that is
 Sûrya, the Sun, mentioned in stanza 2.

1 *Is led forth* : implying the formal bringing of fire from the house-
 hold fire to light the sacrificial fire.

- 2 Three times unto our solemn rite comes Agni like a charioteer,
Bearing the viands to the Gods.
- 3 Round the oblations hath he paced, Agni the Wise, the Lord
of Strength,
Giving the offerer precious boons.
- 4 He who is kindled eastward for Srinjaya, Devavâta's son,
Resplendent, tamer of the foe.
- 5 So mighty be the Agni whom the mortal hero shall command,
With sharpened teeth and bountiful.
- 6 Day after day they dress him as they clean a horse who wins
the prize,
Dress the red Scion of the Sky.
- 7 When Sahadeva's princely son with two bay horses thought
of me,
Summoned by him I drew not back.
- 8 And truly those two noble boys I straightway took when
offered me,
From Sahadeva's princely son.
- 9 Long, O ye Aśvins may he live, your care; ye Gods, the
princely son
Of Sahadeva, Somaka.
- 10 Cause him the youthful prince, the son of Sahadeva, to enjoy
Long life, O ye Gods.

HYMN XVI.

Indra.

IMPETUOUS, let Maghavan come hither, and let his Tawny
Coursers speed to reach us.
For him have we pressed juice exceeding potent : here, prais-
ed with song, let him effect his visit.

2 *Three times* : with reference to the three sacrifices. 4 *Eastward* : on the *uttaravēdi* or north altar. *Srinjaya* : a certain Soma-sacrificer, *kaśchit somayijit*, says Sâyana. Professor Wilson observes : 'We have several princes of the name in the Purāṇas, but none distinguished by this patronymic : the *Srinjayas* are also a people in the west of India. 6 *The red Scion of the Sky* : or, Arusha, the Child of Heaven, i. e. the Sun. 7 *Sahadeva's princely son* : Somaka, the institutor of the sacrifice, son of a Rājâ named Sahadeva. *With two bay horses* : which were to be the priest's honorarium. 9 *Your care* : there is no substantive in the text. Sâyana supplies *tarpakāḥ* satietier, i. e. worshipper. Professor Ludwig regards *vām* as a *dativus ethicus*.

1 *Impetuous* : according to Sâyana, *rijishi*, the word in the text, means acceptor, drinker, of the spiritless Soma when its essence or strength has passed away. Professor Ludwig follows Sâyana.

2 Unyoke, as at thy journey's end, O Hero, to gladden thee to-day at this libation.

Like Uṣanā, the priest a laud shall utter, a hymn to thee, the Lord Divine, who markest.

3 When the Bull, quaffing, praises our libation, as a sage paying holy rites in secret,

Seven singers here from heaven hath he begotten, who e'en by day have wrought their works while singing.

4 When heaven's fair light by hymns was made apparent (they made great splendour shine at break of morning),
He with his succour, best of Heroes, scattered the blinding darkness so that men saw clearly.

5 Indra, Impetuous One, hath waxed immensely : he with his vestness hath filled earth and heaven
E'en beyond this his majesty extendeth who hath exceeded all the worlds in greatness.

6 Śakra who knoweth well all human actions hath with his eager Friends let loose the waters.

They with their songs cleft e'en the mountain open and willingly disclosed the stall of cattle.

7 He smote away the floods' obstructor, Vṛitra ; Earth, conscious, lend her aid to speed thy thunder.

Thou sentest forth the waters of the ocean, as Lord through power and might, O daring Hero.

8 When, Much-invoked ! the water's rock thou cleftest, Saramā showed herself and went before thee.

Hymned by Angirases, bursting the cowstalls, much strength thou foundest for us our leader.

9 Come, Maghavan Friend of Man, to aid the singer imploring thee in battle for the sunlight.

Speed him with help in his inspired invakings : down sink the sorcerer, the prayerless Dasyu. .

2 Like Uṣanā : the Rishi Uṣanā, or Uṣanas, called also Kāvya or Kavi's son, appears in the Veda as the especial friend of Indra. See I. 51. 10; 33, 5; 117, 12. *The Bull* : the mighty Indra. *Seven singers* : the meaning of this line is not clear. Professor Wilson, following Śāvaṇa, translates : 'and this generates the seven efficient (rays) from heaven, which, being glorified, have made (manifest) the objects of (human) perception. Scattered, etc. : or, fashioned blind turbid darkness so that men saw clearly. 6 Śakar : Indra, the powerful. His eager Friends : the Maruts. 8 Saramā : the hoard of Indra, who tracked the stolen cows, See I. 62, 3, and 72, 8.

- 10 Come to our home resolved to slay the Dasyu: Kutsa longed eagerly to win thy friendship.
Alike in form ye both sate in his dwelling: the faithful Lady was in doubt between you.
- 11 Thou comest, fain to succour him, with Kutsa,—a goad that masters both the Wind-God's horses,
That, holding the brown steeds like spoil for capture, the sage may on the final day be present.
- 12 For Kutsa, with thy thousand, thou at day-break didst hurl down greedy Sushna, foe of harvest.
Quickly with Kutsa's friend destroy the Dasyus, and roll the chariot-wheel of Sûraya near us.
- 13 Thou to the son of Vidathin, Rijisvan, gavest up mighty Mrigaya and Pipru.
Thou'smotest down the swarthy fifty thousand, and rentest forts age consumes a garment
- 14 What time thou settest near the Sun thy body, thy form, Immortal One, is seen expanding:
Thou a wild elephant with might invested, like a dread lion as thou wieldest weapons.
- 15 Wishes for wealth have gone to Indra, longing for him in war for light and at libation,
Eager for glory, labouring with praise-songs: he is like home, like sweet and fair nutrition.
- 16 Call we for you that Indra, prompt to listen, him who hath done so much for men's advantage;
Who, Lord of envied bounty, to a singer like me brings quickly booty worth the capture.

10 *Kutsa*: a Râjarshi or royal Rishi frequently mentioned as the favoured friend of Indra.

The faithful Lady: even Kutsa's wife could hardly distinguish one from the other; or, as Sâyana explains, Indra took Kutsa to his own home where Sachi his consort was uncertain which of the two was Indra.

11 *The sage*: Kutsa. *The final day*: the decisive day of battle.

12 *With thy thousand*: thy many followers. *Foe of harvest*: or Kuyava may be the name of another fiend or barbarous enemy. See I. 104. 3. *Kutsa's friend*: the thunderbolt, according to Sâyana.

Roll the chariot-wheel of Sûraya near us: bring back the daylight. 13 *Rijisvan*: a priue mentioned before as protected by Indra. See I 51.

5. *Mrigaya and Pipru*: demons of the air. *The swarthy fifty thousand*: black Râkshasas, fiends, or hostile aborigines.

14 *What time thou settest near the Sun thy body*: perhaps, as Professor Ludwig suggests, a poetical explanation of an eclipse of the sun.

15 *Eager for glory*: a transition from 'wishes' to 'wishers' implied therein. *Nutrition*: according to Sâyana, like Lakshmi the Goddess of prosperity.

17 When the sharp-pointed arrow, O thou Hero, flieth mid any conflict of the people,

When, Faithful One, the dread encounter cometh, then be thou the Protector of our body.

✱ 18 Further the holy thoughts of Vâmadeva ; be thou a guileless Friend in fight for booty.

We come to thee whose providence protects us : wide be thy sway for ever for thy singer.

19 O Indra, with these men who love thee truly, free givers, Maghavan, in every battle,

May we rejoice through many autumns, quelling our foes, as days subdue the nights with splendour.

20 Now, as the Bhṛigus wrought a car, for Indra the Strong, the Mighty, we our prayer have fashioned,

That he may ne'er withdraw from us his friendship, but be our bodies' guard and strong defender.

21 Now, Indra ! lauded, glorified with praises, let power swell high like rivers for the singer.

For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XVII.

Indra.

✱ GREAT art thou, Indra ; yea, the earth, with gladness, and heaven confess to thee thine high dominion.

Thou in thy vigour having slaughtered Vṛitra didst free the floods arrested by the Dragon.

2 Heaven trembled at the birth of thine effulgence ; Earth trembled at the fear of thy displeasure.

The steadfast mountains shook in agitation : the waters flowed, and desert spots were flooded.

3 Hurling his bolt with might he cleft the mountain, while, putting forth his strength, he showed his vigour.

He slaughtered Vṛitra with his bolt, exulting, and, their lord slain, forth flowed the waters swiftly.

4 Thy Father Dyaus esteemed himself a hero : most noble was the work of Indra's Maker,

His who begat the strong bolt's Lord who roareth, immovable like earth from her foundation.

19 *Free givers* : liberal institutors of sacrifice. 20 *As the Bhṛigus* : according to Sâyaṇa = splendid carpenters ; but the reference must be to the celebrated priestly family, and 'ar' may be used metaphorically for the hymn which rapidly reaches the Gods.

1 *The Dragon* : Ahi, the serpent-demon who stays the rain from falling. 4 *Esteemed himself a hero* : as being the father of such a son.

- 5 He who alone overthroweth the world of creatures, Indra the peoples' King, invoked of many—
Verily all rejoice in him, extolling the boons which Maghavan the God hath sent them.
- 6 All Soma juices are his own for ever, most gladdening draughts are ever, his, the Mighty,
Thou ever wast the Treasure-Lord of treasures : Indra, thou lettest all folk share thy bounty.
- 7 Moreover, when thou first wast born, O Indra, thou struckest terror into all the people.
Thou, Maghavan, reatest with thy bolt the Dragon who lay against the water-floods of heaven.
- 8 The ever-slaying, bold and furious Indra, the bright bolt's Lord, infinite, strong and mighty,
Who slayeth Vṛitra and acquireth booty, giver of blessings, Maghavan the bounteous :
- 9 Alone renowned as Maghavan in battles, he frighteneth away assembled armies.
He bringeth us the booty that he winneth : may we, well-loved, continue in his friendship.
- 10 Renowned is he when conquering and when slaying : 'tis he who winneth cattle in the combat.
When Indra hardeneth his indignation all that is fixed and all that moveth fear him.
- 11 Indra hath won all kine, all gold, all horses,—Maghavan, he who breaketh forts in pieces ;
Most manly with these men of his who help him dealing out wealth and gathering the treasure.
- 12 What is the care of Indra for his Mother, what cares he for the Father who begat him ?
His care is that which speeds his might in conflicts, like wind borne onward by the clouds that thunder.

5 *Extolling* : I follow Professor Wilson in taking *grinātāh* as a nominative plural, a lightened form for *grinaniāh*. Otherwise it is difficult to make sense out of the second line. 8 *Indra* : in this stanza is in the accusative case without a subject or a governing verb. Śāyana supplies *vayam stotārah stumeti*, 'we singers praise.' 11 *Who breaketh forts in pieces* : as it seems impossible to make any sense out of *pārviḥ*, I have adopted Professor Grassmann's conjecture, which is somewhat reluctantly accepted by Professor Ludwig, and read *pārḥit* instead of the word in the text. Śāyana supplies *satrusenāh*, 'armies of enemies,' *These men* : who sing his praises and so increase his strength. 12 *His care is* : there are no corresponding words in the text, but it is necessary to supply something of the kind. The meaning is, Indra is independent of, and cares nothing about, his parents, but he does care for his dear ally the thunderbolt.

- 13 Maghavan makes the settled man unsettled : he scatters dust that he hath swept together,
Breaking in pieces like Heaven armed with lightning
Maghavan shall enrich the man who lauds him.
- 14 He urged the chariot-wheel of Sârya forward : Etasa, speeding on his way, he rested.
Him the black undulating clond bedeweth, in this mid air's depth, at the base of darkness,
- 15 As in the night the sacrificing priest.
- 16 Eager for booty, craving strength and horses, we singers stir
Indra, the strong, for friendship,
Who gives the wives we seek, whose succour fails not, to hasten, like a pitcher to the fountain.
- 17 Be thou our guardian, show thyself our kinsman, watching and blessing those who pour the Soma ;
As friend, as Sire, most fatherly of fathers, giving the suppliant vital strength and freedom.
- 18 Be helping Friend of those who seek, thy friendship : give life, when lauded, Indra, to the singer.
For, Indra, we the priests have paid thee worship, exalting thee with these our sacrifices.
- 19 Alone, when Indra Maghavan is lauded, he slayeth many ne'er-resisted Vritras.
Him in whose keeping is the well-loved singer never do Gods or mortals stay or hinder.
- 20 E'en so let Maghavan, the loud-voiced Indra, give us true blessing, foeless, men's upholder.
King of all creatures, give us glory amply, exalted glory due to him who lauds thee.
- 21 Now, Indra ! lauded, glorified with praises, let power swell high like rivers for the singer
For thee a new hymn, Lord of Bays ! is fashioned. May we, car-borne, through song be victors ever.

13 *Scatters dust* : causes commotion and keeps the world in a state of unrest.

14 This difficult stanza appears to refer to an eclipse of the Sun. Indra was urging on the Sun's chariot when suddenly he rested or stopped Etasa the horse that drew it, and throw him back into the black moist cloud of the darkness of night. See l. 121. 13, and A. Kuhn, *Mythologische Studien*, 1. pp. 54-60.

15 *The sacrificing priest* : lets the fire shine, understood. Sâyana explains, 'as the sacrificer sprinkles Soma upon the invoking priest Agni, taken *hôtâ*, a nominative case, as *hôtâram*, 'an accusative. Professor Grassmann thinks that the single Pâda was originally a gloss on the preceding stanza.

16 *Who gives the wives we seek* : perhaps referring, as Professor Ludwig observes, to the forcible abduction of women after a victory.

◆ HYMN XVIII Indra and Others.

THIS is the ancient and accepted pathway by which all Gods have come into existence.

Hereby could one be born though waxen mighty. Let him not, otherwise, destroy his Mother.

- 2 Not this way go I forth : hard is the passage. Forth from the side obliquely will I issue.

Much that is yet undone must I accomplish : one must I combat and the other question.

- 3 He bent his eye upon the dying Mother : My word I now withdraw. That way I follow.

In Tvashtar's dwelling Indra drank the Soma, a hundred-worth of juice pressed from the mortar.

- 4 What strange act shall he do, he whom his Mother bore for a thousand months and many autumns?

No peer hath he among those born already, nor among those who shall be born hereafter.

- 5 Deeming him a reproach, his Mother hid him, Indra, endowed with all heroic valour.

Then up he sprang himself, assumed his vesture, and filled, as soon as born, the earth and heaven.

- 6 With lively motion onward flow these waters, the Holy Ones, shouting, as 'twere, together.

Ask them to tell thee what the floods are saying, what girdling rock the waters burst asunder.

Indra, Aditi, and Vâmadeva are said to be the Rishis or seers as well as the deities of the hymn, as it consists of conversation in which all bear part. The hymn appears to be made up of somewhat incoherent fragments, and the Commentators do not seem to have been successful in their apportionment of the stanzas to the several speakers. See Prof. Fischel's *Excursus* (*Vedische Studien*, II. pp. 42—54), and Prof. Ludwig's criticism thereon, *Ueber die neuesten Arbeiten auf dem Gebiete der Rgveda-forschung*, pp. 142 sqq.

1 The main subject is the birth and infancy of Indra. He refuses to be born in the usual manner and insists on coming into the world in another way. The speaker—Vyansa his father, Aditi his mother, or some other—dissuades him, eventually, it seems, (stanza 3) with success. The Commentators erroneously take the stanza as referring to the birth of Vâmadeva.

2 Indra, as yet unborn, is the speaker: *One* ; perhaps Vritra. *The ether* ; perhaps Vishnu, whom he addresses in stanza 11.

3 Indra, who has changed his mind, speaks the second half of the first line.

4 It is not clear who the speaker is. Professor Wilson observes: 'Aditi defends herself upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others.'

5 *Deeming him a reproach* : either because he appeared to be weak, or because, as Sâyana says, he was born in a chamber in privacy unworthy of so great a God.

6 *What girdling rock* : an allusion to the prison of thick cloud from which Indra freed the waters.

7 Are they addressing him with words of welcome? Will the floods take on them the shame of Indra?

With his great thunderbolt my Son hath slaughtered Vṛitra, and set these rivers free to wander.

8 I cast thee from me, mine,—thy youthful mother; thee, mine own offspring, Kushavâ hath swallowed.

To him, mine infant, were the waters gracious, Indra, my Son, rose up in conquering vigour.

9 Thou art mine own, O Maghavan, whom Vyansa struck to the ground and smote thy jaws in pieces.

But, smitten through, the mastery thou wonnest, and with thy bolt the Dâsa's head thou crushedst.

10 The heifer hath brought forth the Strong, the Mighty, the unconquerable Bull, the furious Indra.

The Mother left her unlicked Calf to wander, seeking, himself, the path that he would follow.

11 Then to her mighty Child the Mother turned her, saying, My son, these Deities forsake thee.

Then Indra said, about to slaughter Vṛitra, O my friend Vishnu, stride full boldly forward.

12 Who was he then who made thy Mother widow? Who sought to slay thee lying still or moving?

What God, when by the foot thy Sire thou tookest and slewest, was at hand to give thee comfort?

7 *Words of welcome* : *nivids*, sentences or short formularies inserted in a liturgy and containing epithets or short invocations of the Gods. *The shame of Indra* : his fancied guilt incurred in slaying Vṛitra. See I. 32. 14. 8 *Mine* : Sâyana explains *māmat* as 'exulting.' Professor Roth, whom Professor Grassmann and the translators of the *Siebenzig Lieder* follow, renders it by now—now. I have preferred Professor Ludwig's interpretation, originally due to Benfey, and taken the word as another form of *māma*. The word is important as expressing Aditi's acknowledgment of Indra as her son. *Kushavâ* : according to Sâyana, a Rākshasī or female demon who swallowed Indra at his birth; according to von Roth, the name of a river. 10 *The Heifer* : Aditi, young mother of Indra. 11 *Stride full boldly forward* : that is, assist me in my battle with Vṛitra. Professor Grassmann and the translators of the *Siebenzig Lieder* render the passage differently. 'O Vi-chnu, Freund, geh etwas doch zur Seite,' and, 'Vishnu mein Freund geh etwas aus dem Wege; that is, 'step aside,' or 'out of the way,' and let me conquer Vṛitra without thy aid. 12 This appears to be Vishnu's answer. Why dost thou ask me to help thee now? Didst thou not slay thine own father who sought to kill thee when yet unborn and when coming to the birth? Vyansa appears to be the father whom Indra slew (stanza 9) Sâyana merely says that the allusions are variously explained by the followers of the Taitthiya school of the Yajurveda.

13 In deep distress I cooked a dog's intestines. Among the Gods I found not one to comfort.

My consort I beheld in degradation. The Falcon then brought me the pleasant Soma

HYMN XIX.

Indra.

THEE, verily, O Thunder-wielding Indra, all the Gods here, the Helpers swift to listen,

And both the worlds elected, thee the Mighty, High, waxen strong, alone to slaughter Vritra.

2 The Gods, as worn with eld, relaxed their efforts : thou, Indra, born of truth, wast Sovran Ruler.

Thou slewest Ahi who besieged the waters, and duggest out their all-supporting channels.

3 The insatiate one, extended, hard to waken, who slumbered in perpetual sleep, O Indra,—

The Dragon stretched against the seven prone rivers, where no joint was, thou rentest with thy thunder.

4 Indra with might shook earth and her foundation as the wind stirs the water with its fury.

Striving, with strength he burst the firm asunder, and tore away the summits of the mountains.

5 They ran to thee as mothers to their offspring : the clouds, like chariots hastened forth together.

Thou didst refresh the streams and force the billows : thou, Indra, settest free obstructed rivers.

6 Thou for the sake of Vayya and Turviti didst stay the great stream, flowing, all-sustaining ;

Yes, at their prayer didst check the rushing river and make the floods easy to cross, O Indra.

13 This appears to be Vâmadeva's excuse for having in his utmost need cooked and eaten, or desired to eat, impure flesh. 'So *Manu* has, Vâmadeva who well knew right and wrong, was by no means rendered impure, though desirous, when oppressed with hunger, of eating the flesh of dogs for the preservation of his life, X, 106'—Wilson. According to Ludwig, Bergaigne, and Hillebrandt, the stanza is spoken by Indra. *The Falcon* : alluding to the way in which the Soma was first brought from heaven. Sâyana explains it as 'Indra coming swiftly as a falcon.'

2 *Relaxed their efforts* : or abdicated their functions as protectors and made over to Indra the duty of slaying the oppressor Vritra. 3 *Where no joint was* : that would have facilitated his dismemberment. 5 *The clouds*, according to Sâyana, *âdrayah*, mountains or clouds, here means the Maruts. 6 *Vayya and Turviti* : Turviti has been mentioned frequently in Book I. as having been protected by Indra, and Vayya is said to have been his father and companion. See I, 54. 6, II. 13. 12.

- 7 He let the young Maids skilled in Law, unwedded, like fountains, bubbling, flow forth streaming onward.
He inundated thirsty plains and deserts, and milked the dry Cows of the mighty master.
- 8 Through many a morn and many a lovely autumn, having slain Vritra, he set free the rivers.
Indra hath set at liberty to wander on earth the streams encompassed, pressed together.
- 9 Lord of Bay Steeds, thou broughtest from the ant-hill the unwedded damsel's son whom ants were eating.
The blind saw clearly, as he grasped the serpent, rose, brake the jar : his joints again united.
- 10 To the wise man, O Sage and Sovran Ruler, the man who knoweth all thine ancient exploits.
Hath told these deeds of might as thou hast wrought them, great acts, spontaneous, and to man's advantage.
- 11 Now, Indra ! lauded, glorified with praises, let powers swell high, like rivers, for the singer.
For thee a new hymn, Lord of Bays ! is fashioned. May we, car-borne, through song be victors ever.

HYMN XX.

Indra.

- FROM near or far away may mighty Indra, giver of succour, come for our protection.
Lord of men, armed with thunder, with the Strongest, slaying his foes in conflict, in the battles.
- 2 May Indra come to us with Tawny Coursers, inclined to us, to favour and enrich us.
May Maghavan, loud-voiced and wiedjing thunder, stand by us at this sacrifice, in combat.
- 3 Thou, honouring this our sacrifice, O Indra, shalt give us strenght and fill us full of courage.
To win the booty, Thunder-armed ! like hunters may we with thee subdue in fight our foemen.

7 *The young Maids skilled in Law* : the rivers that know and follow the law of their being, the Order of the universe. *He milked the dry Cows* : he drew rain from the clouds which had hitherto been prevented by their mighty master Vritra from yielding their stores. 9 Sâyana says that Agnu (unwedded) was a woman of that name, whose son was hidden in an ant-hill, whence Indra rescued him, restored his sight, and re-united his broken joints. *Brake, the jar* : broken through the ant-hill in which he was confined. Professor Ludwig thinks that the son of the unwedded damsel is the lightning which burst forth from the parent cloud. The passage is obscure.

- 1 *With the Strongest* : the most powerful Maruts.

- 4 Loving us, well benevolent, elose beside us, drink, Godlike
Indra, of the well-pressed Soma.
Drink of the meath we offer, and delight thee with food that
cometh from the mountain ridges.
- 5 Him who is sung aloud by recent sages, like a ripe-fruited
tree, a scythe-armed victor, —
I, like a bridegroom thinking of his consort, call hither Indra,
him invoked of many ;
- 6 Him who in native strength is like a mountain, the lofty
Indra borr of old for conquest,
Terrific wielder of the ancient thunder, filled full with
splendour as a jar with water.
- 7 Whom from of old there is not one to hinder, none to curtail
the riches of his bounty.
Pouring forth freely, O thou Strong and Mighty, vouchsafe us
riches, God invoked of many:
- 8 Of wealth and homes of men thou art the ruler, and opener
of the stable of the cattle.
Helper of men, winner of spoil in combats, thou leadest to an
ample heap of riches.
- 9 By what great might is he renowned as strongest, wherewith
the Lofly One stirs up wild battles.
Best soother of the worshipper's great sorrow, he gives pos-
sessions to the man who lauds him.
- 10 Slay us not ; bring, bestow on us the ample gift which thou
hast to give to him who offers.
At this new gift, with this laud sung before thee, extolling
thee, we, Indra, will declare it.

4 *That cometh from the mountain ridges* : where the Soma was said especially to grow. According to Sāyana's interpretation, the translation would be 'with the food brought thee with the hymn of noonday, *Prishtha* means both 'back, or high ridge,' and 'a hymn employed as the midday oblation,' and the meaning of the adjective *prishtha* is similarly ambiguous.

5 *A scythe-armed victor* : the meaning is uncertain. Sāyana explains *śrīṇyaś* as 'armed with a hook or sickle,' skilled in the use of arms.' Professor Ludwig translates, 'wie ein fassender haken,' 'like a grasping hook' Professor Aufrecht thinks that *śrīṇyo nā jētā* may perhaps mean, 'like a winner of sickle (as a prize).' Professor Grassmann thinks that a reaper, cutting down corn with his sickle, is intended. 6 *Wielder of the ancient thunder* : I follow Sāyana but am not satisfied with his explanation. Professor Grassmann follows Bollensen in reading *vrajām*, cowpen, instead of *vājram*, thunderbolt, and this is the reading given also in the St. Petersburg Lexicon. If this alteration were adopted the translation would be, 'the fierce discloser of the firm-built cow-stall.'

- 11 Now, Indra ! lauded, glorified with praises, let power swell
high, like rivers, for the singer.
A new hymn, Lord of Bays ? for thee is fashioned. May we,
car-borne, through song be victors ever.

HYMN XXI.

Indra.

- MAY Indra come to us for our protection ; here be the Hero
praised, our feast companion
May he whose powers are many, waxen mighty, cherish, like
Dyaus, his own supreme dominion.
- 2 Here magnify his great heroic exploits, most glorious One,
enriching men with bounties,
Whose will is like a Sovran in assembly, who rules the
people, Conqueror, all-surpassing.
- 3 Hither let Indra come from earth or heaven, hither with
speech from firmament or ocean ;
With Maruts, from the realm of light to aid us, or from a
distance, from the seat of Order.
- 4 That Indra will we laud in our assemblies, him who is Lord
of great and lasting riches,
Victor with Vāyu where the herds are gathered, who leads
with boldness on to higher fortune.
- 5 May the Priest, Lord of many blessings, ~~starving~~,— who
fixing reverence on reverence, giving.
Vent to his voice, inciteth men to worship—with lauds being
Indra hither to our dwellings.
- 6 When sitting pondering in deep devotion in Ausija's abode
they ply the press stone.
May he whose wrath is fierce, the mighty bearer, come as the
house-lord's priest within our chambers.
- 7 Surely the power of Bhârvara the mighty for ever helpeth to
support the singer ;

3 *From a distance, from the seat of Order* : perhaps, from the farthest limit of the ordered universe. According to Sâyana, from the region of cloud, *meghalokit*. 4 *Where the herds are gathered* : in places where cattle, the prize of victory, abound. * 5 *The Priest* : apparently Agni. *Fixing reverence on reverence* : urging men to continual adoration. 6 *Ausija* is generally, a patronymic of the Rishi Kakshîvân and others, According to Sâyana the institution of the sacrifice is meant. The stanza is obscure. * 7 *Bhârvara* : according to Sâyana, a name of Indra as son of Bharvara, the supporter of the world, that is, Prajâpati. Professor Grassmann thinks that Agni is meant, and Professor Ludwig considers it tolerably clear that Bhârvara is identical with Ausija. The exact meaning of the stanza is doubtful, but its general purport appears to be that Bhârvara, whether he be Ausija, or Indra, or Agni, has a store of wealth or power to protect the worshipper and assist him in the performance of his religious duties.

That which in Ausija's abode lies hidden, to come forth for delight and for devotion

8 When he unbars the spaces of the mountains, and quickens with his floods the water-torrents,

He finds in lair the buffalo and wild-ox when the wise lead him on to vigorous exploit.

9 Auspicious are thy hands, thine arms well-fashioned which proffer bounty, Indra, to thy praiser.

What sloth is this? Why dost thou not rejoice thee? Why dost thou not delight thyself with giving?

10 So Indra is the truthful Lord of treasure. Freedom he gave to man by slaying Vṛitra.

Much-lauded! help us with thy power to riches: may I be sharer of thy Godlike favour.

11 Now, Indra! lauded, glorified with praises, let power swell high, like rivers, for the singer!

For thee a new hymn, Lord of Bays! is fashioned. May we, care-borne, through song be victors ever.

HYMN XXII.

Indra.

THAT gift of ours which Indra loves and welcomes, even that he makes for us, the Great and Strong One.

He who comes wielding in his might the thunder, Maghavan gives prayer, praise, and laud, and Soma.

2 Bull, hurler of the four-edged rain, producer with both his arms, strong, mighty, most heroic;

Wearing as wool Parushni for adornment, whose joints for sake of friendship he hath covered.

8 *When he unbars*: when Indra lays open 'the interior of the mountain of clouds within which the rain is imprisoned. *The buffalo and wild-ox*: the Gaura (*Bos gauru*.) and the Gavaya (*Bos gavaeus*.) are two kinds of wild cattle. The *gaurāsya* and *gavayāsya* of the text must be taken as partitive genitives after *vidat*, he finds. 'The purport of the expression, according to the scholiast, is that Indra obtains these two animals *tau dwyā pasū labhate*, either for himself as sacrificial flesh, or for his worshippers, some of whom, at least, even now, would not object to eat the flesh of the wild oxen.'—Wilson.

2 *Rain producer*: the thunderbolt or lightning which is supposed to cause rain by opening the cloud. *Parushni*: one of the rivers of the Panjāb, called in later times Rāṭati, the modern Rāvi. Indra appears to be represented as clothing himself in the wool-like waves, or fleecy vapours, of the river, and lovingly covering or uniting in one stream her several joints, limbs, or branches. 'The phraseology here' Professor Wilson remarks, 'is somewhat obscure, and the scholiast does the materially enlighten us.'

- 3 God who of all the Gods was born divinest, endowed with ample strength and mighty powers,
And bearing in his arms the yearning thunder, with violent rush caused heaven and earth to tremble.
- 4 Before the High God, at his birth, heaven trembled, earth, many floods and all the precipices.
The Strong One bringeth nigh the Bull's two Parents : loud sing the winds, like men, in air's mid-region.
- 5 Those are the great deeds, Indra, thine, the Mighty, deeds to be told at all libations,
That thou, O Hero, bold and boldly daring, didst with thy bolt, by strength, destroy the Dragon
- 6 True are all these thy deeds, O Most Heroic. The Milch-kine issued from the streaming udder.
In fear of thee, O thou of manly spirit, the rivers swiftly set themselves in motion.
- 7 With joy, O Indra, Lord of Tawny Coursers, the Sisters then, these Goddesses, extolled thee,
When thou didst give the prisoned ones their freedom to wander at their will in long succession.
- 8 Pressed is the gladdening stalk as 'twere a river : so let the rite, the toiler's power, attract thee.
To us-ward, of the Bright One, as the courser strains his exceedingly strong leather bridle.
- 9 Ever by us perform the most heroic, thine highest, best victorious deeds, O Victor.
For us make Vritras easy to be conquered : destroy the weapon of our mortal foeman.
- 10 Graciously listen to our prayer, O Indra, and strength of varied sort bestow thou on us.
Send to us all intelligence and wisdom : O Maghavan, be he who gives us cattle.

The meaning of the second line is, Indra brings near, but holds apart, the heaven and the earth, the mighty Sun, and the winds sing in the intermediate space which has thus been provided for them. 6 *The Milch-kine* : streams of fertilizing rain. The *udder* is the cloud.

7 *The Sisters* : the rivers. 8 The construction of the middle portion of the stanza is very difficult. The general meaning appears to be, 'The Soma has been pressed and the juice flows copiously. Let our sacrifice draw thee hither with all the strength of a hard pulling horse.' Who 'the Bright One' is not clear ; probably Agni is meant.

11 Now, Indra ! lauded, glorified with Praises, let wealth swell high like rivers to the singer.

For thee a new hymn, Lord of Bays ! is fashioned. May we, car-borne, through song be victors ever,

HYMN XXIII.

Indra.

How, what priest's sacrifice hath he made mighty, rejoicing in the Soma and its fountain ?

Delighting in the juice, eagerly drinking, the Lofty One hath waxed for splendid riches.

2 What hero hath been made his feast-companion ? Who hath been partner in his loving-kindness ?

What know we of his wondrous acts ? How often comes he to aid and speed the pious toiler ?

3 How heareth Indra offered invocation ? How, hearing, marketh he the invoker's wishes ?

What are his ancient acts of bounty ? Wherefore call they him One who filleth full the singer ?

4 How doth the priest who laboureth, ever longing, win for himself the wealth which he possesseth ?

May he, the God, mark well my truthful praises, having received the homage which he loveth.

5 How, and what bond of friendship with a mortal hath the God-chosen as this morn is breaking ?

How, and what love hath he for those who love him, who have entwined in him their firm affection ?

6 Is then thy friendship with thy friends most mighty ? Thy brotherhood with us,—when may we tell it ?

The streams of milk move, as most wondrous sunlight, the beauty of the Lovely One for glory.

1 *Mighty* : effectual *Its fountain* more literally, udder ; the sacrifice the source from which the Soma flows as milk from the udder of the cow. *For splendid riches* : in order to bestow splendid wealth on the sacrificer according to Sâyana. 2 *What hero, etc.* : no one is allowed to share the offerings made to Indra or to know his benevolent intentions. *The streams of milk* : this line is difficult. Indra's close connexion with the Sun is referred to, and the general purport may be, as Professor Ludwig suggests : When thou risest up as the Sun, then we declare thy brotherhood with us ; or in other words, Indra's beauty is made known as the light of the Sun. Sâyana explains *sârgâh* as, the efforts, (*udyogâh*), *goh*, of the moving one (Indra).

- 7 About to slay the Indra-less destructive spirit he sharpens his keen arms to strike her.
Whereby the Strong, although our debts' exactor, drives in the distant mornings that we know not.
- 8 Eternal Law hath varied food that strengthens; thought of eternal Law removes transgressions.
The praise-hymn of eternal Law, arousing, glowing, hath opened the deaf ears of the living.
- 9 Firm-seated are eternal Law's foundations; in its fair form are many splendid beauties.
By holy Law long lasting food they bring us; by holy Law have cows come to our worship.
- 10 Fixing eternal Law he, too, upholds it: swift moves the might of Law and wins the booty.
To Law being the vast deep Earth and Heaven: Milk-kine supreme, to Law their milk they render.
- 11 Now, Indra! lauded, glorified with praises, let power swell high like rivers to the singer.
for thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XXIV.

Indra.

WHAT worthy praise will bring befour us Indra, the Son of Strength, that he may grant us riches;
For he the Hero, gives the singer treasures: he is the Lord who sends gifts, ye people.

7 *Spirit*: the Druh, or mischievous female sprite who does not acknowledge Indra. The purport of the second line is: Indra, although the punisher of our sins, does not suffer us to be destroyed by evil spirits, but continuing to rise as the Sun, urges on a succession of mornings in the light of which the demons of the night disappear.

8 *Eternal Law*: here, Sāyana says, the word *ritā* means *Āditya*, or Indra, or sacrifice. Its meaning varies slightly in this and the two following stanzas, but the original of regularity, conformity to, or establishment by, eternal order or law, is found throughout. In the second line *eternal Law* is the regular law-ordained sacrifice. *Glowing*: brilliant, or clearly sounding. *The living*: the worshipper.

9 *They bring us*: that is, the cows which have come to our worship, to be presented to the priests as payment of their services.

10 *Fixing eternal Law*: the establisher of the law is also its upholder or administrator. Prof. Wilson translates: 'The (worshipper) subjecting *Rita* (to his will) verily enjoys *Ritā*.' *To Law belong*: or, were made for the sake of order or law-ordained sacrifice. *Milk-kine supreme*: bounteous heaven and earth, which cherish and support sacrifice or eternal order in general.

1 The Son of strength: the Mighty One.

- 2 To be invoked and hymned in fight with Vritra, the well-praised Indra gives us real bounties.
That Maghavan brings comfort in the foray to the religious man who pours libations.
- 3 Him, verily, the men invoked in combat; risking their lives they make him their protector,
When heroes, foe to foe, give up their bodies, fighting, each side, for children and their offspring.
- 4 Strong God! the folk at need put forth their vigour, striving together in the whirl of battle.
When warrior bands encounter one another some in the grapple quit themselves like Indra.
- 5 Hence many a one worship the might of Indra: hance let the brow succeed the meal-oblation.
Hence let the Soma banish those who pour not; even hence I joy to pay the Strong One worship.
- 6 Indra gives comfort to the man who truly presses, for him who longs for it, the Soma,
Not disaffected, with devoted spirit this man he takes to be his friend in battles.
- 7 He who this day for Indra presses Soma, prepares the brow and fries the grains of barley—
Loving the hymns of that devoted servant, to him may Indra give heroic vigour.
- 8 When the impetuous chief hath sought the conflict, and the lord looked upon the long-drawn battle,
The matron calls to the Strong God whom pressers of Soma have encouraged in the dwelling.
- 9 He bid a small price for a thing of value: I was content, returning, still unpurchased.
He heightened not his insufficient offer. Simple and clever, both milk out the udder.

5 *Let the brew succeed the meal-oblation*: or, let the offering of cooked viands follow that of the sacrificial cake, let varied offerings be made in rapid succession. *Let the Soma banish*: let those who pour no Soma-libations to Indra be kept at a distance from those who thus worship him.

8 When the chieftain has gone out to fight, his wife calls on Indra to protect him. According to Sâyana the 'impetuous chief,' the lord, is Indra whom his consort recalls to drink the Soma juice which has been prepared for him by men.

9 *I was content*: spoken by Indra. *Both milk out the udder*: both the simple, or needp, buyer and the shrewd seller make as much as they can out of the bargain, that is, the buying and selling of Indra, meaning the settlement of the fee to be paid to the priest for obtaining Indra's favour by sacrifice. Professor Grassmann banishes stanzas 9 and 10 to an appendix, as not originally belonging to the hymn.

10: Who for ten milch-kine purchaseth from me this Indra who is mine?

When he hath slain the Vritras let the buyer give him back to me.

11 Now, Indra ! lauded, glorified with praises, let wealth swell high like rivers for the singer.

For thee a new hymn, Lord of Bays, is fashioned. May we, car borne, through song be victors ever.

HYMN XXV.

Indra.

WHAT friend of man, God-loving, hath delighted, yearning therefor, this day in Indra's friendship?

Who with unkindled flame and flowing Soma laudeth him for his great protecting favour?

2 Who hath with prayer bowed to the Soma-lover? What pious man endues the beams of morning?

Who seeks bond, friendship, brotherhood with Indra? Who hath recourse unto the Sage for succour?

3 Who claims to-day the Daities' protection, asks Aditi for light, or the Âdityas?

Of whose pressed stalk of Soma drink the Asvins, Indra, and Agni, well-inclined in spirit?

4 To him shall Agni Bhârata give shelter : long shall he look upon the Sun uprising,

Who sayeth, Let us press the juice for Indra, man's Friend, the Hero manliest of heroes.

5 Him neither few men overcome, nor many : to him shall Aditi give spacious shelter.

Dear is the pious, the devout, to Indra ; dear is the zealous, dear the Soma-bringer.

6 This Hero curbs the mighty for the zealous : the presser's-brew Indra possesses solely :

No brother, kin, or friend to him who pours not, destroyer of the dumb who would resist him.

2 *Endues the beams of morning* : the expression means, apparently, 'he takes himself to prayer at day-break.' Sayana's interpretation is, 'Who covers that is, supports, the cows given by Indra?' 4. *Agni Bhârata* : Agni as the especial God of the Bhârata family to which, Vâmadêva the Rishi of the hymn belonged. 6. *Curbs the mighty* : the meaning of *prâśukhāt* is somewhat uncertain ; ' prompt discomfiter of foes '—Sayana, ' Bridling, leading, driving, driving or having swift horses.'—Prof. Roth, ' Conqueror of the mighty.'—Prof. Ludwig, *The dumb* : the man who has no voice to praise him.

- 7 Not with the wealthy churl who pours no Soma doth Indra,
Soma-drinker, bind alliance.
He draws away his wealth and slays him naked, own Friend
to him who offers, for oblation.
- 8 Highest and lowest, men who stand between them, going,
returning, dwelling in contentment,
Those who show forth their strength when urged to battle—
these are the men who call for aid on Indra.

HYMN XXV.

Indra.

- I WAS aforetime Manu, I was Sûrya : I am the sage Kakṣhivân
holy singer.
Kutsa the son of Ârjuni I master. I am the sapient Uṣanâ ;
behold me.
- 2 I have bestowed the earth upon the Ârya, and rain upon the
man who brings oblation.
I guided forth the loudly-roaring waters, and the Gods moved
according to my pleasure,
- 3 In the wild joy of Soma I demolished Śambara's forts, ninety-
and-nine, together ;
And, utterly, the hundredth habitation, when helping Divo-
dâsa Atithigva.
- 4 Before all birds be ranked this Bird, O Maruts ; supreme of
falcons be this fleet-winged Falcon,
Because, strong-pinioned, with no car to bear him, he brought
to Manu the God-loved oblation.
- 5 When the Bird brought it, hence in rapid motion sent on the
wide path fleet as thought he hurried.
Swift he returned with sweetness of the Soma, and hence the
Falcon hath acquired his glory.
- 6 Bearing the stalk, the Falcon speeding onward, Bird bringing
from afar the draught that gladdens,

7 *Naked* : stripped of all his property ; destitute. *To him who offers, for oblation* : according to Śâyana, ' to the men who pours the libation and prepares the dressed food ; to him who presents the libation and oblation '—Wilson.

The deity of the first three stanzas is said to be either Indra or Pa-
ramâtmâ [the Supreme Spirit or Soul of the universe] : the deity or dei-
fied object of the other stanzas is the Śyena or Falcon. 1 Indra
is the speaker of the first three verses, although it is not clear what he
means by saying that he is Kakṣhivân and Uṣanâ, unless he intends
to identify himself with all existence.

3 *Sambara* ; *Divodâsa* ; *Atithigva* (here an adname or epithet of Divo-
dâsa) : see Index of Names. 4 *With no car to bear him* : literally,
' with his own wheel-less nature ' that is by his own natural impulse.
Oblation : the Soma. 6 *The draught that gladdens* : the plant that
yields the exhilarating juice.

Friend of the Gods, brought, grasping fast, the Soma which he had taken from yon loftiest heaven.

- 7 The Falcon took and brought the Soma, bearing thousand libations with him, yea, ten thousand.

The Bold One left Malignities behind him, wise, in wild joy of Soma, left the foolish.

HYMN XXVII.

The Falcon.

- I, As I lay within the womb, considered all generations of these Gods in order.

— A hundred iron fortresses confined me, but forth I flew with rapid speed a Falcon.

- 2 Not at his own free pleasure did he bear me: he conquered with his strength and manly courage.

Straightway the Bold One left the fiends behind him and passed the winds as he grew yet more mighty.

- 3 When with loud cry from heaven down sped the Falcon, thence hasting like the wind he bore the Bold One.

Then, wildly raging in his mind, the archer Kṛiṣānu aimed and loosed the string to strike him.

- 4 The Falcon bore him from heaven's lofty summit as the swift car of Indra's Friend bore Bhujyu.

Then downward hither fell a flying feather of the Bird hasting forward in his journey.

- 5 And now let Maghavan accept the beaker, white, filled with milk, filled with the shining liquid;

The best of sweet meath which the priests have offered: that Indra to his joy may drink, the Hero, that he may take and drink it to his rapture.

7 The Bold One: Indra.

1 The womb: of the rain cloud. A hundred fortresses: 'Sambara's hundred ancient castles' (11 14 6). Considered: or reviewed, in hope of finding a deliverer. The speaker is Agni, that is, the lightning which rends the cloud and brings down the sweet rain—the fleet Falcon who brings Soma from heaven. See Prof. Bloomfield, *The Myth of Soma and the Eagle*, Festgruss an Rudolf von Roth, 1893, pp 149–155. Cf Hymns of the Atharva-veda, VI. 48 I.

2 Not at his own free pleasure: the falcon's mere will was not enough, says Soma; he had first to fight and conquer my keepers. The Bold One: Indra. See stanza 7 of the preceding hymn.

3 The Bold One: meaning Soma. The construction of the first line is difficult. Kṛiṣānu: one of the guards of the celestial Soma. See I. 155 2 I. 112. 6), and we should therefore expect *indrāvaloh*, 'of Indra's two friends', instead of *indrāvala*. Feather: *parnam*; which becomes on earth the sacred Parna or Palāṣa tree, the Butea Frondosa.

5 The metrical form and the ritual application indicate the comparatively recent addition of the ancient hymn. The hymn has been discussed by Weber, *Vedische Beiträge*, pp. 4 ff.

HYMN XXVIII.

Indra-Soma.

ALLIED with thee, in this thy friendship, Soma, Indra sor man,
made waters flow together,
Slew Ahi, and sent forth the Seven Rivers, and opened as it
were obstructed fountains.

2 Indu, with thee for his confederate, Indra swiftly with might
pressed down the wheel of Sūrya.

What rolled, all life's support, on heaven's high summit was
separated from the great oppressor.

3 Indra smote down, Agni consumed, O Indu, the Dasyus ere
the noontide in the conflict.

Of those who gladly sought a hard-won dwelling he cast down
many a thousand with his arrow.

4 Lower than all besides hast thou, O Indra, cost down the
Dasyus, abject tribes of Dāsus.

Ye drove away, ye put to death the foemen, and took great
vengeance with your murdering weapons.

5 So, of a truth, Indra and Soma, Heroes, ye burst the stable of
the kine and horses,

The stable which the bar of stone obstructed; and piercing
through set free the habitations.

HYMN XXIX.

Indra.

COME, lauded, unto us with powers and succours, O Indra,
with thy Tawny Steeds, exulting,

First even the foeman's manifold libations, glorified with our
hymns, true Wealth-bestower.

2 Man's Friend, to this our sacrifice he cometh marking how
he is called by Soma-pressers

Fearless, and conscious that his Steeds are noble, he joyeth
with the Soma-pourins herees.

1 *The Seven Rivers*: perhaps the five rivers of the Panjāb, the Indus, and the Sarasvati. See F. 32. 12. 2 *Pressed down the wheel of Sūrya*: probably an eclipse of the sun is intended. *What rolled*: the sun's wheel. From the *great oppressor*: 'maho druho, prabhūtiāya drogahūh, of the very mighty oppressor or tyrant, alluding probably to his heat.'—Wilson. Cf. VI. 20. 5 *Indu*: a drop, especially a drop of Soma juice, is a frequently-occurring name of the God Soma. 3 *Ere the noontide*: in the forenoon, when they have inspirited themselves with draughts of Soma juice. 5 *Ye burst the stable of the kine and horses*: liberated the kine, that is, the imprisoned waters which fertilized the earth, and caused cattle and horses to multiply.

1 *Past*: Dr. over, that is, let not the offerings of our enemies detain thee. 2 *Heroes*: eminent men who institute sacrifices.

- 3 Make his ears hear, that he may show his vigour and may be joyful in the way he loveth.
 May mighty Indra pouring forth in bounty bestow on us good roads and perfect safety ;
- 4 He who with succour comes to his implorer, the singer here who with his song invites him ;
 He who himself sets to the pole swift Coursers, he who hath, hundreds, thousands, Thunder-wielder.
- 5 O Indra Maghavan, by thee protected may we be thine, princes and priests and singers,
 Sharing the riches sent from lofty heaven which yields much food, all desire its bounty.

HYMN XXX.

Indra.

- O INDRA, Vritra-slayer, none is better, mightier than thou :
 Verily there is none like thee.
- 2 Like chariot-wheels these people all together follow after thee :
 Thou ever art renowned as Great.
- 3 Not even all the gathered Gods conquered thee Indra, in the war
 When thou didst lengthen days by night.
- 4 When for the sake of those oppressed, and Kutsa as he battled,
 thou Stolest away the Sun's car-wheel.
- 5 When, fighting singly, Indra, thou overcamest all the furious
 Gods, thou slewest those who strove with thee.

4 *Hundreds, thousands*: apparently, of treasures, and not horses as Sāyana explains. 5 *Princes*: the institutors of the sacrifice, of the *Sūris*. The phraseology of the second line is somewhat obscure. Professor Wilson renders it 'participant with thee for the sake of distributing brilliant wealth, and abundant food, entitled to (our) commendation' Professor Ludwig, in his Commentary suggests that the meaning may be that the institutors of the sacrifice are to distribute the wealth, and the priests to receive it.

3 This seems to be the meaning of the text,—a contest between Indra and the rest of the Gods—and stanza 5 appears to confirm this interpretation. Professor Wilson, following Sāyana, translates: 'Verily all the gods with thee (for) their strength, have warmed (with the *Asuras*); wherefore thou hast destroyed them by day and by night.' Cf. Joshua X. 13. When thou didst lengthen days: didst prolong the day into the night. 4 *Stolest away the Sun's car-wheel*: an eclipse of the Sun, perhaps, is intended, or the meaning may be merely that the Sun's course was stayed, as in stanza 3. 5 *All the furious Gods*: according to Sāyana, 'all those who strove against the Gods.'

- 6 When also for a mortal man, Indra, thou speddest forth the Sun,
And holpest *Etasa* with might.
- 7 What? *Vritra*-slayer, art not thou, *Maghavan*, fiercest in thy wrath?
So hast thou quelled the demon too.
- 8 And this heroic deed of might thou, Indra, also hast achieved,
That thou didst smite to death the Dame, Heaven's Daughter,
meditationg ill.
- 9 Thou, Indra, Mighty One, didst crush *Ushas*, though Daughter
of the Sky,
When lifting up herself in pride.
- 10 Then from her chariot *Ushas* fled, :affrighted, from her
ruined car,
When the strong God had shattered it :
- 11 So there this car of *Ushas* lay, broken to pieces, in *Vipās*,
And she herself fled far away.
- 12 Thou, Indra, didst with magic power resist the overflowing
stream.
Who spread her water o'er the land.
- 23 Valiantly didst thou seize and take the store which *Ṣuṣṇa*
had amassed,
When thou didst crush his fortresses.
- 14 Thou, Indra, also smotest down *Kulītara*'s son *Ṣambara*,
The *Dāsa*, from the lofty hill.
- 15 Of *Dāsa Varchin*'s thou didst slay the hundred thousand and
the five?
Crushed like the fellics of a car. .

6 *And holpest Etasa* : that is, the return of day on some particular occasion is attributed to Indra's intervention on behalf of his favourite. See Index.

7 *The demon* : *Vritra* the son of *Danu*. 8 *The destruction by Indra of the chariot of Ushas or Dawn appears to mean the extinction of her light after the rising of the Sun. So in K 15. 6 Indra is said to have 'crushed with his thunderbolt the car of Ushas, rending her slow steeds with his rapid Coursers. The myth is alluded to in other passages also. See X. 138⁴ 5.*

11 *In Vipās* : or on the bank of that river. . 12 *The overflowing stream* : or, possibly, some stream called *Vibhāḥ*, the exact meaning of the word being doubtful.

14 *Kulītara's son* : this is *Sāyana*'s explanation of *kaulītaram*. 15 *Of Dāsa Varchin's* : of the followers of the demon or savage *Varchin*, See II. 14. 6. *And the five* : the position of *pāñcha* in the stanza seems to indicate that it is taken separately. *Sāyana* prefixes it to *satā*, making the number slain a thousand and five hundred. *Crushed like the fellics of a car* : (surrounding) him like the fellics (round the spokes of a wheel).—Wilson.

- 16 So Indra, Lord of Heroes, Powers, caused the unwedded damsel's son,
The castaway, to share the lauds.
- 17 So sapient Indra, Lord of Might, brought Turvaṣa and Yadu, those.
Who feared the flood, in safety o'er.
- 18 Arna and Chitraratha, both Āryas, thou, Indra, slewest swift,
On yonder side of Sarayu.
- 19 Thou, Vṛitra, slayer, didst conduct those two forlorn, the blind, the lame:
None may attain this bliss of thine.
- 20 For Divodāsa, him who brought oblations, Indra overthrew
A hundred fortresses of stone.
- 21 The thirty thousand Dāsaḥ he with magic power and weapons sent
To slumber, for Dabhiti's sake.
- 22 As such, O Vṛitra-slayer, thou art general Lord of kind for all,
Thou Shaker of all things that be.
- 23 Indra, whatever deed of might thou hast this day to execute,
None be there now to hinder it.
- 24 O Watchful One, may Aryaman the God give thee all goodly things.
May Pūshan, Bhaga, and the God Karūlati give all things fair.

The unwedded damsel's son: the son of Agrū, according to Sâyana. See IV. 19. 9. 17 *Turvaṣa and Yadu*: so I. 174. 9. 'When o'er the flood thou broughtest them, O Hero, thou keptest Turvaṣa and Yadu safely.' *Who feared the flood*: literally, 'non-bathers. (*asudātārā*), meaning probably unable to swim. *Arna and Chitraratha*: two kings, says the Scholiast, 'presuming on their dignity as Āryas and devoid of faith in, or devotion to, Indra. *Sarayu* here is probably some river in the Panjâb, and not the Sarayu of Oudh the modern Sarjū. Turvaṣa and Yadu may perhaps have crossed the river, and under the protection of Indra conquered two Ārya chiefs whose lands lay beyond it. 19 *The blind, the lame*: see II. 13. 12. where one man only, the outcast, or Parāvrij, is spoken of as 'the halt and blind.' 20 *Divodāsa*: see Index. 21 *Dabhiti*: a Rishi favoured by Indra. See Index. 24 *Karūlati*: from the position of the word in the stanza would appear to be the name of a separate God, but Sâyana (who is followed by Professors Roth and Grassmann as well as Wilson) takes it as an epithet of Pūshan, i. e. the broken-toothed or toothless God. 'According to the Purāṇas Pushan had his teeth knocked out by Virabhadra's followers at Dakṣha's sacrifice.'—Wilson. The institutor of the sacrifice appears to be addressed in this verse which is probably a later addition to the original hymn.

- WITH what help will he come to us, wonderful, ever-waxing
Friend,
With what most mighty company ?
- 2 What genuine and most liberal draught will spirit thee with
juice to burst.
Open e'en strongly-guarded wealth ?
- 3 Do thou who art Protector of us thy friends who praise thee
With hundred aids approach us.
- 4 Like as a courser's circling wheel, so turn thee hitherward
to us,
Attracted by the hymns of men.
- 5 Thou seekest as it were thine own stations with swift descent
of powers :
I share thee even with the Sun.
- 6 What time thy courage and his wheels together. Indra, run
their course
With thee and with the Sun alike,
- 7 So even, Lord of Power and Might, the people call thee
Maghavan,
Giver, who pauses not think.
- 8 And verily to him who toils and presses Soma juice for thee
Thou quickly givest ample wealth.
- 9 No, not a hundred hinderers can check thy gracious bounty's
flow,
Nor thy great ededs when thou wilt act.
- 10 May thine assistance keep us safe, thy hundred and thy
thousand aids :
May all thy favours strengthen us.
- 11 Do thou elect us in this place for friendship and prosperity,
And great celestial opulence.

2 *Genuine and most liberal* : producing good results and causing thee to be most bountiful. *Strongly-guarded wealth* : to burst open the treasure-houses of our enemies and give us their contents : or the allusion may be to the waters shut up in the clouds.

4 *By the hymns* : literally, 'by the beams,' *niyādbhik*, that is, strings of verses, hymns, or praises.

5 *With swift descent of powers* : by the natural and spontaneous outflow of divine strength, as water pours down a precipice.

I share thee : 'I glorify thee together with the Sun.—' *Willou*
7 *Maghavan* : the rich and munificent. One.

- 12 Favour us, Indra, evermore with overflowing store of wealth :
With all thy succours aid thou us.
- 13 With new protections, Indra, like an archer, open thou for us
The stables that are filled with kine.
- 14 Our chariot, Indra, boldly moves endued with splendour,
ne'er repulsed,
Winning for us both kine and steeds.
- 15 O Sūrya, make our fame to be most excellent among the Gods,
Most lofty as the heaven on high.

HYMN XXXII.

Indra.

- O THOU who slewest Vṛitra, come, O Indra, hither to our side,
Mighty One with thy mighty aids.
- 2 Swift and impetuous art thou, wondrous amid the well-
dressed folk :
Thou doest marvels for our help.
- 3 Even with the weak thou smitest down him who is stronger,
with thy strength
The mighty, with the Friends thou hast.
- 4 O Indra, we are close to thee; to thee we sing aloud our songs:
Help and defend us, even us.
- 5 As such, O Caster of the Stone, come with thy succours
wonderful,
Blameless, and irresistible.
- 6 May we be friends of one like thee, O Indra, with the wealth
of kine,
Comrades for lively energy.
- 7 For thou, O Indra, art alone the Lord of strength that comes
from kine :
So grant thou us abundant food.
- 8 They turn thee not another way, when, lauded, Lover of the
Song,
Thou wilt give wealth to those who praise.
- 9 The Gotamas have sung their song of praise to thee that thou
mayst give,
Indra, for lively energy.

2 *Amid the well-dressed folk*: the adjective *chitrinīshu*, feminine plural in the locative case, stands without a substantive, and Sāyana supplies *prajāsu*, people; well dressed, perhaps, for a religious ceremony, or possibly, armed for war. 5 *Caster of the Stone*: wielder of the thunderbolt.

- 10 We will declare thy hero deeds, what Dâsa forts thou brakest down,
Attacking them in rapturous joy.
- 11 The sages sing those manly deeds which, Indra, Lover of the Song, Thou wroughtest when the Soma flowed.
- 12 Indra, the Gotamas who bring thee praises have grown strong by thee.
Give them renown with hero sons.
- 13 For, Indra, verily thou art the general treasure even of all :
Thee, therefore, do we invoke.
- 14 Excellent Indra, turn to us : glad thee among us with the juice Of Somas, Soma-drinker thou.
- 15 May praise from us who think on thee, O Indra, bring thee near to us.
Turn thy two Bay steeds hitherward.
- 16 Eat of our sacrificial cake : rejoice thee in the songs we sing,
Even as a lover in his bride.
- 17 To Indra for a thousand steeds well-trained and fleet of foot we pray,
And hundred jars of Soma juice.
- 18 We make a hundred of thy kine, yea, and a thousand, hasten nigh :
So let thy bounty come to us.
- 19 We have obtained, a gift from thee, ten water-ewers wrought of gold :
Thou, Vṛitra-slayer, givest much.
- 20 A bounteous Giver, give us much, bring much and not a trifling gift:
Much, Indra, wilt thou fain bestow.
- 21 O Vṛitra-slayer, thou art famed in many a place as bountiful:
Hero, thy bounty let us share.
- 22 I praise thy pair of Tawny Steeds, wise Son of him who giveth kine:
Terrify not the cows with these.

10 *In rapturous joy*: in exhilaration produced by the Soma juice.

17 *Jars*: a *kharṣ* is properly a measure of grain, and by metonymy a vessel, jar, or pitcher, containing that quantity, which is said to be equal to about three of our bushels. 22 *Wise Son of him who giveth kine*: Indra himself is the special giver of cattle, and this attribute of his may perhaps, as Professor Lûdwig conjectures, be personified in an imaginary father Goshî, the winner or bestower of kine. Sâyaṇa would force on *napât*, son, the meaning *na pātayitâh*, 'thou who dost not cast down' (thy worshippers), *With these*: two horses of thine, The meaning of this last Pâda is uncertain.

- 23 Like two slight images of girls, unrobed, upon a new-wrought post,
 So shine thy Bay Steeds in their course.
- 24 For me the Bays are ready when I start, or start not, with the dawn, Innocuous in the ways they take.

HYMN XXXIII.

Ribhus.

- I SEND my voice as herald to the Ribhus ; I crave the white cow for the overspreading.
 Wind-spæd, the Skilful Ones in rapid motion have in an instant compassed round the heaven.
- 2 What time the Ribhus had with care and marvels done proper service to assist their Parents,
 They won the friendship of the Gods ; the Sages carried away the fruit of their devotion.
- 3 May they who made their Parents, who were lying like posts that moulder, young again for ever,—
 May Vāja, Vibhvan, Ribhu, joined with Indra, protect our sacrifice, the soma-lovers.
- 4 As for a year the Ribhus kept the Milch-cow, throughout a year fashioned and formed her body,
 And through a year's space still sustained her brightness, through these their labours they were made immortal.
- 5 Two beakers let us make,—thus said the eldest. Let us make three,—this was the younger's sentence.
 Four beakers let us make,—thus spoke the youngest. Tvashṭar approved this rede of yours, O Ribhus.
- 6 The men spake truth and even so they acted : this Godli ke way of theirs the Ribhus followed.
 And Tvashṭar, when he looked on the four beakers resplendent as the day, was moved with envy.

23 *Images of girls* : perhaps as *cūṛyā*ids, but the passage is obscure. Professor Wilson translates : ' Like two puppets on an arranged, new, and slender stage.' 24 According to Śāyaṇa, Let thy inoffensive bay horses give me a sufficiency at sacrifices whether I go to them in a car drawn by oxen or without a car so drawn, that is, on foot.

1 *For the overspreading* : a technical expression for pouring the milk into or over the Soma juice. ' For the dilution (of the Soma libation). '—Wilson. For the Ribhus, see Index. 5 *Two beakers* : or sacrificial ladles. See I. 20. 6.

- 7 When for twelve days the Ribhus joyed reposing as guests of him who never may be hidden,
They made fair fertile fields, they brought the rivers. Plants spread o'er deserts, waters filled the hollows.
- 8 May they who formed the swift car, bearing Heroes, and the Cow omniform and all-impelling,
Even may they form wealth for us,—the Ribhus, dexterous-handed, deft in work and gracious.
- 9 So in their work the Gods had satisfaction, pondering it with thought and mental insight.
The Gods' expert artificer was Vâja, Indra's Ribhukshan, Varuna's was Vibhvan.
- 10 They who made glad with sacrifice and praises, wrought the two Bays, his docile Steeds, for Indra,—
Ribhus, as those who wish a friend to prosper, bestow upon us gear and growth of riches.
- 11 This day have they set gladdening drink before you. Not without toil are Gods inclined to friendship.
Therefore do ye who are so great, O Ribhus, vouchsafe us treasures at this third libation.

HYMN XXXIV.

Ribhus.

To this our sacrifice come Ribhu, Vibhvan, Vâja, and Indra with the gift of riches,
Because this day hath Dhishanâ the Goddess set drink for you : the gladdening draughts have reached you.

7 *Him who never may be hidden* : the Sun ; Savitar. 8 *The swift car* : the three-wheeled chariot which bears the Asvins. *The Cow omniform* : or of every hue. 'Indra hath yoked his Bays, the Asvins' car is harnessed, Brihaspati hath brought the Cow of every hue.'—I. 161-6. 11 *At this third libation* : in the evening, the proper time for drink-offerings to the Ribhus. The myth of the Ribhus is exceedingly obscure. They are regarded as ancient sacrificers who attained immortality as the reward of their pious labours. The parents whom they restored to youth appear to be the universal parents, heaven and earth, rejuvenated each morning and especially in the spring. The milch-cow (stanza 4) is perhaps the earth, regarded as the productive soil. The twelve days (stanza 7) are perhaps, as Ludwig suggests, the twelve nights *vratyâh prajâpateh*, or 'holy to Prajâpati.' See Hymns of the Atharva-veda, IV.11.11. For careful study and ingenious interpretations of the myth, see F. Neve, *Essai sur le mythe des Ribhavas* : Paris : 1847 : and M. Bergaigne, *La Religion Védique*, II. 403-413; III. 51-55.

Dhishanâ : a divinity connected with Soma and presiding over prosperity.

- 2 Knowing your birth and rich in gathered treasure, Ribhus, rejoice together with the Ritus.
The gladdening draughts and wisdom have approached you : send ye us riches with good store of heroes.
- 3 For you was made this sacrifice, O Ribhus, which ye, like men won for yourselves aforetime.
To you come all who find in you their pleasure : ye all were—even the two elder—Vâjas.
- 4 Now for the mortal worshipper, O Heroes, for him who served you, was the gift of riches.
Drink, Vâjas, Ribhus ! unto you is offered, to gladden you, the third and great libation.
- 5 Come to us, Heroes, Vâjas and Ribhukshans, glorified for the sake of mighty treasure.
These draughts approach you as the day is closing, as cows, whose calves are newly-born, their stable.
- 6 Come to this sacrifice of ours, ye Children of Strength, invoked with humble adoration.
Drink of this meath, Wealth-givers, joined with Indra with whom ye are in full accord, ye Princes.
- 7 Close knit with Varuna drink the Soma, Indra ; close-knit, Hymn-lover ! with the Maruts drink it :
Close-knit with drinkers first, who drink in season ; close-knit with heavenly Dames who give us treasures.
- 8 Rejoice in full accord with the Âdityas, in concord with the Parvatas, O Ribhus ;
In full accord with Savitar, Divine One ; in full accord with floods that pour forth riches.

2 *Knowing your birth* : knowing how you have attained immortality and deification. *The Ritus* : the seasons personified and honoured as deities. The Ribhus as cosmic powers are closely connected with them. 3 *Vâjas* : that is, although Vâja is strictly the name of the youngest of the three only, you are all entitled to that appellation which means active, strong, or spirited. Professor Grassmann translates ; ' ihr alle seid die ersten hier, O Vadscha's ; ' ye are all the first (entitled to precedence) here, O Vâjas, but the word *utâ* is then left untranslated. 4 *The third and great libation* : see the preceding hymn, stanza 11. 3 *Ribhukshans* : Ribhukshan is another name of Ribhu, the eldest of the three. 7 *Drinkers first* : those who claim and receive the libation first ; here, apparently, the Ritus or Seasons. 8 *Parvatas* : Gods presiding over mountains and clouds.

- 9 Ribhus, who helped their Parents and the Asvins, who formed the Milch-cow and the pair of horses,
Made armour, set the heaven and earth asunder,—far-reaching Heroes, they have made good offspring.
- 10 Ye who have wealth in cattle and in booty, in heroes, in rich sustenance and treasure,
Such, O ye Ribhus, first to drink, rejoicing, give unto us and those who laud our present.
- 11 Ye were not far : we have not left you thirsting, blameless in this our sacrifice, O Ribhus.
Rejoice you with the Maruts and with Indra, with the kings, Gods ! that ye may give us riches.

HYMN XXXV.

Ribhus.

- COME hither, O ye Sons of Strength, ye Ribhus ; stay not afar, ye Children of Sudhanvan.
At this libation is your 'gift of treasure. Let gladdening draughts approach you after Indra's.
- 2 Hither is come the Ribhus' gift of riches ; here was the drinking of the well-pressed Soma,
Since by dexterity and skill as craftsmen ye made the single chalice to be fourfold.
- 3 Ye made fourfold the chalice that was single : ye spake these words and said, O Friend, assist us ;
Then, Vâjas ! gained the path of life eternal, deft-handed Ribhus, to the Gods' assembly.
- 4 Out of what substance was that chalice fashioned which ye made fourfold by your art and wisdom ?
Now for the gladdening draught press out the liquor, and drink, O Ribhus, of the meath of Soma.
- 5 Ye with your cunning made your Parents youthful ; the cup, for Gods to drink, ye formed with cunning ;
With cunning, Ribhus, rich in treasure, fashioned the two swift Tawny Steeds who carry Indra.

Made armour : for the Gods. 10 *Those who laud our present :* who accompany with hymns, and so recommend to the Gods, our oblation. 11 *The Kings :* the other Gods, or the Gods in general.

1 *After Indra's :* libations having been offered to Indra at dawn and at noonday. See stanza 7. 3 *O Friend :* Agni. 5 *Cunning :* power and skill as craftsmen ; *sâchyâ*.

- 6 Whoso pours out for you, when days are closing, the sharp libation for your joy, O Vâjas,
For him, O mighty Ribhus, ye, rejoicing, have fashioned wealth with plenteous store of heroes.
- 7 Lord of Bay Steeds, at dawn the juice thou drankest : thine, only thine, is the noonday libation.
Now drink thou with the wealth-bestowing Ribhus, whom for their skill thou madest friends, O Indra.
- 8 Ye, whom your artist skill hath raised to Godhead, have sat you down above in heaven like falcons.
So give us riches, Children of Sudhanvan, O Sons of Strength ; ye have become immortal.
- 9 The third libation, that bestoweth treasure, which ye have won by skill, ye dexterous-handed,~
This drink hath been effused for you, O Ribhus : drink it with high delight, with joy like Indra's.

HYMN XXXVI.

Ribhus.

- THE car that was not made for horses or for reins, three-wheeled, worthy of lauds, rolls round the firmament.
That is the great announcement of your Deity, that, O ye Ribhus, ye sustain the earth and heaven.
- 2 Ye Sapient Ones who made the lightly-rolling car out of your mind, by thought, the car that never errs,
You, being such, to drink of this drink-offering, you, O ye Vâjas, and ye Ribhus, we invoke.
- 3 O Vâjas, Ribhus, reaching far, among the Gods this was your exaltation gloriously declared,
In that your aged Parents worn with length of days, ye wrought again to youth so that they moved at will.
- 4 The chalice that was single ye have made fourfold, and by your wisdom brought the Cow forth from the hide.
So quickly, mid the Gods, ye gained immortal life. Vâjas and Ribhus, your great work must be extolled.

6 Fashioned wealth : made or fabricated as craftsmen.

1 The car : the three-wheeled chariot of the Asvins, drawn by asies, i. e. the grey clouds of morning twilight. 3 Ye wrought again to youth : forms of the verb *taksh*, to form, fabricate, fashion, as a carpenter does with wood, are used in this and other hymns to the Ribhus, the artificers, instead of words signifying restoring, giving, producing, and the like.

- 5 Wealth from the Ribhus is most glorious in renown, that which the Heroes, famed for vigour, have produced.
In synods must be sung the car which Vibhvan wrought; that which ye favour, Gods! is famed among mankind.
- 6 Strong is the steed, the man a sage in eloquence, the bowman is a hero hard to beat in fight,
Great store of wealth and manly power hath he obtained whom Vâja, Vibhvan, Ribhus have looked kindly on.
- 7 To you hath been assigned the fairest ornament, the hymn of praise: Vâjas and Ribhus, joy therein;
For ye have lore and wisdom and poetic skill: as such, with this our prayer we call on you to come.
- 8 According to the wishes of our hearts may ye, who have full knowledge of all the delights of men,
Fashion for us, O Ribhus, power and splendid wealth, rich in high courage, excellent, and vital strength.
- 9 Bestowing on us here riches and offspring, here fashion fame for us befitting heroes.
Vouchsafe us wealth of splendid sort, O Ribhus, that we may make us more renowned than others.

HYMN XXXVII.

Ribhus.

COME to our sacrifice, Vâjas, Ribhukshans, Gods, by the paths which Gods are wont to travel,
As ye, gay Gods, accept in splendid weather the sacrifice among these folk of Manus.

- 2 May these rites please you in your heart and spirit; may the drops clothed in oil this day approach you.
May the abundant juices bear you onward to power and strength, and, when imbibed, delight you.
- 3 Your threefold going near is God-appointed, so praise is given you, Vâjas and Ribhukshans.
So, Manus-like, mid younger folk I offer, to you who are aloft in heaven, the Soma.

5 *The car which Vibhvan wrought*: or the sacrificial cup; the text has only *vibhvatashitâh*, that which was fabricated by Vibhvan, or as Sâyana says, by the Ribhus. 8 *According to the wishes of our hearts*: or, according to Sâyana, on account of the praises which we have offered to you.

1 *In splendid weather*: after the rains, when protracted sacrifices are not interrupted by storms. *These folk of Manus*: Âryan men. 3 *Threefold going near*: coming to the altar at the three daily sacrifices.

4 Strong, with fair chains of gold and jaws of iron, ye have a splendid car and well-fed horses.

Ye Sons of Strength, ye progeny of Indra, to you the best is offered to delight you.

5 Ribhukshans ! him, for handy wealth, the mightiest comrade in the fight,

Him, Indra's equal, we invoke, most bounteous ever, rich in steeds.

6 The mortal man whom, Ribhus, ye and Indra favour, with your help,

Must be successful, by his thoughts, at sacrifice and with the steed.

7 O Vâjas and Ribhukshans, free for us the paths to sacrifice, Ye Princes, lauded, that we may press forward to each point of heaven.

8 O Vâjas and Ribhukshans, ye Nâsatyas, Indra, bless this wealth, And, before other mens', the steed, that ample riches may be won.

HYMN XXXVIII.

Dadhikrâs.

From you two came the gifts in days aforetime which Trasadasyu granted to the Pûrus.

Ye gave the winner of our fields and plough-lands, and the strong smiter who subdued the Dasyus.

5 *Him* : Ribhu, as representing his brothers also. 6 *By his thoughts* : referring to the worshipper who by his devout thoughts and acts will obtain success in sacrifice. *With the steed* : referring to the warrior who will be victorious in battle with his war-chariot. 7 *Press onward to each point of heaven* : that is, be everywhere victorious, achieve, what was in later times the object of great kings' highest ambition, the *divijaya* or conquest of lands in every direction. 8 *Nâsatyas* : Asvins. *The steeds* : either the war-horses in general, or, as Professor Ludwig suggests, a particular horse that is to be sacrificed.

Dadhikrâs, in the nominative case, or *Dadhikrâ* in the crude form, is the name of a mythical being often mentioned in the Rigveda and the actual subject of this hymn and three others. He is described as a kind of divine horse, and probably, like Târkshya, is a personification of the morning sun ; sometimes he is considered as a creation of heaven and earth, sometimes of Mitra-Varuna, and is invoked in the morning together with Agni, Ushas, and the Asvins. The name is probably derived from *dadhi*, thickened milk, and *krî*, to scatter, in allusion to the rising sun spreading dew and hoar-frost like milk. (Aeschylus) See St. P. Lexicon, or M. Williams's Dictionary. Professor Ludwig thinks that the hymn is a fragment, referring not to the mythical being but to an actual war-horse bearing his name. 1 *From you two* : Mitra and Varuna, according to stanza 2 of the following hymn ; Heaven and Earth, according to Sâyana. *Trasadasyu* :

- 2 And ye gave mighty Dadhikrâs, the giver of many gifts, who visiteth all people,
Impetuous hawk, swift and of varied colour, like a brave King whom each true man must honour.
- 3 Whom, as 'twere down a precipice, swift rushing, each Pâru praises and his heart rejoices,—
Springing forth like a hero fain for battle, whirling the car and flying like the tempest.
- 4 Who gaineth precious booty in the combats, and moveth, winning spoil, among the cattle;
Shown in bright colour, looking on the assemblies, beyond the churl, to worship of the living.
- 5 Loudly the folk cry after him in battles, as 'twere a thief who steals away a garment;
Speeding to glory, or a herd of cattle, even as a hungry falcon swooping downward.
- 6 And, fain to come forth first amid these armies, this way and that with rows of cars he rushes,
Gay like a bridesman, making him a garland, tossing the dust, champing the rein that holds him.
- 7 And that strong Steed, victorious and faithful, obedient with his body in the combat,
Speeding straight on amid the swiftly pressing, casts o'er his brows the dust he tosses upward.
- 8 And at his thunder, like the roar of heaven, those who attack tremble and are affrighted;
For when he fights against embattled thousands, dread is he in his striving; none may stay him.
- 9 The people praise the overpowering swiftness of this fleet Steed who giveth men abundance.
Of him they say when drawing back from battle. Dadhikrâs hath sped forward with his thousands.

this king has been mentioned before (I. 112 14) as a favourite of the *Asvins*. Professor Ludwig points out that, to accord with what is said in IV. 42. 8., the reading should be *Trasadasyu*; 'ye who gave *Trasadasyu* to the Pârus,' the verb *nitosé* standing for the dual *nitosetha*. The *Pârus*: one of the *Âryan* tribes. See Index. 4 *Beyond the churl*: passing by the niggard who offers no oblations, and looking kindly on the sacrifice of the living man or devout worshipper. The word *arati* apparently = *âtim*. 5 *Speeding*: referring to Dadhikrâs seeking fame and booty. 6 *Making him a garland*: of the chariots that surround him. 7 *Amid the swiftly pressing*: the text has no substantive: *sendsu*, hosts, or *vikshu*, people, may be understood.

- 10 Dadhikrâs hath o'erspread the Fivefold People with vigour, as the Sun lightens the waters.
 May the strong Steed who winneth hundreds, thousands, requite with sweetness these my words and praises.

HYMN XXXIX.

Dadhikrâs.

Now give we praise to Dadhikrâs the rapid, and mention in our laud the Earth and Heaven.

- May the Dawns flushing move me to exertion, and bear me safely over every trouble.

- 2 I praise the mighty Steed who fills my spirit, the Stallion Dadhikrâvan rich in bounties,
 Whom, swift of foot and shining bright as Agni, ye, Varuṇa and Mitra, gave to Pârus.
- 3 Him who hath honoured, when the flame is kindled at break of dawn, the Courser Dadhikrâvan,
 Him, of one mind with Varuṇa and Mitra may Āditi make free from all transgression.
- 4 When we remember mighty Dadhikrâvan our food and strength then the blest name of Maruts,
 Varuṇa, Mitra, we invoke for welfare, and Agni, and the thunder-wielding Indra.
- 5 Both sides invoke him as they call on Indra when they stir forth and turn to sacrificing.
 To us have Varuṇa and Mitra granted the Courser Dadhikrâs, a guide for mortals.
- 6 So have I glorified with praise strong Dadhikrâvan, conquering Steed.
 Sweet may he make our mouths; may he prolong the days we have to live.

HYMN XL.

Dadhikrâvan.

LET us recite the praise of Dadhikrâvan: may all the Mornings move me to exertion:

Praise of the Lord of Waters, Dawn, and Agni, Bṛihaspati Son of Angiras, and Sûrya.

2 *Dadhikrâvan*: a lengthened, interchangeable form of *Dadhikrâs*.
 3 *Āditi*: here a male deity, probably Agni. 5 *When they stir forth and turn to sacrificing*: when men who are going out on a foray, or to battle, offer sacrifices for their success. Or the meaning may be, both those who go out to battle and those who remain at home and sacrifice. 6 *Sweet may he make our mouths*: purify our lips if we have spoken wicked words.

1 *The Lord*: literally, the conqueror, that is, the winner, the obtainer.

- 2 Brave, seeking war and booty, dwelling with the good and with the swift, may he hasten the food of Dawn.
May he the true, the fleet, the lover of the course, the bird-like Dadhikrâvan, bring food, strength, and light.
- 3 His pinion, rapid runner, fans him on his way, as of a bird that hastens onward to its aim,
And, as it were a falcon's gliding through the air, strikes Dadhikrâvan's side as he speeds on with might.
- 4 Bound by the neck and by the flanks and by the mouth, the vigorous Courser lends new swiftness to his speed.
Drawing himself together, as his strength allows, Dadhikrâs springs along the windings of the paths.
- 5 The Hansa homed in light, the Vasu in mid-air, the priest beside the altar, in the house the guest,
Dweller in noblest place, mid men, in truth, in sky, born of flood, kine, truth, mountain, he is holy Law.

HYMN XLI.

Indra-Varuna.

WHAT laud, O Indra-Varuna, with oblation, hath like the Immortal Priest obtained your favour?
Hath our effectual laud, addressed with homage, touched you, O Indra-Varuna, in spirit?

- 2 He who with dainty food hath won you, Indra and Varuna, Gods, as his allies to friendship,
Slayeth the Vritras and his foes in battles, and through your mighty favours is made famous.

2 *Hasten, the food of Dawn*: 'accept the (sacrificial) food at the time of the desirable dawn'—Wilson. This line is difficult, and the meaning is somewhat obscure.

4 *Lends new swiftness to his speed*: I adopt Savana's interpretation, *tvaryati gantum*. Prof Egging translates more literally 'speedeth after the whip' (*Satapatha-Brahmana*, V. 1. 5. 19).

5 In this stanza Dadhikrâs is identified with the eternal Law of the universe and with all types or forms of the Supreme Being. He is the Hansa, the Swan of heaven, or the Sun, the Vasu in mid-air or the Wind, Agni as the priest and guest of men. As the Sun he is born from, or amid, kine or rays of light and springs up from the celestial ocean and the mountains of cloud behind which he rises. See Professor Wilson's note on the passage, *The stanza is explained also in Satapatha Brahmana VI. 7. 3. 11 (Sacred Books of the East, XLI. p. 281.)*

The hymn is addressed to Indra-Varuna, that is, Indra and Varuna, conjointly.

1 *The Immortal Priest*: Agni.

- 3 Indra and Varuna are most liberal givers* of treasure to the men who toil to serve them,
When they, as Friends inclined to friendship, honoured with dainty food delight in flowing Soma.
- 4 Indra and Varuna, ye hurl, O Mighty, on him your strongest flashing bolt of thunder
Who treats us ill, the robber and oppressor : measure on him your overwhelming vigour.
- 5 O Indra-Varuna, be ye the lovers of this my song, as steers who love the milch-cow.
Milk may it yield us as, gone forth to pasture, the great Cow pouring out her thousand rivers.
- 6 For fertile fields, for worthy sons and grandsons, for the Sun's beauty and for steer-like vigour,
May Indra-Varuna with gracious favours work marvels for us in the stress of battle.
- 7 For you, as Princes, for your ancient kindness, good comrades of the man who seeks for booty,
We choose to us for the dear bond of friendship, most liberal Heroes bringing bliss like parents.
- 8 Showing their strength, these hymns for grace, Free-givers ! have gone to you, devoted, as to battle.
For glory have they gone, as milk to Soma, to Indra-Varuna my thoughts and praises.
- 9 To Indra and to Varuna, desirous of gaining wealth have these my thoughts proceeded.
They have come nigh to you as treasure-lovers, like mares, fleet-footed, eager for the glory.
- 10 May we ourselves be lords of during riches, of ample sustenance for car and horses.
So may the Twain who work with newest succours bring yoked teams hitherward to us and riches.
- 11 Come with your mighty succours, O ye Mighty; come, Indra-Varuna, to us in battle.
What time the flashing arrows play in combat, may we through you be winners in the contest.

5 Milk may it yield us : bring us a rich reward. The great Cow : of plenty.

6 For the Sun's beauty : for long life where we may continue to see the glory of the sun

8 For glory : to glorify you.

9 Eager for the glory : of winning the prize in the chariot-race.

11

The hymn is a prayer for aid in a coming battle.

HYMN XLII.

Indra-Varuna.

- I AM the royal Ruler, mine is empire, as mine who sway all life are all Immortals.
 Varuna's will the Gods obey and follow. I am the King of men's most lofty cover.
- 2 I am King Varuna. To me were given these first existing high celestial powers.
 Varuna's will the Gods obey and follow. I am the King of men's most lofty cover.
- 3 I Varuna am Indra : in their greatness, these the two wide deep fairly-fashioned regions,
 These the two world-halves have I, even as Tvashtar knowing all beings, joined and held together.
- 4 I made to flow the moisture shedding waters, and set the heaven firm in the seat of Order.
 By Law the Son of Aditi, Law Observer, hath spread abroad the world in threefold measure.
- 5 Heroes with noble horses, fain for battle, selected warriors, call on me in combat.
 I Indra Maghavan excite the conflict; I stir the dust, Lord of surpassing vigour.
- 6 All this I did. The Gods' own conquering power never impedeth me whom none opposeth.
 When lauds and Soma juice have made me joyful, both the unbounded regions are affrighted.
- 7 All beings know these deeds of thine: thou tellest this unto Varuna, thou great Disposer!
 Thou art renowned as having slain the Vritras. Thou madest flow the floods that were obstructed.
- 8 Our fathers then were these, the Seven Rishis, what time the son of Durgaha was captive.

Varuna and his supersessor Indra severally urge their claims to superiority, and the poet decides between them. Cf X. 124. 1 Varuna is the speaker of the first four stanzas. *Men's most lofty cover*: the highest heaven. 2 *Indra*: all that Indra represents, Prince and King of all. *As Tvashtar*: or, as their great artificer. 4 *In the seat of Order*: in the place appointed by Law or the eternal Order of the universe. *The Son of Aditi*: I, Varuna. 5 Indra is the speaker of this and of the following stanza. 7 The poet speaks. 8 *Our fathers then were these*: 'The seven Rishis were the protectors of this our (kingdom).'-Wilson. The meaning is obscure. Professor Grassman banishes stanzas 8, 9, and 10 to the appendix as late additions to the hymn. Sâyana says that Purukutsa, son of Durgaha, being an captivity, his wife propitiated the Seven Rishis, who by the favour of Indra and Varuna obtained for her a son named Trasadyu. *For her*: the wife of Purukutsa.

For her they gained by sacrifice Trasadasyu, a demi-god, like
Indra, conquering foemen.

9 The spouse of Purukutsa gave oblations to you, O Indra-
Varuṇa, with homage.

Then unto her ye gave King Trasadasyu, the demi-god, the
slayer of the foeman.

10 May we, possessing much, delight in riches, Gods in oblations
and the kine in pasture ;

• And that Milch-cow who shrinks not from the milking, O
Indra-Varuṇa, give to us daily.

HYMN XLIII.

Aṣvins.

WHO will hear, who of those who merit worship, which of all
Gods take pleasure in our homage ?

On whose heart shall we lay this laud celestial, rich with fair
offerings, dearest to Immortals ?

2 Who will be gracious ? Who will come most quickly of all
the Gods ? who will bring bliss most largely ?

What car do they call swift with rapid coursers ? That which
the Daughter of the Sun elected.

3 So many days do ye come swiftly hither, as Indra to give help
in stress of battle.

Descended from the sky, divine, strong-pinioned, by which of
all your powers are ye most mighty ?

4 What is the prayer that we should bring you, Aṣvins, whereby
ye come to us when invoked ?

Whether of you confronts e'en great betrayal ? Lovers of
sweetness, Dasras, help and save us.

5 In the wide space your chariot reacheth heaven, what time it
turneth hither from the ocean.

Sweets from your sweet shall drop, lovers of sweetness ! These
have they dressed for you as dainty viands.

6 Let Sindhu with his wave bedew your horses : in fiery glow
have the red birds come hither.

Observed of all was that your rapid going, whereby ye were
the Lords of Sûrya's Daughter.

7 Whene'er I gratified you here together, your grace was given
us, O ye rich in booty.

Protect, ye Twain, the singer of your praises : to you, Misa-
tyas, is my wish directed.

10 That Milch-cow : wealth.

2 The Daughter of the Sun : Sûryâ, bride of the Aṣvins. See I.
116 17. 4 Dasras : workers of marvels, mighty ones, a common
appellation of the Aṣvins. 6 Birds : flying steeds. Cf. IV. 45. 4.

HYMN XLIV.

Asvins.

WE will invoke this day your car, far-spreading, O Asvins,
even the gathering of the sunlight,—

Car praised in hymns, most ample, rich in treasure, fitted with
seats, the car that beareth Sūryâ.

- 2 Asvins, ye gained that glory by your Godhead, ye Sons of
Heaven, by your own might and power.

Food followeth close upon your bright appearing when stately
horses in your chariot draw you.

- 3 Who bringeth you to-day for help with offered oblation, or
with hymns to drink the juices?

Who, for the sacrifice's ancient lover, turneth you hither,
Asvins, offering homage?

- 4 Borne on your golden car, ye omnipresent! come to this sacri-
fice of ours, Nâsatyas.

Drink of the pleasant liquor of the Soma : give riches to the
people who adore you.

- 5 Come hitherward to us from earth, from heaven, borne on
your golden chariot rolling lightly.

Suffer not other worshippers to stay you : here are ye bound
by earlier bonds of friendship.

- 6 Now for us both, mete out, O Wonder-Workers, riches exceed-
ing great with store of heroes,

Because the men have sent you praise, O Asvins, and Aja-
milhas come to the laudation.

- 7 Whene'er I gratified you here together, your grace was given
us, O ye rich in booty.

Protect, ye Twain, the singer of your praises : to you,
Nâsatyas, is my wish directed.

HYMN XLV.

Asvins.

YONDER goes up that light : your chariot is yoked that travels
round upon the summit of this heaven.

Within this car are stored three kindred shares of food, and
a skin filled with meath is rustling as the fourth.

1 *The gathering of the sunlight* Professor Wilson translates, after Sâyana, 'the associator of the solar ray,' and observes : '*Sangulim goh*, is only explained, *goh sangamagytâram*, the bringer into union, or associator, of *Go* : what the latter is intended for is not explained, and the translation is purely conjectural, founded upon the connection of the Asvins with light or the sun.' Professor Grassmann translates : 'deß zur Milch eilt,' 'which hastens to the milk.' 6 *Both : priests and patrons. Ajamilhas : men of the Kishi's family.*

The Richi of this and the remaining hymns of this Book is Vâma-
deva.

1 *Three kindred shares : shares of similar food, for both Asvins and Sūryâ, the skin of meath being intended for earthly beings,—Ludwig.*

- 2 Forth come your viands rich with store of pleasant meath,
and cars and horses at the flushing of the dawn,
Stripping the covering from the surrounded gloom, and
spreading through mid-air bright radiance like the Sun.
- 3 Drink of the meath with lips accustomed to the draught;
harness for the meath's sake the chariot that ye love.
Refresh the way ye go, refresh the paths with meath: hither,
O Asvins, bring the skin that holds the meath.
- 4 The swans ye have are friendly, rich in store of meath, gold-
pinioned, strong to draw, awake at early morn,
Swimming the flood, exultant, fain for draughts that cheer:
ye come like flies to our libations of the meath.
- 5 Well knowing solemn rites and rich in meath, the fires sing
to the morning Asvins at the break of day,
When with pure hands the prudent energetic priest hath
with the stones pressed out the Soma rich in meath.
- 6 The rays advancing nigh, chasing with day the gloom, spread
through the firmament bright radiance like the Sun;
And the Sun harnessing his horses goeth forth: ye through
your Godlike nature let his paths be known.
- 7 Devout in thought I have declared, O Asvins, your chariot
with good steeds, which lasts for ever,
Wherewith ye travel swiftly through the regions to the
prompt worshipper who brings oblation.

HYMN XLVI. Vāyu. Indra-Vāyu.

DRINK the best draught of Soma juice, O Vāyu, at our holy
rites:

For thou art he who drinketh first.

- 2 Come, team-drawn, with thy hundred helps, with Indra seated
in the car,
Vāyu, and drink your fill of juice.
- 3 May steeds a thousand bring you both, Indra and Vāyu,
hitherward
To drink the Soma, to the feast.
- 4 For ye, O Indra-Vāyu, mount the golden-seated car that aids
The sacrifice, that reaches heaven.

4 *Swans*: the Asvins' chariot-steeds. 6 *The rays advancing nigh*: I follow the interpretation of Sāyana who supplies 'the rays' and 'the gloom'; but the exact meaning of the half-line is uncertain.

2 *Drink your fill*: the verb is in the dual number, Indra being included.

- 5 On far-refulgent chariot come unto the man who offers gifts:
Come, Indra-Vâyu, hitherward.
- 6 Here, Indra-Vâyu, is the juice : drink it, accordant with the
Gods,
Within the giver's dwelling-place.
- 7 Hither, O Indra-Vâyu, be your journey : here unyoke your
steeds,
Here for your draught of Soma juice.

HYMN XLVII. Vâyu, Indra-Vâyu.

VÂYU, the bright is offered thee, best of the meath at holy rites.
Come thou to drink the Soma juice, God, longed-for, on thy
team drawn car.

- 2 O Vâyu, thou and Indra are meet drinkers of these Soma-
draughts,
For unto you the drops proceed as waters gather to the vale.
- 3 O Indra-Vâyu, mighty Twain, speeding together, Lords of
Strength,
Come to our succour with your team, that ye may drink the
Soma juice.
- 4 The longed-for teams which ye possess, O Heroes, for the
worshipper,
Turn to us, Indra-Vâyu, ye to whom the sacrifice is paid.

HYMN XLVIII. Vâyu.

TASRE offerings never tasted yet, as bards enjoy the foeman's
wealth.

- O Vâyu, on refulgent car come to the drinking of the juice
- 2 Removing curses, drawn by teams, with Indra seated by the side
O Vâyu, on refulgent car come to the drinking of the juice.
- 3 The two dark treasuries of wealth that wear all beauties wait
on thee.
- O Vâyu, on refulgent car come to the drinking of the juice.

1 *The bright* : juice, understood.

1 *As bards enjoy the foeman's wealth* : *vipo nâ rāyo aryañ* : Śāyana explains *vipo nâ* as 'like a king who makes his enemies tremble,' and *rāyo aryañ* as 'bestow wealth upon the worshipper.' Professor Grassmann translates : *gleich Keisern - priess des Frommēn Gut*, 'May the pious man's wealth sprout like twigs or suckers' *Vipo (vipah)* may mean either inspired singers, bards, or twigs, and *ariñ* of which *aryañ* is the genitive, means both an enemy and a pious man, a worshipper. I follow Professor Ludwig's interpretation. The 'bards' are the inspired singers of the victorious party who share the booty after the battle.

3 *The two dark treasuries of wealth* : heaven and earth, not yet illuminated by the sun

- 4 May nine-and-ninety harnessed steeds who yoke them at thy will bring thee.
 O Vāyu, on refulgent car come to the drinking of the juice.
- 5 Harness, O Vāyu, to thy car a hundred well-fed tawny steeds,
 Yea, or a thousand steeds, and let thy chariot come to us with might.

HYMN XLIX.

Indra-Bṛihaspati.

- DEAR is this offering in your mouth, O Indra and Bṛihaspati:
 Famed is the laud, the gladdening draught.
- 2 This lovely Soma is effused, O Indra and Bṛihaspati,
 For you to drink it and rejoice.
- 3 As Soma-drinkers to our house come, Indra and Bṛihaspati—
 and Indra—to drink Soma juice.
- 4 Vouchsafe us riches hundredfold, O Indra and Bṛihaspati,
 With store of horses, thousandfold.
- 5 O Indra and Bṛihaspati, we call you when the meath is shed,
 With songs, to drink the Soma juice.
- 6 Drink, Indra and Bṛihaspati, the Soma in the giver's house:
 Delight yourselves abiding there.

HYMN L.

• Bṛihaspati.

- Him who with might hath propped earth's ends, who sitteth
 in threefold seat, Bṛihaspati, with thunder,
 Him of the pleasant tongue have ancient sages, deep thinking,
 holy singers set before them.
- 2 Wild in their course, in well-marked wise rejoicing were they,
 Bṛihaspati, who pressed around us.
 Preserve, Bṛihaspati, the stall uninjured, this company's rain-
 ing, ever-moving birth-place.

3 And Indra: the words *Indrascha* of the text are manifestly superfluous.

Indra and Bṛihaspati conjointly are the deities of stanzas 10 and 11 which, with 7, 8, and 9, are evidently a late addition to the original hymn. 1 *In threefold seat*: heaven, mid-air, and earth. *Set before them*: for adoration; or given them the foremost place in sacrifice. 2 *They...who pressed around us*: apparently the Maruts. *The stall*: like 'the boundless stall' of III. 1 14, the aerial home of the Maruts. *This company's*: the text has only *asya*, 'of this.' I follow Professor Ludwig in his interpretation of this very difficult stanza, and supply *ganasya*, troop or company, i. e. of the Maruts. According to Sāyaṇa, Bṛihaspati is asked to protect the worshipper or institutor of the sacrifice.

- 3 Brihaspati, from thy remotest distance have they sat down
who love the law eternal.
For thee were dug wells springing from the mountain, which
murmuring round about pour streams of sweetness.
- 4 Brihaspati, when first he had his being from mighty splendour
in supremest heaven,
Strong, with his sevenfold mouth, with noise of thunder, with
his seven rays, blew and dispersed the darkness.
- 5 With the loud-shouting band who sang his praises, with
thunder, he destroyed obstructive Vala.
Brihaspati thundering drave forth the cattle, the lowing cows
who make oblations ready.
- 6 Serve we with sacrifices, gifts, and homage even thus the
Steer of all the Gods, the Father.
Brihaspati, may we be lords of riches, with noble progeny and
store of heroes.
- 7 Surely that King by power and might heroic hath made him
lord of all his foes' possessions,
Who cherishes Brihaspati well-tended, adorns and worships
him as foremost sharer.
- 8 In his own house he dwells in peace and comfort ; to him for
ever holy food flows richly.
To him the people with free will pay homage— the King with
whom the Brahman hath precedence.
- 9 He, unopposed, is master of the riches of his own subjects
and of hostile people.
The Gods uphold that King with their protection who helps
the Brahman when he seeks his favour.
- 10 Indra, Brihaspati, rainers of treasure, rejoicing at this sacrifice
drink the Soma.
Let the abundant drops sink deep within you : vouchsafe us
riches with full store of heroes.

3 *Have they sat down* : probably the Maruts are intended, and not horses as Sāyaṇa says. *Wells springing from the mountain* : reservoirs of Soma juice, pressed out by the stones, have been prepared. 4 *Sevenfold mouth* : ... *seven rays* : as identified with Agni. 5 *Obstructive* : or retentive ; the meaning of *phaligam* is somewhat uncertain ; probably, reservoir, i. e. holder and withholder of the rain. *The loud-shouting band* : the Maruts. 10 *Rainers of treasure* : the meaning of *vrishanvāsū* is uncertain ; 'strong or excellent as bulls,' according to Ludwig and Grassmann. Perhaps 'strong with treasures.'

- 1 Brihaspati and Indra, make us prosper : may this be your benevolence to us-ward.
 Assist our holy thoughts, wake up our spirit : weaken the hatred of our foe and rivals.

HYMN LI.

Dawn.

- FORTH from the darkness in the region eastward this most abundant splendid light hath mounted.
 Now verily the far-refulgent Mornings, Daughters of Heaven, bring welfare to the people.
- 2 The richly-coloured Dawns have mounted eastward, like pillars planted at our sacrifices,
 And, flushing far, splendid and purifying, unbarred the portals of the fold of darkness.
- 3 Dispelling gloom this day the wealthy Mornings urge liberal givers to present their treasures.
 In the unlightened depth of darkness round them let niggard traffickers sleep unawakened.
- 4 O Goddesses, is this your car, I ask you, ancient this day, or is it new, ye Mornings,
 Wherewith, rich Dawns, ye seek with wealth *Nayagva*, *Dasagva* *Angira*, the seven-toned singer ?
- 5 With horses harnessed by eternal Order, Goddesses, swiftly round the worlds ye travel,
 Arousing from their rest, O Dawns, the sleeping, and all that lives, man, bird, and beast, to motion.
- 3 Which among these is eldest, and where is she through whom they fixed the *Ribhus'* regulations ?
 What time the splendid Dawns go forth for splendour, they are not known apart, alike, unwasting.
- 7 Blest were these Dawns of old, shining with succour, true with the truth that springs from holy Order ;
 With whom the toiling worshipper, by praises, hymning and lauding, soon attained to riches.

3 *Niggard traffickers* : wealthy churls who offer no sacrifices. 4 *Nayagva*, *Dasagva* : individual members of the so-named mythical priestly families which are frequently associated with the *Angirases*. *Angira* : a member of the family of *Angiras*. *Seven-toned* : literally, even-mouthed, using in his hymns the seven metres of the Veda, or repeating hymns of seven kinds. 6 *The Ribhus' regulations* : the seasons of the year, the *Ribhus* being cosmic powers and closely connected with the *Ritus*.

- 8 Hither from eastward all at once they travel, from one place
spreading in the self-same manner.
Awaking, from the seat of holy Order the Godlike Dawns
come nigh like troops of cattle
- 9 Thus they go forth with undiminished colours, these Morn-
ings similar in self-same fashion,
Concealing the gigantic might of darkness with radiant bodies
bright and pure and shining.
- 10 O Goddesses, O Heaven's refulgent Daughters, bestow upon
us wealth with store of children.
As from our pleasant place of rest we rouse us may we be
masters of heroic vigour.
- 11 Well-skilled in lore of sacrifice, ye Daughters of Heaven,
refulgent Dawns I thus address you.
May we be glorious among the people. May Heaven vouchsafe
us this, and Earth the Goddess.

HYMN LII.

Dawn.

- THIS Lady, giver of delight, after her Sister shining forth,
Daughter of Heaven, hath shown herself.
- 2 Unfailing, Mother of the Kine, in colour like a bright red mare,
The Dawn became the Asvins' Friend.
- 3 Yea, and thou art the Asvins' Friend, the Mother of the Kine
art thou :
O Dawn, thou rulest over wealth.
- 4 Thinking of thee, O Joyous One, as her who driveth hate away,
We woke to meet thee with our lauds.
- 5 Our eyes behold thy blessed rays like troops of cattle loosed
to feed.
Dawn hath filled full the wide expanse,
- 6 When thou hast filled it, Fulgent One! thou layest bare the
gloom with light.
After thy nature aid us, Dawn.
- 7 Thou overspreadest heaven with rays, the dear wide region of
mid-air
With thy bright shining lustre, Dawn.

8 *Like troops of cattle* : going forth to pasture at day-break.

1 *After her Sister* : when Night has departed. 3 *The Kine* :
the early rays of light, or fleecy clouds of morning. *Friend of the*
Asvins : as being worshipped at the same time. 4 *Driveth hate*
away : especially the malignity of the evil spirits of the night.

HYMN LIII.

Savitar.

OF Savitar the God, the sapient Asura, we crave this great gift which is worthy of our choice,
Wherewith he freely grants his worshipper defence. This with his rays the Great God hath vouchsafed to us.

Sustainer of the heaven, Lord of the whole world's life, the Sage, he putteth on his golden-coloured mail.
Clear-sighted, spreading far, filling the spacious realm, Savitar hath brought forth bliss that deserveth laud.

He hath filled full the regions of the heaven and earth: the God for his own strengthening waketh up the hymn.
Savitar hath stretched out his arms to cherish life, producing with his rays and lulling all that moves.

Lighting all living creatures, ne'er to be deceived, Savitar, God, protects each holy ordinance.
He hath stretched out his arms to all the folk of earth, and, with his laws observed, rules his own mighty course.

Savitar thrice surrounding with his mightiness mid-air, three regions, and the triple sphere of light,
Sets the three heavens in motion and the threefold earth, and willingly protects us with his triple law.

Most gracious God, who brings to life and lulls to rest, he who controls the world, what moves not and what moves,
May he vouchsafe us shelter,—Savitar the God,—for tranquil life, with triple bar against distress.

With the year's seasons hath Savitar, God, come nigh: may he prosper our home, give food and noble sons.
May he invigorate us through the days and nights, and may he send us opulence with progeny.

HYMN LIV.

Savitar.

Now must we praise and honour Savitar the God: at this time of the day the men must call to him,
Him who distributes wealth to Manu's progeny, that he may grant us here riches most excellent.

For thou at first producest for the holy Gods the noblest of all portions, immortality:
Thereafter as a gift to men, O Savitar, thou openest existence, life succeeding life.

1 Savitar: the Sun as the great vivifier, generator, and producer.
Lulling: the word in the text, *nivesāyan*, means 'bringing to rest.'
yana explains it by 'establishing in their several duties.' 5
triple law: according to Sāyana, his functions as distributor of heat, light, and cold. Three heavens: see I. 105. 5.

- 3 If we, men as we are, have sinned against the Gods through want of thought, in weakness, or through insolence,
Absolve us from the guilt and make us free from sin,
O Savitar, alike among both Gods and men.
- 4 None may impede that power of Savitar the God whereby he will maintain the universal world.
What the fair-fingered God brings forth on earth's expanse or in the height of heaven, that work of his stands sure.
- 5 To lofty hills thou sendest those whom Indra leads, and givest fixed abodes with houses unto these.
However they may fly and draw themselves apart, still, Savitar, they stand obeying thy behest.
- 6 May the libations poured to thee thrice daily, day after day, O Savitar, bring us blessing.
May Indra, Heaven, Earth, Sindhu with the Waters. Aditi with Adityas, give us shelter.

HYMN LV.

Viṣvedevas.

- Who of you, Vasus, saveth? who protecteth? O Heaven and Earth and Aditi, preserve us,
Varuṇa, Mitra, from the stronger mortal. Gods, which of you at sacrifice giveth comfort?
- 2 They who with laud extol the ancient statutes, when they shine forth infallible dividers,
Have ordered as perpetual Ordainers, and beamed as holy-
"thoughted Wonder-Workers.
- 3 The Housewife Goddess, Aditi, and Sindhu, the Goddess Svasti I implore for friendship:
And may the unobstructed Night and Morning both, day and night, provide for our protection.
- 4 Aryaman, Varuṇa have disclosed the pathway, Agni as Lord of Strength the road to welfare.
Lauded in manly mode may Indra-Vishnu grant us their powerful defence and shelter.

5 *To lofty hills*: 'Thou elevatest those of whom Indra is chief, above the vast clouds: for these, (thy worshippers), thou providest dwelling (places) filled with habitations.'—Wilson. 'The difficulties in connection with this verse are very great, and perhaps insuperable,' says Professor Peterson, in whose *Hymns from the R̥gveda* (Bombay Sanskrit Series, No. XXXVI) the Sanskrit student will find a full statement of these difficulties, and the interpretations proposed by Sāyaṇa and by European scholars, none of which is convincing.

2 *They*: the deities of light, dividers' as separating day from night and 'Ordainers' as fixing and regulating the year and the seasons. 3 *Housewife Goddess*: as being the mother of the Gods, *Svasti*: Prosperity.

5 I have besought the favour of the Maruts, of Parvata, of Bhaga God who rescues.

From trouble caused by man the Lord preserve us; from woe sent by his friend let Mitra save us.

6 Agree, through these our watery oblations, Goddesses, Heaven and Earth, with Ahibudhnya.

As if to win the sea, the Gharma-heaters have opened, as they come anear, the rivers.

7 May Goddess Aditi with Gods defend us, save us the saviour God with care unceasing.

We dare not stint the sacred food of Mitra and Varuṇa upon the back of Agni.

8 Agni is Sovran Lord of wealth, Agni of great prosperity : May he bestow these gifts on us.

9 Hither to us, rich pleasant Dawn, bring many things to be desired,

Thou who hast ample store of wealth.

10 So then may Bhaga, Savitar, Varuṇa, Mitra, Aryaman, Indra with bounty come to us.

HYMN LVI.

Heaven and Earth.

MAY mighty Heaven and Earth, most meet for honour, be present here with light and gleaming splendours ;

When, fixing them, apart, vast, most extensive, the Steer roars loudly in far-reaching courses.

2 The Goddesses with Gods, holy with holy, the Two stand pouring out their rain, exhaustless :

Faithful and guileless, having Gods for children, leaders of sacrifice with shining splendours.

5 *The Lord* : Varuṇa. *Sent by his Friend* : Varuṇa, as the great chastiser of men. Professor Roth, whom Professor Grassmann follows, takes *jānyāt* to mean caused by strangers, and *mitriyāt* caused by friends.

6 This stanza is difficult and its meaning is obscure. The words *apyebhir ishtaiḥ*, 'through watery oblations,' are rendered by Professor Grassmann. 'nebst den erwünschten Wassergöttern,' 'together with the wished for 'Water-Gods' *Ahibudhnya* : the Dragon of the Deep is a divine being who dwells in the depths of the ocean of air. Cf I. 186 5 ; II 31. 6. *As if to win the sea* : as if wishing to gain the ocean of abundant wealth. *The Gharmaheaters* the priests who prepare the oblation of hot milk or other hot beverage, which is offered especially to the Asvins. Or Gharma may mean the caldron or vessel in which the oblation is boiled. The meaning seems to be, as Professor Ludwig explains it, that the priests, sacrificing and hymning lead down towards themselves the rivers of the ocean of plenty.

7 *The saviour God* : Indra. *Upon the back of Agni* : poured upon the flames.

1 *The Steer* : according to Sâyana, Parjanya the God of rain-clouds.

2 *Pouring out their rain* : bestowing good gifts.

- 3 Sure in the world he was a skilful Craftsman, he who produced these Twain the Earth and Heaven.
Wise with his power he brought both realms together, spacious and deep, well-fashioned, unsupported.
- 4 O Heaven and Earth, with one accord promotions, with high protection as of Queens, our welfare,
Far-reaching, universal, holy, guard us. May we, car-borne, through song be victors ever.
- 5 To both of you, O Heaven and Earth, we bring our lofty song of praise,
Pure Ones ! to glorify you both.
- 6 Ye sanctify each other's form, by your own proper might ye rule,
And from of old observe the Law.
- 7 Furthering and fulfilling, ye, O Mighty, perfect Mitra's Law.
Ye sit around our sacrifice.

HYMN LVII.

Kshêtrapati, Etc.

- WE through the Master of the Field, even as through a friend, obtain.
What nourisheth our kine and steeds. In such may he be good to us.
- 2 As the cow yieldeth milk, pour for us freely, Lord of the Field, the wave that beareth sweetness,
Distilling meath, well-purified like butter, and let the Lords of holy Law be gracious.
- 3 Sweet be the plants for us, the heavens, the waters, and full of sweets for us be air's mid-region.
May the Field's Lord for us be full of sweetness, and may we follow after him uninjured.
- 4 Happily work our steers and men; may the plough furrow happily.
Happily be the traces bound ; happily may he ply the good.

4 *As of Queens*: I follow with some hesitation Professor Ludwig's interpretation of *patnivadbhir*. Professor Wilson, following Sâyana, translates, with our spacious dwellings, *inhabited by our wives*,
5 These three concluding verses form in reality another hymn.

In this hymn various agricultural personifications are addressed, the deity of the first three stanzas being called Kshêtrapati, of the fourth Śuna, of the fifth and eighth Śunāsra, of the sixth and seventh Sitâ. 'It is said in the Grihya Sûtras that each verse is to be silently repeated, with an oblation to fire, at the commencement of ploughing.'—Wilson. 1 *The Master of the Field*: Kshêtrapati, the popular Genius Loci, said to mean either Rudra or Agni.

- 4 Suna and Sira, welcome ye this laud, and with the milk which ye have made in heaven.
 Bedew ye both this earth of ours,
 6 Auspicious Sitâ, come thou near : we venerate and worship thee
 That thou mayst bless and prosper us and bring us fruits abundantly.
 7 May Indra press the furrow down, may Pûshan guide its course aright.
 May she, as rich in milk, be drained for us through each succeeding year.
 8 Happily let the shares turn up the ploughland, happily go the ploughers with the oxen.
 With meath and milk Parjanya make us happy. Grant us prosperity, Suna and Sira.

HYMN LVIII.

Ghṛita.

FORTH from the ocean sprang the wave of sweetness: together with the stalk it turned to Amrit,
 That which is holy oil's mysterious title : but the Gods' tongue is truly Amrit's centre.

5 *Suna and Sira* : two deities or deified objects who bless or are closely connected with agriculture. According to Yâska. *Suna* (the auspicious) is Vâyu, and *Sira* (plough) is Aditya or the Sun. Professor Roth conjectures that the words mean here ploughshare and plough. Professor Grassman translates : 'O Pflug und Lenker,' plough and ploughman.'

6 *Sitâ* the Furrow or Husbandry personified and addressed as a deity ; in after time the heroine of the *Ramâyana*. 7 *Indra* : as the God who sends the necessary rain, *Indra* is prayed to bless the work by pressing down and deepening the furrow, 'May *Indra* take hold of *Sitâ*.'—Wilson. *May she, as rich in milk* : according to the Scholiast, *sâ*, she, here means the sky.

The hymn is in praise of *Ghṛita*, the clarified butter or oil used in sacrifices, but a choice of deities is offered in the Index—Agni or Surya, Waters, Cows, or Ghṛita. It is, as Professor Wilson observes, 'a good specimen of Vaidik vagueness, and mystification, and of the straits to which commentators are put to extract an intelligible meaning from the text.'

1. It would be fruitless, as Professor Ludwig remarks, to repeat all the various explanations which Sâyana gives of the first line of this stanza : they only show the utter uncertainty of tradition in reference to the passage. For instance, *samudra*, ocean, is said to mean, sacrificial fire ; or celestial fire ; or the firmament ; or the udder of the cow ; and *ûrmit*, wave, may accordingly mean reward ; or rain ; or butter. Professor Ludwig thinks that the sense of the stanza may be : the life-giving essence which develops itself out of the world-ocean turns into Soma in the Moon, but it is neither of these two, but the tongue of the Gods (Agni) from which the Amrit proceeds and to which it returns. But see A. Hillebrandt, *Vedische Mythologie*, I. 321, 322

2 Let us declare aloud the name of Ghrita, and at this sacrifice hold it up with homage.

So let the Brahman hear the praise we utter. This hath the four-horned Buffalo emitted,

3 Four are his horns, three are the feet that bear him ; his heads are two, his hands are seven in number.

Bound with a triple bond the Steer roars loudly : the mighty God hath entered in to mortals.

4 That oil in triple shape the Gods discovered laid down within the Cow, congealed by Panis

Indra produced one shape, Surya another : by their own power they formed the third from Vena

5 From inmost reservoir in countless channels flow down these rivers which the foe beholds not.

I look upon the streams of oil descending, and lo ! the Golden Reed is there among them.

6 Like rivers our libations flow together, cleansing themselves in inmost heart and spirit.

The Brahman : according to Mahidhara, the *ritvij* or priest. Probably Agni is meant. The last half line of the stanza is translated, after Sâyana, by Professor Wilson : 'the fair-complexioned deity perfects this rite,' the epithet 'four-horned' being transferred to 'Brahman.' The God may be called a *buffalo* (*gaurâ*, Bos Gaurus) as a type of extraordinary strength. Mahidhara explains *gaurâ* by *yajna*, sacrifice, having four horns, that is, four officiating priests.

3 *Four are his horns* : the four horns of Agni as identified with sacrifice are said by Sâyana to be the four Vedas and, if identified with Âditya, the four cardinal points. The *three feet* are, in the former case, the three daily sacrifices, in the latter, morning, noon, and evening. The two heads are, in the former case, the *Brahmandana* and the *Pravarjya* ceremonies, in the latter, day and night. Similarly, the *seven hands* are explained, alternatively, as the seven metres of the Veda or the seven rays of the Sun ; and the *triple bond* as the *Mantra*, *Kalpa*, and *Brâhmana*, prayer, ceremonial, and rationale, of the Veda, or the three regions, heaven, firmament, and earth. The *Steer* is, either as sacrifice or Âditya, the pourer down of rewards, and the loud roaring is the sound of the repetition of the texts of the Veda. Mahidhara's explanation differs from that of Sâyana. The four horns are priests ; or nouns, verbs, prepositions, and particles ; the three feet are the Vedas, or the first, second, and third persons, or the past, present, and future tenses, the two heads are two sacrifices, or the agent and object ; the seven hands are the metres or the cases of the noun ; and the three bonds are the three daily sacrifices, or the singular, dual, and plural numbers. See Wilson's note.

4 *In triple shape* : as milk, curds, and butter, according to Sâyana. The meaning seems to be that Indra, Surya, and Vena, (who is probably Agni), restored the power of the elements of sacrifice respectively in heaven, the firmament, and the earth, after they had been rendered ineffectual for a time by the malignant Panis.

5 *The Golden Reed* : Celestial Agni.

The streams of holy oil pour swiftly downward like the wild
beasts that fly before the bowman.

7 As rushing down the rapids of a river, flow swifter than the
wind the vigorous currents,

The streams of oil in swelling fluctuation like a red courser
bursting through the fences.

8 Like women at a gathering fair to look on and gently smiling,
they incline to Agni.

The streams of holy oil attain the fuel, and Jātavedās joyfully
receives them.

9 As maidens deck themselves with gay adornment to join the
bridal feast. I now behold them.

Where Soma flows and sacrifice is ready, thither the streams
of holy oil are running.

10 Send to our eulogy a herd of cattle : bestow upon us excellent
possessions.

Bar to the Gods the sacrifice we offer ; the streams of oil flow
pure and full of sweetness.

11 The universe depends upon thy power and might within the
sea, within the heart, within all life.

May we attain the sweetly-flavoured wave of thine, brought,
at its gathering, o'er the surface of the floods.

10 *Send to our eulogy a herd of cattle* : this is Sāyana's interpretation.
The Gods are addressed, and asked to reward the singers. 11 *The*
dower : Agni's *In the sea* : in the aerial ocean, the firmament, in
which Agni is present as lightning *within the heart* : as Vaisvânara,
belonging to all men. *Within all life* : as the vital principle, or heat.
The wave is the butter of the oblation.

BOOK THE FIFTH.

HYMN I.

Agni.

AGNI is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.

Like young trees shooting up on high their branches, his flames are rising to the vault of heaven.

- 2 For worship of the Gods the Priest was wakened : at morning gracious Agni hath arisen.

Kindled, his radiant might is made apparent, and the great Deity set free from darkness.

- 3 When he hath stirred the line of his attendants, with the pure milk pure Agni is anointed.

The strength-bestowing gift is then made ready, which spread in front, with tongues, erect, he drinketh.

- 4 The spirits of the pious turn together to Agni, as the eyes of all to Sûrya.

He, when both Dawns of different hues have borne him, springs up at daybreak as a strong white charger.

- 5 The noble One was born at days' beginning, laid red in colour mid the well-laid fuel.

Yielding in every house his seven rich treasures, Agni is seated, Priest most skilled in worship.

- 6 Agni hath sat him down, a Priest most skilful, on a sweet-smelling place, his Mother's bosom.

Young, faithful, sage, preminent o'er many, kindled among the folk whom he sustaineth.

- 7 This Singer excellent at sacrifices, Agni the Priest, they glorify with homage.

Him who spread out both worlds by Law Eternal they balm with oil, strong Steed who never faileth.

1 *Young trees* : the meaning of *yāvatāh* here is uncertain, 'Like birds (?) flying up (or like strong men reaching up) to a branch' (M. Muller). 3 *The line of his attendants* : the row of ministering priests, the people of st. 1. But the exact meaning of the words of the text is uncertain. 4 *To Sûrya* : to the Sun. *Both Dawns* : Night and morning. 5 *Seven rich treasures* : wealth of various sort. 6 *His Mother's bosom* : the altar raised above the ground.

- 8 He, worshipful House-Friend, in his home is worshipped, our own auspicious guest, lauded by sages.
That strength the Bull with thousand horns possesses.
In might, O Agni, thou excellest others.
- 9 Thou quickly passest by all others, Agni, for him to whom, thou hast appeared most lovely,
Wondrously fair, adorable, effulgent, the guest of men, the darling of the people.
- 10 To thee, Most Youthful God ! to thee, O Agni, from near and far the people bring their tribute.
Mark well the prayer of him who best extols thee. Great, high, auspicious, Agni, is thy shelter.
- 11 Ascend to-day thy splendid car, O Agni, in splendour, with the Holy Ones around it.
Knowing the paths by midair's spacious region bring hither Gods to feast on our oblation.
- 12 To him adorable, sage, strong and mighty we have sung forth our song of praise and homage.
Gavisthira hath raised with prayer, to Agni this laud far-reaching, like gold light to heaven.

HYMN II.

Agni.

- THE youthful Mother keeps the Boy in secret pressed to her close, nor yields him to the Father.
But, when he lies upon the arm, the people see his unfading countenance before them.
- 2 What child is this thou carriest as handmaid, O Youthful one ?
The Consort-Queen hath borne him.
The Babe unborn increased through many autumns. I saw him born what time his Mother bare him.
- 3 I saw him from afar gold-toothed, bright-coloured, hurling his weapons from his habitation.

8 *The Bull with thousand horns* : Agni as the Sun with his countless rays.

1 The kindling of the sacrificial fire is figuratively described. The lower piece of wood retains the latent spark and will not give it up to the *yajamāna* or worshipper until he has generated it by attrition. When the fire has been produced, and is shown like a child that is carried on the arm, its brightness is apparent to all. This seems to be the meaning of the stanza ; but to arrive at it *aratān* must be read instead of the *aratān* of the text ; and this or some similar alteration is required by the metre. But see Ludwig's Commentary. 2 The meaning is obscure. The *handmaid* and the *Consort Queen* (*mīhishī*) are perhaps the two fire-sticks. The fire thus produced is not the genuine Agni, who is born as lightning from the cloud. 3 I offered sweet libations of Soma juice to Agni when I beheld him in the form of lightning, and consequently the godless who do not acknowledge Indra are unable to injure me.

What time I gave him Amrit free from mixture. How can the Indraless, the hymnless harm me ?

- 4 I saw him moving from the place he dwells in, even as with a herd, brilliantly shining.

These seized him not : he had been born already. They who were grey with age again grow youthful.

- 5 Who separate my young bull from the cattle, they whose protector was in truth no stranger ?

Let those whose hands have seized upon them free them. May he, observant, drive the herd to us-ward.

- 6 Mid mortal men the godless have secreted the King of all who live, home of the people.

So may the prayers of Atri give him freedom. Reproached in turn be those who now reproach him.

- 7 Thou from the stake didst loose e'en Sunahṣepa bound for a thousand ; for he prayed with fervour.

So, Agni, loose from us the bonds that bind us, when thou art seated here. O Priest who knowest,

- 8 Thou hast sped from me, Agni, in thine anger : this the protector of Gods' Laws hath told me.

Indra who knoweth bent his eye upon thee : by him instructed am I come, O Agni.

- 9 Agni shines far and wide with lofty splendour and by his greatness makes all things apparent.

He conquers godless and malign enchantments, and sharpens both his horns to gore the Rakshas.

4 *Even as with a herd*: Agni is here represented as the Sun with his host of rays. *These seize him not*: the Dawn could not detain him ; the Sun was too powerful. But the meaning of *tāh*, 'these,' without a substantive, is somewhat uncertain. *They who were grey*: the ancient flames of the Sun recover their youth and strength. Of the half-line may be read red : 'The Dawn, the youthful Maidens, grow decrepit.' This is Professor Ludwig's interpretation, and it has much to recommend it.

5 This stanza is extremely obscure. It may refer to some actual occurrence to which a mythical egl.ing has been added. 'What enemies have despoiled my kingdom ?' is Sâyana's explanation of the first half-line.

6 This stanza appears to refer to some contention between the descendants of Atri and some other priestly family, perhaps the Bhrigus, as Professor Ludwig thinks, regarding the worship of Agni. *Home of the people*: Agni : 'the asylum of men.'—Wilson.

7 *Sunahṣepa* : see I. 24. *Bound for a thousand* : bought for a thousand cows in order that he might be bound to the sacrificial post. Sâyana, who is followed by Professors Wilson, Roth, and Grassmann, takes *śāśrādyūpāt* together, 'from a thousand stakes.'

9 *Rakshas* : a collective noun signifying the whole race of Rākshasas, originally, harm, injury.

10 Loud in the heaven above be Agni's roarings with keen-edged weapons to destroy the demons.

Forth burst his splendours in the Soma's rapture. The godless bands press round but cannot stay him.

11 As a skilled craftsman makes a car, a singer I, Mighty One! this hymn for thee have fashioned.

If thou, O Agni, God, accept it gladly, may we obtain thereby the heavenly Waters.

12 May he, the strong-necked Steer, waxing in vigour, gather the foeman's, wealth with none to check him.

Thus to this Agni have the Immortals spoken. To man who spreads the grass may he grant shelter, grant shelter to the man who brings oblation.

HYMN III.

Agni.

THOU at thy birth art Varuṇa, O Agni; when thou art kindled thou becomest Mitra.

In thee, O Son of Strength, all Gods are centred. Indra art thou to man who brings oblation.

2 Aryaman art thou as regardeth maidens: mysterious is thy name, O Self-sustainer.

As a kind friend with streams of milk they balm thee what time thou makest wife and lord one-minded.

3 The Maruts deck their beauty for thy glory, yea, Rudra! for thy birth fair, brightly-coloured.

That which was fixed as Vishnu's loftiest station—therewith the secret of the Cows thou guardest.

4 Gods through thy glory, God who art so lovely! granting abundant gifts gained life immortal.

As their own Priest have men established Agni; and serve him fair for praise from him who liveth.

1 *Varuṇa*: regarded as the type of royalty. *Mitra*: the friendly, beneficent God, *Indra*: the chief of all the Gods.

2 *Aryaman*: in connexion with marriage, *aryaman* meaning also a companion, especially a friend who asks a girl in marriage for another, and Agni being, as the Sun, the regulator of the season for marriage, and its consecrator as the sacrificial fire.

3 *Rudra*: here, as in other places, a name of Agni.

Vishnu's loftiest station: the height of the firmament, which supplies milk to the celestial Cows, and, as mysteriously connected with them, to the cows of earth. *The secret of the Cows*: apparently, their udder—the cloud—is meant by *guhyaṃ nāma gonām*, 'the cows' secret name.'

4 *Gained life immortal*: Agni alone, it is said, was originally immortal, and the other Gods obtained immortality through him. *From him who liveth*: Agni, the special representant of vital power.

- 5 There is no priest more skilled than thou in worship ; none
Self-sustainer ! passes thee in wisdom.
The man within whose house as guest thou dwellest, O God,
by sacrifice shall conquer mortals.
- 6 Aided by thee, O Agni may we conquer through our oblation,
fain for wealth, awakened :
May we in battle, in the day's assemblies, O Son of Strength,
by riches conquer mortals.
- 7 He shall bring evil on the evil-plotter whoever turns against us
sin and outrage.
Destroy this calumny of him, O Agni, whoever injures us with
double-dealing.
- 8 At this dawn's flushing, God ! our ancient fathers served thee
with offerings, making thee their envoy,
When, Agni, to the store of wealth thou goest, a God, enkindled
with good things by mortals.
- 9 Save thou who knowest, draw thy father near thee, who counts
as thine own son, O Child of power.
O sapient Agni, when wilt thou regard us. When, skilled in
holy Law, wilt thou direct us ?
- 10 Adoring thee he gives thee many a title, when thou, Good
Lord ! acceptest this as Father.
And doth not Agni, glad in strength of Godhead, gain splendid
bliss when he hath waxen mighty ?
- 11 Most Youthful Agni, verily thou bearest thy praiser safely
over all his troubles.
Thieves have been seen by us and open foemen : unknown
have been the plottings of the wicked.
- 12 To thee these eulogies have been directed : or to the Vasu
hath this sin been spoken.
But this our Agni, flaming high, shall never yield us to calum-
ny, to him who wrongs us.

6 *In the day's assemblies* : gatherings on days appointed for sacrifice
8 *The store of wealth* : according to Sâyana, the place containing the
riches of sacrificial offerings, 9 *Thy father* : the sacrificer, who sup-
ports Agni with oblations, and in his turn is loved and cherished as a
son, *Acceptest this* : the homage of the worshipper, *When he hath
waxen mighty* : or been exalted by our praise, 11 *Thieves have been
seen* : although we have seen thieves and enemies we have been saved
by Agni from suffering injury from their evil designs. 12 *Hath this
sin been spoken* : if my praise be not acceptable to Agni, it is an offence
and a sin, Or the meaning may be, this sin of our enemies who plot
against us has been declared to Agni.

HYMN IV.

Agni.

- O AGNI, King and Lord of wealth and treasures, in thee is my delight at sacrifices.
Through thee may we obtain the strength we long for, and overcome the fierce attacks of mortals.
- 2 Agni, Eternal Father, offering-bearer, fair to behold, far-reaching, far-refulgent,
From well-kept household fire beam food to feed us, and measure out to us abundant glory.
- 3 The Sage of men, the Lord of human races, pure, purifying Agni, balm'd with butter,
Him the Omniscient as your Priest ye establish : he wins among the Gods things worth the choosing.
- 4 Agni, enjoy, of one accord with Ilâ striving in rivalry with beams of Surya,
Enjoy, O Jâtavedas, this our fuel, and bring the Gods to us to taste oblations
- 5 As dear House-Friend, guest welcome in the dwelling, to this our sacrifice come thou who knowest,
And, Agni, having scattered all assailants, bring to us the possessions of our foemen.
- 6 Drive thou away the Dasyu with thy weapon. As, gaining vital power for thine own body,
O son of Strength, the Gods thou satisfiest, so in fight save us, most heroic Agni.
- 7 May we, O Agni, with our lauds adore thee, and with our gifts, fair-beaming Purifier.
Send to us wealth containing all things precious : bestow upon us every-sort of riches.
- 8 Son of Strength, Agni, dweller in three regions, accept our sacrifice and our oblation.
Among the Gods may we be counted pious : protect us with a triply-guarding shelter.

4 *Ilâ* : prayer and praise, personified. *With beams of Sârya* : putting forth thy power at day-break and so vying with the sun. 6 *As, gaining vital power* : as the oblations of men which thou carriest to the Gods increase thine own strength also. *Sâyana* takes the second half line in connexion with the first : 'Drive thou away the Dasyu with thy weapon, obtaining vital strength for thine own body,' 8 *Dweller in three regions* : heaven, firmament and earth, as the sun, the lightning, and terrestrial fire.

9 Over all woes and dangers, Jâtavedes, bear us as in a boat across a river.

Praised with our homage even as Atri praised thee, O Agni, be the guardian of our bodies.

10 As I, remembering thee with grateful spirit, a mortal, call with might on thee Immortal,

Vouchsafe us high renown, O Jâtavedas, and may I be immortal by my children.

11 The pious man, O Jâtavedas Agni, to whom thou grantest ample room and pleasure,

Gaineth abundant wealth with sons and horses, with heroes and with kine for his well-being.

HYMN V,

Atris.

To Agni, Jâtavedas, to the flame, the well-enkindled God,
Offer thick sacrificial oil.

2 Ilâ. Narâsanra, ne'er beguiled, inspiriteth this sacrifice :
For sage is he, with sweets in hand,

3 Adored, O Agni, hither bring Indra the Wonderful, the Friend,
On lightly-rolling ear to aid.

4 Spread thyself out, thou soft as wool ! The holy hymns have
sung to thee.
Bring gain to us, O beautiful !

5 Open yourselves, ye Doors Divine, easy of access for our aid :
Fill more and more, the sacrifice.

6 Fair strengtheners of vital power, young Mothers of eternal
Law,
Morning and Night we supplicate.

7 On the wind's flight come, glorified, ye two celestial Priests of
man :
Come ye to this our sacrifice.

8 Ilâ, Sarasvati, Mahi, three Goddesses who bring us weal,
Be seated harmless on the grass.

9 Atri : the famous Rishi, ancestor of Vasuṣṛuta the Rishi or seer of this hymn.

Atris is the collective name of the Gods and deified objects addressed in the hymn. See I, 13 · 142 ; 188 ; II 3 ; III. 4. 4 *Thou soft as wool* ! : the *Borhis* or sacred grass, on which the Gods are to sit, is addressed. 5 *Doors Divine* : of the satrifical hall, types of the portals of the East. See I. 188 5. 6 *Eternal Law* : law-ordained sacrifice. 7 *Two celestial Priests* : see I 13. 8,

- 9 Rich in all plenty, Tvashtar, come auspicious of thine own accord :
 Help us in every sacrifice.
- 10 Vanaspati, wherever thou knowest the Gods' mysterious names,
 Send our oblations hitherward.
- 11 To Agni and to Varuṇa, Indra, the Maruts, and the Gods,
 With Svāhā be oblation brought,

HYMN VI.

Agni.

- I VALUE Agni that good Lord, the home to which the kine return :
 Whom fleet-foot coursers seek as home, and strong enduring steeds as home Bring food to those who sing thy praise.
- 2 'Tis Agni whom we laud as good, to whom the milch-kine come in herds,
 To whom the chargers swift of foot, to whom our well-born princes come. Bring food to those who sing thy praise.
- 3 Agni the God of all mankind, gives, verily, a steed to man.
 Agni gives precious gear for wealth, treasure he gives when he is pleased. Bring food to those who sing thy praise.
- 4 God, Agni, we will kindle thee, rich in thy splendour, fading not,
 So that this glorious fuel may send forth by day its light for thee. Bring food to those who sing thy praise.
- 5 To thee the splendid, Lord of flame, bright, wondrous, Prince of men, is brought
 Oblation with the holy verse, O Agni, bearer of our gifts.
 Bring food to those who sing thy praise.
- 6 These Agnis in the seats of fire nourish each thing most excellent
 They give delight, they spread abroad, they move themselves continually, Bring food to those who sing thy praise.
- 7 Agni, these brilliant flames of thine wax like strong chargers mightily,

10 *Vanaspati* : the sacrificial stake, regarded as a form of Agni.

11 *Svāhā* : Hail ! Glory ! is here an *Apri*, as a personification of Agni, See I. 13. 12.

1 Strong *enduring steeds* : or constant worshippers, according to Śāyana : and this interpretation is supported by stanza 2, which is a slightly-varied repetition of this stanza. 6 *These Agnis* : the original flames of Agni manifested in the three fire-altars, each fire being regarded as an independent representative of Agni,

- Who with the treadings of their hoofs go swiftly to the stalls of kine. Bring food to those who sing thy praise.
- 8 To us who laud thee, Agni, bring fresh food and safe and happy homes.
May we who have sung hymns to thee have thee for envoy in each house. Bring food to those who sing thy praise.
- 9 Thou, brilliant God, within thy mouth warmest both ladles of the oil,
So fill us also, in our hymns, abundantly, O Lord of Strength. Bring food to those who sing thy praise.
- 10 Thus Agni have we duly served with sacrifices and with hymns
So may he give us what we crave, store of brave sons and fleet-foot steeds. Bring food to those who sing thy praise.

HYMN VII.

. • Agni.

- OFFER to Agni, O my friends, your seemly food, your seemly praise ;
To him supremest o'er the folk, the Son of Strength, the mighty Lord :
- 2 H m in whose presence, when they meet in full assembly, men rejoice ;
Even him whom worthy ones inflame, and living creatures bring to life.
- 3 When we present to him the food and sacrificial gifts of men,
He by the might of splendour grasps the holy Ordinance's rein.
- 4 He gives a signal in the night even to him who is afar,
When he, the Bright, unchanged by eld, consumes the sovereigns of the wood.
- 5 He in whose service on the ways they offer up their drops of sweat,
On him as their high kin have they mounted, as ridges on the earth.

7 *To the stalls of kine* : the flames of Agni who longs for oblations of milk and butter are compared to the horses of raiders who seize the cattle of their enemies.

The Rishi of this and of the following hymn is said to be Isha of the family of Atri. But this name appears to have been formed from the word *ishām* (food) in stanza 1, or *ishih* in stanza 10, and not to be the name of a real person. 3 *Grasps the holy Ordinance's rein* : assumes the direction of the sacrifice as invoker of the Gods and conveyer of men's oblations. 5 *On the ways* : in the course of sacrifice : The toil of the ministering priests is often regarded as their offering to the Gods, *On him* : the meaning of this.

- 6 Whom, sought of many, mortal man hath found to be the
Stay of all ;
He who gives flavour to our food, the home of every man that
lives.
- 7 Even as a herd that crops the grass he shears the field and
wilderness,
With flashing teeth and beard of gold, deft with his unabated
might.
- 8 For him, to whom, bright as an axe he, as to Atri, hath flashed
forth,
Hath the well-bearing Mother borne, producing when her time
is come.
- 9 Agni to whom the oil is shed by him thou lovest to support,
Bestow upon these mortals fame and splendour and intelligence.
- 10 Such zcal hath he, resistless one : he gained the cattle given
by thee.
Agni, may Atri overcome the Dasyus who bestow no gifts,
subdue the men who give no food.

HYMN VIII.

Agni.

- O AGNI urged to strength, the men of old who loved the Law
enkindled thee Ancient, for their aid,
Thee very bright, and holy, nourisher of all, most excellent,
the Friend and master of the home.
- 2 Thee, Agni, men have stablished as their guest of old, as
Master of the household, thee, with hair of flame ;
High-bannered, multifiform, distributor of wealth, kind helper,
good protector, drier of the floods,
- 3 The tribes of men praise thee, Agni, who knowest well burnt
offerings, the Discerner, lavishest of wealth,

line is obscure. Professor Wilson, following Sâyana, translates : ' and (the drops) mount upon the fire as if they were its own numerous offspring as (boys ride) upon the back (of a father). ' The meaning may be that the drops mount upon Agni, who bears the oblation to heaven as the back or ridges (of the hills) raise themselves above the ground. My version, which follows Professor Ludwig's explanation, is only conjectural. 8 This stanza also is obscure. *The well-bearing Mother* is the lower fire stick which at the proper time produces the spark for the man to whom Agni, keen and bright as an axe, manifested as he was to the anesent sage Atri, the ancestor of the Rishi of the hymn, 10 The last Pâda is difficult. Professor Wilson, after Sâyana, renders it : ' may Isha overcome (hostile) men ' But *ishah* is evidently ' food,' and not the name of a man.

- . Dwelling in secret, Blest One ! visible to all, loud roaring,
skilled in worship, glorified with oil.
- 4 Ever to thee, O Agni, as exceeding strong have we drawn
nigh with songs and reverence singing hymns.
So be thou pleased with us, Angiras ! as a God enkindled by
the noble with man's goodly light.
- 5 Thou, Agni ! multiform, God who art lauded much ! givest in
every house subsistence as of old.
Thou rulest by thy might o'er food of many a sort : that light
of thine when blazing may not be opposed,
- 6 The Gods, Most Youthful Agni, have made thee, inflamed, the
bearer of oblations and the messenger.
Thee, widely-reaching, homed in sacred oil, invoked, effulgent,
have they made the Eye that stirs the thought.
- 7 Men seeking joy have lit the worshipped from of old, O Agni,
with good fuel and with sacred oil.
So thou, bedewed and waxing mighty by the plants, spreadest
thyself abroad over the realms of earth.

HYMN IX.

Agni.

- BEARING oblations mortal men, O Agni, worship thee the God.
I deem thee Jâtavedas : bear our offerings, thou, unceasingly.
- 2 In the man's home who offers gifts, where grass is trimmed,
Agni is Priest,
To whom all sacrifices come and strengthenings that the win
renown,
- 3 Whom, as an infant newly-born, the kindling-sticks have
brought to life,
Sustainer of the tribes of men, skilled in well-ordered sacrifice.
- 4 Yes, very hard art thou to grasp, like offspring of the wrig-
gling snakes,
When thou consumest many woods, like an ox, Agni, in the
mead.

3 *Dwelling in secret* : latent in the fire-sticks, or dwelling in men's
• hearts. 4 *The noble* : the patron of the sacrifice. 7 *Bedewed* :
anointed with clarified butter. *By the plants* : which supply fuel,

1 *I deem thee Jâtavedas* : I hold thee to be the knower of all created
beings. 2 *Like an ox* : as an ox eats up the grass.

- 5 Whose flames, when thou art sending forth the smoke, completely reach the mark,
When Trita in the height of heaven, like as a smelter fanneth thee, e'en as a smelter sharpeneth thee.
- 6 O Agni, by thy succour and by Mitra's friendly furtherance,
May we, averting hate, subdue the wickedness of mortal men.
- 7 O Agni,, to our heroes bring such riches, thou victorious God.
May he protect and nourish us, and help in gaining strength:
be thou near us in fight for our success.

HYMN X.

Agni.

- BRING us most mighty splendour thou, Agni, resistless on thy way.
With overflowing store of wealth mark out for us a path to strength,
- 2 Ours art thou, wondrous Agni, by wisdom and bounteousness of power.
The might of Asuras rests on thee like Mitra worshipful in act,
- 3 Agni, increase our means of life, increase the house and home of these,
The men, the princes who have won great riches through our hymns of praise.
- 4 Bright Agni, they who deck their songs for thee have horses as their meed.
The men are mighty in their might, they whose high laud, as that of heaven, awakes thee of its own accord.
- 5 O Agni, those resplendent flames of thine go valorously forth,
Like lightnings flashing round us, like a rattling car that seeks the spoil,
- 6 Now, Agni, come to succour us ; let priests draw nigh to offer gifts ;
And let the patrons of our rites subdue all regions of the earth.
- 7 Bring to us, Agni, Angiras, lauded of old and lauded now,
Invoker ! wealth to quell the strong, that singers may extol thee. Be near us in fight for our success.

5 *Trita* : here perhaps Vāyu, the Wind. According to Sâyana, Trita here means Agni himself *diffused in the three regions*.

4 *Awakes thee of its own accord* : the meaning of this last Pâda is doubtful. Sâyana disconnects *bôdhati tmând* from the preceding words, and supplies the name of the Rishi Gaya : Gaya of his own accord arouses thee. 6 *Subdue all regions of the earth* : an allusion to the *disvijaya*, 'universal conquest, or subjugation of all neighbouring princes. Sâyana explains *dsâh* alternatively as 'wishes' ; 'compass all their desires.'

HYMN XI.

Agni.

THE watchful Guardian of the people hath been born, Agni,
the very strong, for fresh prosperity.

With oil upon his face, with high heaven-touching flame, he
shineth splendidly, pure, for the Bharatas.

- 2 Ensign of sacrifice, the earliest House-hold Priest, the men have
kindled Agni in his threefold seat,

With Indra and the Gods together on the grass let the wise
Priest sit to complete the sacrifice.

- 3 Pure, unadorned, from thy two Mothers art thou been : thou
camest from Vivasvân as a charming Sage.

With oil they strengthened thee, O Agni, worshipped God ;
thy banner was the smoke that mounted to the sky.

- 4 May Agni graciously come to our sacrifice. The men bear
Agni here and there in every house.

He hath become an envoy, bearer of our gifts ; electing Agni,
men choose one exceeding wise.

- 5 For thee, O Agni, is this sweetest prayer of mine : dear to
thy spirit be this product of my thought.

As great streams fill the river so our songs of praise fill thee,
and make thee yet more mighty in thy strength.

- 6 O Agni, the Angirases discovered thee what time thou layest
hidden, fleeing back from wood to wood.

Thou by attrition art produced as conquering might, and men,
O Angiras, call thee the Son of Strength.

HYMN XII.

Agni.

To Agni, lofty Asura, meet for worship, Steer of eternal Law,
my prayer I offer ;

I bring my song directed to the Mighty like pure oil for his
mouth at sacrifices.

- 2 Mark the Law, thou who knowest, yea, observe it : send forth
the full streams of eternal Order.

I use no sorcery with might or falsehood ; the sacred Law of
the Red Steer I follow.

1 *For the Bharatae* : for the sake of the priests, according to Sâyana and Mahidhara. 2 *In his threefold seat* : the three fire-altars. 3 *Thy two Mothers* : the fire-sticks. *Vivasvân* : the sacrificer, according to Sâyana. But see Index. 4 *Here and there* or in different places ; from one altar to another. 6 *Thou layest hidden* : alluding to the fight and capture of Agni. See I. 65. 1.

- 3 How hast thou, follower of the Law eternal, become the knower of a new song, Agni ?
The God, the Guardian of the seasons, knows me : the Lord of him who won this wealth I know not.
- 4 Who, Agni, in alliance with thy foeman, what splendid helpers won for them their riches ?
Agni, who guard the dwelling-place of falsehood ? Who are protectors of the speech of liars ?
- 5 Agni, those friends of thine have turned them from thee : gracious of old, they have become ungracious.
They have deceived themselves by their own speeches, uttering wicked words against the righteous.
- 6 He who pays sacrifice to thee with homage, O Agni, keeps the Red Steer's Law eternal ;
Wide is his dwelling. May the noble offspring of Nahusha who wandered forth come hither.

HYMN XIII.

Agni.

WITH songs of praise we call on thee, we kindle thee with songs of praise,

Agni, with songs of praise, for help.

- 2 Eager for wealth, we meditate Agni's effectual praise to-day,
Praise of the God who touches heaven.
- 3 May Agni, Priest among mankind, take pleasure in our songs of praise,
And worship the Celestial Folk.
- 4 Thou, Agni, art spread widely forth, Priest dear and excellent ;
through thee.
Men make the sacrifice complete.
- 5 Singers exalt thee, Agni, well lauded, best giver of our strength :
So grant thou us heroic might.
- 6 Thou, Agni, as the felly rings the spokes, encompassest the Gods.
I yearn for bounty manifold.

3 *Knower of a new song* : according to Professor Ludwig, the new song is one in which for the first time we have been obliged to remind thee of thy duties as the champion of eternal Law, whereas formerly we had only thanks and prayers to offer thee. *The Guardian of the seasons* : thou, Agni, who, as the Sun, regulatest the seasons, knowest me ; but I know nothing of the God who has befriended my wealthy enemy.

4 Who are the Gods who have enriched the wicked who hate both thee and me ?

6 The meaning of the second line is obscure. Professor Wilson, following Sâyana, translates : 'and may a virtuous successor of the man who diligently worship thee come in his place,' I adopt Professor Ludwig's rendering

- ENKINDLING the Immortal, wake Agni with song of praise :
 may he bear our oblations to the Gods.
- 2 At high solemnities mortal men glorify him the Immortal, best
 At sacrifice among mankind.
- 3 That he may bear their gifts to heaven, all glorify him Agni,
 God,
 With ladle that distilleth oil.
- 4 Agni shone bright when born, with light killing the Dasyus
 and the dark :
 He found the Kine, the Floods, the Sun.
- 5 Serve Agni, God adorable, the Sage whose back is balmed with
 oil :
 Let him approach, and hear my call.
- 6 They have exalted Agni, God of all mankind, with oil and hymns
 Of praise, devout and eloquent.

HYMN XV.

Agni.

- To him, the far-renowned, wise Ordainer, ancient and glorious,
 a song I offer.
 Enthroned in oil, the Asura, bliss-giver, is Agni, firm support
 of noble riches.
- 2 By holy Law they kept supporting Order by help of sacrifice,
 in loftiest heaven,—
 They who attained with born men to the unborn, men seated
 on that stay, heaven's firm sustainer,
- 3 Averting woe, they labour hard to bring him, the ancient,
 plenteous food as power resistless.
 May he, born newly, conquer his assailants : round him they
 stand as round an angry lion.
- 4 When, like a mother, spreading forth to nourish, to cherish
 and regard each man that liveth,—
 Consuming all the strength that thou hast gotten, thou wanderest
 round, thyself in varied fashion.

The Rishi of Hymn XV. is said to be Dharuṇa of the family of Atri, but this name is evidently taken from the words *dharuṇāh* (firm) in stanza I, and *dharuṇam* in stanza 2. 2 They who attained : our ancestors, or the Fathers, who with, or by the aid of, the priests, were raised to seats in the firmament. 4 Thou wanderest round : seeking fresh wood to burn in order to restore thy exhausted strength.

5 May strength preserve the compass of thy vigour, God ! that
broad stream of thine that beareth riches.

Thou, like a thief who keeps his refuge secret, hast holpen
Atri to great wealth, by teaching.

HYMN XVI.

Agni.

GREAT power is in the beam of light, sing praise to Agni, to
the God.

Whom men have set in foremost place like Mitra with their
eulogies

2 He by the splendour of his arms is Priest of every able man,
Agni conveys oblation straight, and deals, as Bhaga deals, his
boons.

3 All rests upon the laud and love of him the rich, high-flaming
God,

On whom, loud-roaring, men have laid great strength as on a
faithful friend

4 So, Agni, be the Friend of these with liberal gift of hero
strength.

Yea, Heaven and Earth have not surpassed this Youthful One
in glorious fame.

5 O Agni, quickly come to us, and, glorified, bring precious
wealth

So we and these our princes will assemble for the good of all.
Be near in fight to prosper us.

HYMN XVII.

Agni.

GOD, may a mortal call the Strong hither, with solemn rites,
to aid,

A man call Agni to protect when sacrifice is well prepared.

2 Near him thou seemest mightier still in native glory, set to
his aid.

Apart you flame-hued vault of heaven, lovely beyond the
thought of man.

5 *May strength preserve* : mayest thou ever find fresh fuel or strength
enling food. *Thou, like a thief* : 'This may, perhaps, imply that
the wealth bestowed upon the *Rishi* is deposited in a secure receptacle,
like the hidden booty of a thief, but the whole *Sûkta* is obscurely worded"
—Wilson.

1 *Like Mitra* : or as a friend, 2 *Every able man* : who has
means, will and skill as a sacrificer. 4 *Of these* : institutors of the
sacrifice. *This Youthful One* : Agni. The exact meaning of the second
line is somewhat uncertain.

1 *The Strong* : Agni.

2 *Near him* : *Surya*.

- 3 Yea, this is by the light of him whom powerful song hath
 bound to act,
 Whose beams of splendour flash on high as though they spræg
 from heavenly seed.
- 4 Wealth loads the Wonder-Worker's car through his, the very
 wise One's power.
 Then, meet to be invoked among all tribes, is Agni glorified.
- 5 Now, too, the princes shall obtain excellent riches by our lips.
 Protect us for our welfare : lead thy succour, O thou Son of
 Strength. Be near in fight to prosper us.

HYMN XVIII.

Agni.

- At down let Agni, much-loved guest of the house, be glorified ;
 Immortal who delights in all oblations brought by mortal men.
- 2 For Dvita who receives through wealth of native strength
 maimed offerings,
 Thy praiser even gains at once the Soma-drops, Immortal Gods !
- 3 Nobles, with song I call that car of yours that shines with
 lengthened life,
 For, God who givest steeds ! that car hither and thither goes
 unharmed.

3 *This is by the light of him* : this Sûrya, or the Sun, shines only by the light of Agni. 4 When the wonder-working Sun brings us wealth, the merit is due to Agni—Ludwig. According to Sâyana, the meaning is, as given by Professor Wilson : ' By the worship of him who is pleasing of aspect the provident (heap) wealth in their cars.' The absence of a verb makes the exact meaning uncertain.

The hymn is ascribed to a Rishi Dvita of the family of Atri, but the name seems to be borrowed from the Dvita of stanza 2. 2 The meaning of this stanza is obscure. According to Sâyana, Dvita is the Rishi of the hymn, and the first line is rendered by Professor Wilson : ' Be (willing to make) a grant of thine own strength to Dvita, the bearer of the pure libation.' But *ṛikidvithase* must mean the bearer or receiver of a maimed or imperfect oblation, and Dvita then would be the mythical personage of that name to whom, together with Trita, it was customary to wish away and consign any threatened calamity or unpleasantness (To Trita and to Dvita, Dawn ! bear thou away the evil dream—R. V. X. 47. 16) In the present case, any possible imperfection in the offering made, to Agni is previously removed by a libation to Dvita. See Professor Ludwig's Commentary, Part 4. 338. M. Bergaigne (Religion Védique, II. 327) gives a different explanation. 3 Nobles : wealthy institutors of the sacrifice ; Maghavans. *That car of yours* : apparently Agni, who carries oblations to the Gods.

- 4 They who have varied ways of thought, who guard the lauds
within their lips,
And strew the grass before the light, have decked themselves
with high renown.
- 5 Immortal Agni, give the chiefs, heroes who institute the rite,
Heroes' illustrious, lofty fame, who at the synod met for praise
presented me with fifty steeds.

HYMN XIX.

Agni.

ONE state begets another state : husk is made visible from husk :
Within his Mother's side he speaks.

- 2 Discerning, have they offered gifts : they guard the strength
that never wastes.
To a strong fort have they pressed in.
- 3 Śvaitreya's people, all his men, have gloriously increased in
might.
A gold chain Brīhaduktha wears, as, through this Soma, seek-
ing spoil.
- 4 I bring, as 'twere, the longed-for milk, the dear milk of the
Sister-Pair.
Like 'to a caldron filled with food is he, unconquered, con-
quering all.

4 *Varied ways of thought* : manifold modes of showing their devo-
tion. *Guard the lauds* : perpetuate hymns of praise by frequent repo-
sition. *Before the light* : according to Sāyaṇa, *svārnare* means, 'in the
sacrifice which leads man to heaven.' Professor Grassmann renders
the word by 'Dem Glanze herrn,' 'for the Lord of Light.'

1 We know only outward forms and circumstances, and the real
nature of the God is concealed from us. The God speaks only in the
bosom of his mother,—Ludwig. Sāyaṇa gives a totally different inter-
pretation, the word *vavri* (husk or covering) in the first stanza being
taken as the name of the Rishi of the hymn. 2 *Discerning* : per-
haps, as Prof Ludwig suggests, 'distinguishing the essence from thy
appearance. The strong fort which the worshippers have entered and
settled in is, perhaps, their religious knowledge. 3 Śvaitreya's
people have conquered, and their priest Brīhaduktha has been reward-
ed for his services with a chain of gold, won for him by the Soma-liba-
tions which he has offered.—Ludwig. Śvaitreya (son of Śvitrā. See
I. 33. 14) and Brīhaduktha are, apparently, proper names. Sāyaṇa
explains the former 'as Agni or lightning 'abiding in the white firm-
ament,' and the latter as 'zealously or highly praising.' 4 *The dear
milk of the Sister-Pair* : the Soma dear to Heaven and Earth. The
exact meaning of the line is uncertain.

- 5 Beam of light, come to us in sportive fashion, finding thyself
close to the wind that fans thee.
These flames of his are wasting flames, like arrows keen-pointed,
sharpened, on his breast.

HYMN XX.

Agni.

- AGNI, best winner of the spoil, cause us to praise before the
Gods.
As our associates meet for lauds, wealth which thou verily
deemest wealth.
2 Agni, the great who ward not off the anger of thy power and
might.
Stir up the wrath and hatred due to one who holds an alien
creed.
3 Thee, Agni would we choose as Priest, the perfecter of strength
and skill ;
We who bring sacred food invoke with song thee Chief at
holy rites.
4 Here as is needful for thine aid we toil, O Conqueror, day
by day,
For wealth, for Law. May we rejoice, Most Wise One ! at the
feast, with kine, rejoice, with heroes, at the feast.

HYMN XXI.

Agni.

- WE establish thee as Manus used, as Manus used we kindle thee.
Like Manus, for the pious man, Angiras, Agni, worship Gods.
2 For well, O Agni, art thou pleased when thou art kindled
mid mankind.
Straight go the ladles unto thee, thou high-born ; God whose
food is oil.

☞ This stanza is very difficult, and like much of the rest of the hymn, can be only conjecturally translated.

The Rishis of the hymn are said to be certain members of the family of Atri called Prayavats, that is, bringers or possessors of sacred food, a word which occurs in stanza 3. 2 *Who holds an alien creed* : who follows other than Vedic observances. 4 *For Law* : to to maintain the holy law, and especially the eternally-ordained sacrifice. *With kine* : possessing plenty of cattle. *With heroes* : with brave sons about us.

The hymn is ascribed to a Rishi Sasa, this name being taken from the word *sasasya* in the last Pāda of stanza 4. 1 *Manus* : another form of Manu.

3 Thee have all Gods of one accord established as their messenger.

Serving at sacrifices men adore thee as God, O Sage.

4 Let mortal man adore your God, Agni, with worship due to Gods.

Shine forth enkindled, Radiant One. Sit in the chamber of the Law, sit in the chamber of the food.

HYMN XXII.

Agni.

LIKE Atri, Viṣvasāman ! sing to him of purifying light,

Who must be praised in holy rites, the Priest most welcome in the house.

2 Set Jatavedas in his place, Agni the God and Minister.

Let sacrifice proceed to-day duly, comprising all the Gods.

3 All mortals come to thee for aid, the God of most observant mind.

Of thine excelling favour we bethink us as we long for it.

4 Mark with attention this our speech, O Agni, thou victorious One.

Thee, Strong-jawed ! as the homestead's Lord, the Atris with their lauds exalt, the Atris beautify with songs.

HYMN XXIII.

Agni.

By thy fair splendour's mighty power, O Agni, bring victorious wealth,

Wealth that o'ercometh all mankind, and near us, conquereth in fight.

2 Victorious Agni, bring to us the wealth that vanquisheth in war ;

For thou art wonderful and true, giver of strength in herds of kine.

3 For all the folk with one accord, whose sacred grass is trimmed and strewn,

Invite thee to their worship-halls, as a dear Priest, for choicest wealth.

4 *The chamber of the Law* : the sacrificial chamber or hall. *Of the food* : or, as Professor Roth explains it, where the sacred grass is strewn ; according to Sāyaṇa, of Sasa, the supposed Rishi of the hymn.

The Rishi is Viṣvasāman, of the family of Atri.

The Rishi is said to be Dyumna Viṣvacharshani—both these names being words occurring in the hymn. 1 *By thy fair splendour's mighty power* : the words of the text are *dyumnasya prādhā*.

- 4 For he, the God of all men, hath gotten him might that quell-
leth foes.
• O Agni, in these homes shine forth, bright God ! for our pro-
sperity, shine, Purifier ! splendidly.

HYMN XXIV.

Agni.

- O AGNI, be our nearest Friend, be thou a kind deliverer and a
gracious Friend.
2 Excellent Agni, come thou nigh to us, and give us wealth most
splendidly renowned.
3 So hear us, listen to this call of ours, and keep us far from
every sinful man.
4 To thee then, O Most Bright, O Radiant God, we come with
prayer for happiness for our friends.

HYMN XXV.

Agni.

- I WILL sing near, for grace, your God Agni, for he is good to
us.
Son of the Brands, may he give gifts, and, righteous, save us
from the foe.
2 For he is true, whom men of old enkindled, and the Gods
themselves,
The Priest with the delicious tongue, rich with the light of
glorious beams.
3 With wisdom that surpasseth all, with gracious will most
excellent,
O Agni worthy of our choice shine wealth on us through
hymns of praise.
4 Agni is King, for he extends to mortals and to Gods alike.
Agni is bearer of our gifts. Worship ye Agni with your
thoughts.
5 Agni gives to the worshipper a son, the best, of mightiest
fame,
Of deep devotion, ne'er subdued, bringer of glory to his sire.

4 The God of all men : *visvācharshanih*, common epithet of Agni.

The legend connected with this hymn is discussed by Prof. Max Muller in Journal of the Royal Asiatic Society, New Series, II. 441 f. See Lanman's Sanskrit Reader, p. 368.

The Rishis of the hymn are members of the family of Atri called Vasūyus (seekers of riches). Cf. stanza 9. 1 I will sing near : I will invite and bring near with my song. 2 For he is true : the faithful rewarder of his worshippers.

- 6 Agni bestows the hero-lord who conquers with the men in fight.
 Agni bestows the fleet-foot steed, the victor never overcome,
- 7 The mightiest song is Agni's : shine on high, thou who art rich in light.
 Like the Chief Consort of a King, riches and strength proceed from thee.
- 8 Resplendent are thy rays of light; loud is thy voice like pressing-stones.
 Yea, of itself thy thunder goes forth like the roaring of the heaven.
- 9 Thus, seeking riches, have we paid homage to Agni Conqueror
 May he, most wise, as with a ship, carry us over all our foes.

HYMN XXVI.

Agni.

- O AGNI, Holy and Divine, with 'splendour and thy pleasant tongue.
 Bring hither and adore the Gods.
- 2 We pray thee, thou who droppest oil, bright-rayed ! who lookest on the Sun,
 Bring the Gods hither to the feast.
- 3 We have enkindled thee, O Sage, bright caller of the Gods to feast,
 O Agni, great in sacrifice.
- 4 O Agni, come with all the Gods, come to our sacrificial gift :
 We choose thee as Invoking Priest.
- 5 Bring, Agni, to the worshipper who pours the juice, heroic strength :
 Sit with the Gods upon the grass.
- 6 Victor of thousands, Agni, thou, enkindled, cherishest the laws
 Laud-worthy, envoy of the Gods.
- 7 Set Agni Jâtavedas down, the bearer of our sacred gifts,
 Most Youthful, God and Minister.

7 The exact meaning of the stanza is uncertain. Professor Wilson, following Sâyana, paraphrases the first line : 'That (praise) which best conveys (our veneration is due) to Agni : affluent in splendour, grant us, (Agni), great (wealth).' *Like the Chief Consort of a King* : as the chief queen proceeds from her home in royal state. Professor Ludwig translates *mâhishîva* by 'as a strong cow,' but gives in his Commentary the alternative rendering 'as a king's wife' Sâyana makes *mâhishi* an adjective agreeing with *rayîh*, and says that *iva*, like, is pleonastic. I have followed Mahidhara. 8 *Loud is thy voice* : the meaning of this half-line is not certain.

6 *Cherishest the laws* : especially religious ordinances, sacrifices.

- 8 Duly proceed our sacrifice, comprising all the Gods, to-day :
 •Strew holy grass to be their seat.
 9 So may the Maruts sit thereon, the Asvins, Mitra, Varuṇa :
 The Gods with all their company

HYMN XXVII.

Agni,

- THE Godlike hero, famousest of nobles, hath granted me two
 oxen with a wagon.
 Trivṛishan's son Tryaruna hath distinguished himself, Vaiśvā-
 •nara Agni ! with ten thousands. •
 2 Protect Tryaruna, as thou art waxing strong and art highly
 praised, Vaiśvānara Agni !
 Who granteth me a hundred kine and twenty, and two bay
 horses, good at draught, and harnessed.
 3 So Trasadasyu served thee, God Most Youthful, craving thy
 favour for the ninth time, Agni ;
 Tryaruna who with attentive spirit accepteth many a song
 from me the mighty. •
 4 He who declares he wish to me, to Aśvamedha, to the Prince,
 Pays him who with his verse seeks gain, gives power to him
 who keeps the Law.
 5 From whom a hundred oxen, all of speckled hue, delight my
 heart,
 The gifts of Aśvamedha, like thrice-mingled draughts of
 Soma juice.
 6 To Aśvamedha who bestows a hundred gifts grant hero power,
 O Indra-Agni ! lofty rule like the unwasting Sun in heaven.

HYMN XXVIII.

Agni.

AGNI inflamed hath sent to heaven his lustre : he shines forth
 widely turning unto Morning.
 Eastward the ladle goes that brings all blessing, praising the
 Gods with homage and oblation.

The Rishis are said to be Tryaruna, Trasadasyu, and Aśvamedha ;
 or Atri alone. The metre is Trisṭup in stanzas 1, 2, 3 and Anushtup in 4, 5, 6 ; and, correspondingly, the hymn made up of two
 separate and independent eulogies of munificent princes. 3 *Trasadasyu* : Terror of Dasyus ; apparently, as Ludwig suggests, an honorary
 name or title of several princes. • *Accepteth*, rewards with gifts. • 4
 The stanza is difficult. Aśvamedha apparently says that the man who
 requests him to institute a sacrifice is by so doing the enricher of the
 priests. 5 *Thrice-mingled* : mixed with milk, girds, and parched
 grain. •

The hymn is ascribed to a supposed Viśvavârâ, a lady of the family
 of Atri. 1 *The ladle* : the sacrificial ladle with which the oil or
 clarified butter is taken up and poured out. The text has the feminine
 adjective *ghṛitâchî* only, *jukhâ* being understood. *That brings all*

- 2 Enkindled, thou art King of the immortal world : him who brings offerings thou attendest for his weal.
He whom thou urgest on makes all possessions his : he sets before thee, Agni, gifts that guests may claim.
- 3 Show thyself strong for mighty bliss, O Agni, most excellent be thine effulgent splendours.
Make easy to maintain our household lordship, and overcome the might of those who hate us.
- 4 Thy glory, Agni, I adore, kindled, exalted in thy strength.
A Steer of brilliant splendour, thou art lighted well at sacred rites.
- 5 Agni, invoked and kindled, serve the Gods, thou skilled in sacrifice :
For thou art bearer of our gifts.
- 6 Invoke and worship Agni while the sacrificial rite proceeds :
For offering-bearer choose ye him.

HYMN XXIX.

Agni.

Man's worship of the Gods hath three great lustres, and three celestial lights have they established.

The Maruts gifted with pure strength adore thee, for thou, O Indra, art their sapient Rishi.

- 2 What time the Maruts sang their song to Indra, joyous when he had drunk of Soma juices,
He grasped his thunderbolt to slay the Dragon, and loosed, that they might flow, the youthful Waters.
- 3 And, O ye Brahmans, Maruts, so may Indra drink draughts of this my carefully pressed Soma ;
For this oblation found for man the cattle, and Indra, having quaffed it, slew the Dragon.

blessing : Sâyana takes *visādvārā* to be the name of a woman. *Praising the Gods* : said figuratively of the ladle held by the priest who praises.
3 *Make easy to maintain* : or, to follow Sâyana : Perfect the well-knit bond of wife and husband.

1 *Three great lustres* : this is Sâyana's explanation of the *trydryamā* of the text. Professor Ludwig suggests that human relationships, such as *Maghavans* or nobles, priests, and *visas* or the people, may be intended. *The three celestial lights* : the Sun, the Wind, the Fire, according to Sâyana. *They* : the Maruts, says Sâyana. *Rishi* : here meaning beholder, according to Sâyana. 3 *Brahmans* : priests. Sâyana explains the word as meaning lofty or mighty in this passage.

- 4 Then heaven and earth he sundered and supported : wrapped
 • even in these he struck the Beast with terror
 So Indra forced the Engulfer to disgorgement, and slew the
 Dânaṇa panting against him.
- 5 Thus all the Gods, O Maghavan, delivered to thee of their free
 will the draught of Soma ;
 When thou for Etasa didst cause to tarry the flying mares of
 Sûrya racing forward.
- 6 When Maghavan with the thunderbolt demolished his nine-
 and-ninety castles all together,
 The Maruts, where they met, glorified Indra : ye with the
 Trishṭup hymn obstructed heaven.
- 7 As friend to aid a friend, Agni dressed quickly three hundred
 buffaloes, even as he willed it.
 And Indra, from man's gift, for Vṛitra's slaughter, drank off
 at once three lakes of pressed-out Soma.
- 8 When thou three hundred buffaloes' flesh hadst eaten, and
 drunk as Maghavan, three lakes of Soma.
 All the Gods raised as 'twere a shout of triumph, to Indra
 praise because he slew the Dragon.
- 9 What time ye came with strong steeds swiftly speeding, O
 Usanâ and Indra, to the dwelling,
 Thou camest thither conquering together with Kutsa and the
 Gods ; thou slewest Sushna.
- 10 One car-wheel of the Sun thou rolledst forward, and one thou
 settest free to move for Kutsa.
 Thou slewest noseless Dasyus with thy weapon, and in their
 home o'erthrewest hostile speakers.
- 11 The lauds of Gauriviti made thee mighty : to Vidathin's son,
 as prey, thou gavest Pipru.
 Rijisvan drew thee into friendship, dressing the sacred food,
 and thou hast drunk his Soma.

4 *The Beast* : the demon Vṛitra. *The Engulfer* Vṛitra, who had
 swallowed the celestial waters. *The Dânaṇa* the son of Danu, Vṛitra.

5 *For Etasa* : see II. 19. 5. 6 *His nine-and-ninety castles* : the
 aerial castles of Sambara, the demon of drought. *Obstructed heaven* :
 made the loud hymn strike the sky.

7 *Three lakes* : large vessels
 or tubs are probably intended. 9 *Usanâ* : Indra's special friend.
 See Index. *To the dwelling* : of Kutsa.

10 *One car-wheel* : an
 eclipse of the sun appears to be referred to. *Noseless* : that is, the flat-
 nosed barbarians, *a-nisak* ; or the word may be, as Sâyana explains it,
an-îsak, i. e. mouthless, voiceless, unintelligibly speaking. See Muir,
Original Sanskrit Texts, II. 377. 11 *Gauriviti* : the Rishi of the
 hymn. *Vidathin's son* : Rijisvan, mentioned in Book I as a favourite
 of Indra.

- 12 Navagvas and Dasagvas with libations of Soma juice sing hymns of praise to Indra.
 Labouring at their task the men laid open the stall of Kine though firmly closed and fastened.
- 13 How shall I serve thee, Maghavan, though knowing full well what hero deeds thou hast accomplished?
 And the fresh deeds which thou wilt do, Most Mighty ! these, too, will we tell forth in sacred synods.
- 14 Resistless from of old through hero courage, thou hast done all these many acts, O Indra.
 What thou wilt do in bravery, Thunder-wielder ! none is there who may hinder this thy prowess.
- 15 Indra, accept the prayers which now are offered, accept the new prayers, Mightiest ! which we utter.
 Like fair and well-made robes, I, seeking riches, as a deft craftsman makes a car, have wrought them.

HYMN XXX.

Indra.

- WHERE is that Hero ? Who hath looked on Indra borne on light-rolling car by Tawny Coursers,
 Who, Thunderer, seeks with wealth the Soma-presser, and to his house goes, much-invoked, to aid him ?
- 2 I have beheld his strong and secret dwelling, longing have sought the Founder's habitation.
 I asked of others, and they said in answer, May we, awakened men, attain to Indra.
- 3 We will tell, Indra, when we pour libation, what mighty deeds thou hast performed to please us,
 Let him who knows not learn, who knows them listen : hither rides Maghavan with all his army.
- 4 Indra, when born, thou madest firm thy spirit : alone thou seekest war to fight with many.
 With might thou clavest e'en the rock asunder, and foundest out the stable of the Milch-kine.
- 5 When thou wast born supermost at a distance, bearing a name renowned in far-off regions,
 Since then e'en Gods have been afraid of Indra : he conquered all the floods which served the Dasa.

12 *Navagvas and Dasagvas* : priestly families connected or identified with the Angirases. —.

2 *I have beheld* : meaning, perhaps, I have tried to behold, I have looked for. *The Founder's habitation* : the dwelling-place of Indra who established the world. 5 *Which served the Dasa* : which were subject to the demon Vritra.

- 6 These blissful Maruts sing their psalm to praise thee, and pour
 • to thee libation of the Soma.
 Indra with wondrous powers subdued the Dragon, the guileful
 lurker who beset the waters.
- 7 Thou, Maghavan, from the first didst scatter foemen, speeding;
 while joying in the milk, the Giver.
 There, seeking man's prosperity, thou torest away the head
 of Namuchi the Dâsa.
- 8 Pounding the head of Namuchi the Dâsa, me, too, thou madest
 thine associate, Indra !
 Yea, and the rolling stone that is in heaven both worlds, as
 on a car, brought to the Maruts.
- 9 Women for weapons hath the Dâsa taken. What injury can
 his feeble armies do me ?
 Well he distinguished his two different voices, and Indra then
 advanced to fight the Dasyu.
- 10 Divided from their calves the Cows went lowing around, on
 every side, hither and thither.
 These Indra re-united with his helpers, what time the well-
 pressed Soma made him joyful.
- 11 What time the Somas mixed by Babhru cheered him, loud the
 Steer bellowed in his habitations.
 So Indra drank thereof, the Fort-destroyer and gave him a
 guerdon, in return, of milch kine.

7 *The giver* : the offerer of oblations. But the meaning of *dâsamas* is uncertain. Professor Ludwig translates it by 'the splitting (thunderbolt),' and Sâyana explains it as 'the assailant of the Gods (Vritra).' *Namuchi* : one of the malignant demons of the atmosphere who withhold the rain.

8 *The rolling stone* : perhaps the thunderbolt : or if the thunderbolt is supposed to be the speaker of this stanza, as Professor Ludwig is inclined to think, the Sun must be meant ; that is, heaven and earth brought the Sun to the Maruts to aid Indra in his fight with the demon.

9 Indra is the speaker of the first line. *Women* : perhaps the subject waters. *His two different voices* : the meaning may be that Indra heard the voices of the women as well as the voice of Namuchi, and so knew that he had not an army of demon-warriors to fight against. Professor Wilson, following Sâyana, translates : 'the two his best beloved, (Indra) confined in the inner apartments.' 10 *With his helpers* : with the aid of the Maruts. 11 *Babhru* : the Rishi of the hymn, who appears to have assisted the Rûkṣas, a neighbouring people, in a successful foray, and to have been rewarded with a large portion of the booty. Rîṣanchaya was the king of this people.

- 12 This good deed have the Rūṣamas done, Agni ! that they have granted me four thousand cattle.
We have received Rīṇanchaya's wealth, heroes the most heroic, which was freely offered.
- 13 The Rūṣamas, O Agni, sent me homeward with fair adornment and with kine in thousands.
The strong libations have made Indra joyful, when night, whose course was ending, changed to morning.
- 14 Night, well-nigh ended, at Rīṇanchaya's coming, King of the Rūṣamas, was changed to morning.
Like a strong courser, fleet of foot, urged onward, Babhru hath gained four thousand as his guerdon.
- 15 We have received four thousand head of cattle presented by the Rūṣamas, O Agni.
And we, the singers, have received the caldron of metal which was heated for Pravargya.

HYMN XXXI.

Indra.

- MAGHVAṆ Indra turns his chariot downward, the strength-displaying car which he hath mounted.
Even as a herdsman driveth forth his cattle, he goeth, first, uninjured, fain for treasure.
- 2 Haste to us, Lord of Bays : be not ungracious : visit us, lover of gold-hued oblation.
There is naught else better than thou art, Indra : e'en to the wifeless hast thou given spouses.
- 3 When out of strength arose the strength that conquers, Indra displayed all powers that he possesses.
Forth from the cave he drove the milky mothers, and with the light laid bare investing darkness.
- 4 Anus have wrought a chariot for thy Courser, and Tvashtar, Much-invoked ! thy bolt that glitters.
The Brahmans with their songs exalting Indra increased his strength that he might slaughter Ahi.

15 *Heated for Pravargya* : a ceremony introductory to the Soma-sacrifice, in which fresh milk was poured into a heated vessel called *mahāvīra* or, as in this place, *gharmā*.²

1 *Even as a herdsman driveth forth his cattle* : so, says Sāyaṇa, Indra drive his enemies before him. *Fain for treasure* : wishing to obtain the riches of his enemies. 2 *Gold-hued oblation* : consisting of yellow Soma juice. *Spouses* : carried off in raids favoured by the Warrior-God. 3 *Anus* : probably meaning Bhṛigus, who belonged to that tribe. *The Brahmans* : according to Sāyaṇa, the Angirases, or the Maruts.

- 5 When heroes sang their land to thee the Hero, Indra ! and
 stones and Aditi accordant,
 Without or steed or chariot were the fellows which, sped by
 Indra, rolled upon the Dasyus.
- 6 I will declare thine exploits wrought aforetime, and, Maghavan,
 thy deeds of late achievement,
 When, Lord of Might, thou sunderedst earth and heaven, win-
 ning for man the moistly-gleaming waters.
- 7 This is thy deed, e'en this, Wonderful Singer ! that, slaying
 Ahi, here thy strength thou showedst,
 Didst check and stay e'en Sushna's wiles and magic, and, draw-
 ing nigh, didst chase away the Dasyus.
- 8 Thou, Indra, on the farther bank for Yadu and Turvasha didst
 stay the gushing waters.
 Ye both assailed the fierce : thou barest Kutsa : when Gods and
 Usanâ came to you together.
- 9 Let the steeds bring you both, Indra and Kutsa : borne on the
 chariot within hearing-distance.
 Ye blew him from the waters, from his dwelling, and chased
 the darkness from the noble's spirit.
- 10 Even this sage hath come looking for succour even to Vâta's
 docile harnessed horse.
 Here are the Maruts, all thy dear companions : prayers have
 increased thy power and might, O Indra.
- 11 When night was near its close he carried forward e'en the Sun's
 chariot backward in its running.
 Etasa brought his wheel and firmly stays it : setting it east-
 ward he shall give us courage.

5 *Stones* : used for expressing the Soma juice. *Without or steed or chariot* : that is, the worshippers of Indra overcame their enemies by prayer and the favour of their God. 8 *Yadu and Turvasha* : see Index. *Ye both* : Indra and Kutsa. *The fierce* : Sushna, a demon of drought. *Thou barest Kutsa* : to his home. 9 *Ye blew him from the waters* : drove Sushna from the atmosphere in which he dwelt, and thus removed the grief of the eminent men who instituted sacrifices. 10 *Looking for succour* : Sâyana takes *avasyûh* here as the name of a Rishi the seer of the hymn. 11 The return of the lingering morning sun appears to be attributed, on some particular occasion, to the special intervention of Indra on his favourite's behalf. The stanza is hardly intelligible as it stands. Sâyana explains Etasa by 'for Etasa'. The verse is discussed by Prof. Geldner (*Vedische Studien*, II. 162f), and his explanation is criticized by Prof. Ludwig (*Ueber die neuesten Arbeiten* &c. p. 171).

- 12 This Indra, O ye men, hath come to see you, seeking a friend
 who hath express'd the Soma.
 The creaking stone is laid upon the altar, and the Adhvaryus
 come to turn it quickly.
- 13 Let mortals who were happy still be happy : let them not come
 to sorrow, O Immortal.
 Love thou the pious, and to these thy people—with whom may
 we be numbered—give thou vigour.

• HYMN XXXII.

Indra.

- THE well thou clavest, settest free the fountains, and gavest
 rest to floods that were obstructed.
 Thou, Indra, laying the great mountain open, slaying the
 Dānava, didst loose the torrents.
- 2 The fountain-depths obstructed in their seasons, thou, Thun-
 derer ! madest flow, the mountain's udder.
 Strong Indra, thou by slaying e'en the Dragon that lay extend-
 ed there hast shown thy vigour.
- 3 Indra with violence smote down the weapon, yea, even of the
 wild and mighty creature.
 Although he deemed himself alone unequalled, another had been
 born e'en yet more potent.
- 4 Him, whom the heavenly food of these delighted, child of the
 mist, strong waxing, couched in darkness,
 Him the bolt hurling Thunderer with his lightning smote down
 and slew, the Dānava's wrath-fire, Sushṇa.
- 5 Though he might ne'er be wounded still his vitals felt that,
 the God's bolt, which his powers supported.
 When, after offered draughts, Strong Lord, thou laidest him,
 fain to battle, in the pit in darkness.
- 6 Him as he lay there huge in length extended, still waxing in
 the gloom which no sun lightened.
 Him, after loud-voiced threats, the Hero Indra, rejoicing in the
 poured libation, slauṅhtéred.
- 7 When 'gainst the mighty Dānava his weapon Indra uplifted,
 power which none could combat,
 When at the hurling of his belt he smote him, he made him
 lower than all living creatures.

12 *The creaking stone* : the upper press-stone.

1 *The well* : 'the rain-cloud. *The fountains* : the sources of the
 waters of the firmament. *The mountain* : the massive cloud. *The*
Dānava : Vritra, the son of Dagu. 4 *Of these* : of living creatures.

- 8 The fierce God seized that huge and restless coiler, insatiate,
drinker of the sweets, recumbent.
And with his mighty weapon in his dwelling smote down the
footless evil-speaking ogre.
- 9 Who may arrest his strength or check his vigour? Alone, rest-
less, he bears off all riches
Even these Twain, these Goddesses, through terror of Indra's
might, retire from his dominion.
- 10 Even the Celestial Axe bows down before him, and the Earth,
lover-like, gives way to Indra.
As he imparts all vigour to these people, straightway the folk
bend them to him the Godlike.
- 11 I hear that thou wast born sole Lord of heroes of the Five Races,
famed among the people.
As such my wishes have most lately grasped him, invoking
Indra both at eve and morning.
- 12 So, to, I hear of thee as in due season urging to action and en-
riching singers.
What have thy friends received from thee, the Brahmins who,
faithful, rest their hopes on thee, O Indra?

HYMN XXXIII.

' Indra.

- GREAT praise to Indra, great and strong mid heroes, I ponder
thus, the feeble to the Mighty,
Who with his band shows favour to this people; when lauded,
in the fight where spoil is gathered.
- 2 So made attentive by our hymns, Steer! Indra! thou fastenedst
the girth of thy Bay Coursers,
Which, Maghavan, at thy will thou drivest hither. With these
subdue for us the men who hate us.
- 3 They were not turned to usward, lofty Indra! while yet through
lack of prayer they stood unharnessed.
Ascend this chariot, thou whose hand wields thunder, and draw
the rein, O Lord of noble horses.

9 *These Goddesses*: Heaven and Earth. . 10 *Even the Celestial*
Axe: perhaps the thunderbolt, which is one of the meanings assigned
to *svadhiti*. Sâyana explains the word in this passage as 'the self-
supported heaven,' and Professor Roth thinks that a tree of very hard
wood, called Svadhiti, is intended, as we might say, even the oak bends
down before him. 11 *Of the Five Races*: belonging to the five
Aryan tribes, But see Muir, *Original Sanskrit Texts*, Vol. I. 178.

- 4 Thou, because many lauds are thine, O Indra, wast active war-
ring in the fields for cattle.
For Surya in his own abode thou, Hero, formedst in fights even
a Dâsa's nature.
- 5 Thin are we, Indra; thine are all these people, conscious of
might, whose cars are set in motion.
Some here come to us, O Strong as Ahi! beauteous in war, to
be invoked like Bhaga.
- 6 Strength much to be desired is in thee, Indra: the Immortal
dances forth his hero exploits.
Such, Lord of Treasure, give us splendid riches. I praise the
Friend's gift, his whose wealth is mighty.
- 7 Thus favour us, O Indra, with thy succour; Hero, protect
the bards who sing thy praises.
Be friendly in the fray to those who offer the skin of beauti-
ful and well-pressed Soma.
- 8 And these ten steeds which Trasadayu gives me, the gold-
rich chief, the son of Purukutsa.
Resplendent in their brightness shall convey me. Gairikshita
wielded it and so came I hither.
- 9 And these, bestowed as sacrificial guerdon, the powerful tawny
steeds of Mârutâsya;
And thousands which kind Chyavatâna gave me, abundantly
bestowed for my adornment.
- 10 And these commended horses, bright and active, by Dhvanya
son of Lakshmana presented.
Came unto me, as cows into the Rishi Samvarana's stall, with
magnitude of riches.

HYMN XXXIV.

Indra.

BOUNDLESS and wasting not, the heavenly food of Gods goes to
the fearless One, doer of wondrous deeds.

Press out, make ready, offer gifts with special zeal to him
whom many laud, accepter of the prayer.

4 The second half of the stanza refers to an eclipse of the sun. Indra is said to have formed for Surya in his own abode, that is, in the eastern heaven, the nature of a Dâsa, i. e. made him a slave or dark.

6 *Dances forth his hero exploits*; battle being regarded as a war dance, as in the Old German poetry, and in Homer's —Ludwig.

8 *Son of Purukutsa*: Paurukutsya and Gairikshita are both patronymics of Trasadayu.

9 This stanza is obscure. Nothing further is known of Mârutâsya or Chyavatâna.

10 Dhvanya and his father Lakshmana are also unknown to fame. These three concluding stanzas are banished to the appendix by Professor Grassmann as being a later addition to the original hymn.

- 2 He who filled full his belly with the Soma's juice, Maghavan,
 was delighted with the meath's sweet draught,
 When Usanâ, that he might slay the monstrous beast, gave
 him the mighty weapon with a thousand points.
- 3 Illustrious is the man whoever presseth out Soma for him in
 sunshine or in cloud and rain
 The mighty Maghavan who is the sage's Friend advanceth
 more and more his beauteous progeny.
- 4 The Strong God doth not flee away from him whose sire, whose
 mother or whose brother he hath done to death.
 He, the Avenger, seeketh this man's offered gifts : this God,
 the source of riches, doth not flee from sin.
- 5 He seeks no enterprise with five or ten to aid, nor stays with
 him who pours no juice though prospering well.
 The Shaker conquers or slays in this way or that, and to the
 pious gives a stable full of kine.
- 6 Exceeding strong in war he stays the chariot wheel, and, hating
 him who pours not, prospers him who pours.
 Indra the terrible, tamer of every man, as Arya leads away
 the Dâsa at his will.
- 7 He gathers up for plunder all the niggards' gear : excellent
 wealth he giveth to him who offers gifts.
 Not even in wide stronghold may all the folk stand firm who
 have provoked to anger his surpassing might.
- 8 When Indra Maghavan hath maaked two wealthy men fight-
 ing for beauteous cows with all their followers,
 He who stirs all things takes one as his close ally, and, Shaker,
 with his Heroes, sends the kine to him.

2 *Usana* : see I. 51. 10. *The monstrous beast* : Vritra or Abi ; accord-
 ing to Sâyana, a demon called Mriga.

3 The meaning of the second
 half of this stanza is somewhat uncertain. Professor Wilson, following
 Sâyana, renders it : 'Sakra disregards the man who is proud of his desc-
 endants and vain of his person, and who, though wealthy, is a friend of
 the base.' Professor Grassmann, following Professor Roth's interpret-
 ation of the doubtful words, translates similarly : 'Den Prahlcr stoesst
 zuruck der starke, nichtige den eiteln Stotzer, der dem Kargen sich
 gesellt.' Professor Ludwig, whom I here follow with hesitation, explai-
 ns *karâsakhâh*, or *kavâ sakhâ* (like *Agnâvishnu*, *Agnamarut*, *Nâbhâned-
 ishtha*, etc.) as, friend with the wise.

4 *Sakra* or the Strong God
 does not fear the vengeance of those whose nearest relations he has
 killed for neglect of his worship. Doth not flee from sin : perhaps,
 as Dr. Muir suggests, does not fear to punish the offender against him.
 5 *The Shaker* : he who makes his enemies tremble, according to Sâyana.
 6 *The chariot wheel* : of his enemies.

- 9 Agni! I laud the liberal Âgnivesi, Satri the type and standard of the pious.
May the collected waters yield him plenty, and his be powerful and bright dominion.

HYMN XXXV.

Indra.

- INDRA, for our assistance bring that most effectual power of thine,
Which conquers men for us, and wins the spoil, invincible in fight.
- 2 Indra, whatever aids be thine, four be they, or, O Hero, three,
Or those of the Five Tribes of men, bring quickly all that help to us.
- 3 The aid most excellent of thee the Mightiest hitherward we call,
For thou wast born with hero might, conquering, Indra, with the Strong.
- 4 Mighty to prosper us wast thou born, and mighty is the strength thou hast.
In native power thy soul is firm : thy valour, Indra, slays a host.
- 5 O Satakratu, Lord of Strength, O Indra, Caster of the Stone,
With all thy chariot's force assail the man who shows himself thy foe.
- 6 For, Mightiest Vritra-slayer, thee, fierce, foremost among many folk.
Whose sacred grass is trimmed invite to battle where the spoil is won.
- 7 Indra, do thou protect our car that mingles foremost in the fights,
That bears its part in every fray, invincible and seeking spoil.
- 8 Come to us, Indra, and protect our car with thine intelligence,
May we, O Mightiest One, obtain excellent fame at break of day, and meditate our hymn at dawn.

9 *Âgnivesi*: son of *Âgnivesa*, *Satri*, a prince or chief whose name does not occur again in the *Rigveda*.

2 *Four be they*: according to *Sâyana*, the favours or succours given to the four castes; *three*, similarly meaning the succours given to the three worlds. 3 *With the Strong*: the *Maruts*.

HYMN XXXVI.

Indra.

- MAY Indra come to us, he who knows rightly to give forth
 treasures from his store from his store of riches.
 Even as a thirsty steer who roams the deserts may he drink
 eagerly the milked-out Soma.
- 2 Lord of Bay Horses, Hero, may the Soma rise to thy cheeks
 and jaws like mountain-ridges.
 May we, O King, as he who driveth coursers, all joy in thee
 with hymns, invoked of many!
- 3 Invoked of many, Caster of the Stone ! my heart quakes like
 a rolling wheel for fear of penury
 Small not Purûvasu the singer give thee praise, O ever-pros-
 pering Maghavan, mounted on thy car ?
- 4 Like the press-stone is this thy praiser, Indra. Loudly he lifts
 his voice with strong endeavour.
 With thy left hand, O Maghavan, give us riches : with thy
 right, Lord of Bays, be not reluctant.
- 5 May the strong Heaven make thee the Strong wax stronger :
 Strong, thou art borne by thy two strong Bay Horses.
 So fair of cheek, with mighty chariot, mighty, uphold us,
 strong-willed, thunder-armed, in battle.
- 6 Maruts, let all the people in obeisance bow down before this
 youthful Sutaratha,
 Who, rich in steeds, gave me two dark red horses together
 with three hundred head of cattle.

HYMN XXXVII.

Indra.

- BEDEWED with holy oil and meetly worshipped, the Swift One
 vies with Sûrya's beam in splendour.
 For him may mornings dawn without cessation who saith, Let
 us press Soma out for Indra.
- 2 With kindled fire and strewn grass let him worship, and,
 Soma-presser, sing with stones adjusted :
 And let the priest whose press-stones ring forth loudly, go
 down with his oblation to the river.

3 *Purûvasu* : I, the Rishi; apparently the same as *Prabhuvasu*, the
 seer of the hymn,

1. *The Swift One* : Agni.
 sacrificing,

2. *To the river* : for ablution before

- 3 This wife is coming near who loves her husband who carries to his home a vigorous consort.
Here may his ear seek fame, here loudly thunder, and his wheel make a thousand revolutions.
- 4 No troubles vex that King in whose home Indra drinks the sharp Soma juice with milk commingled.
With heroes he drives near, he slays the foeman : Blest, cherishing that name, he guards his people.
- 4 May he support in peace and win in battle : he masters both the hosts that meet together.
Dear shall he be to Sârya, dear to Agni, who with pressed Soma offers gifts to Indra.

HYMN XXXVIII.

Indra.

- WIDE, Indra Satakratu, spreads the bounty of thine ample grace :
So, Lord of fair dominion, Friend of all men, give us splendid wealth.
- 2 The food which, Mightiest Indra, thou possessest worthy of renown.
Is bruited as most widely famed, invincible, O Golden-hued !
- 3 O Darter of the stone, the powers which readily obey thy will,—
Divinities, both thou and they, ye rule, to guard them, earth and heaven.
- 4 And from whatever power of thine, O Vritra-slayer, it may be,
Bring thou to us heroic strength : thou hast a man's regard for us.
- 5 In thy protection, with these aids of thine, O Lord of Hundred Powers,
Indra, may we be guarded well, Hero, may we be guarded well.

HYMN XXXIX.

Indra.

STONE-DARTING Indra, Wondrous One, what wealth is richly given from thee,
That bounty, Treasure-Finder ! bring, filling both thy hands, to us.

3 *This wife* : according to Sâyana, the wife of Indra who accompanies him to the sacrifice. 4 *The foeman* : or the wicked man, or his enemy, *pâpam vairinam* vâ.—Sâyana.

3 *The powers* : according to Sâyana, the strong Maruts.

- 2 Bring what thou deemest worth the wish, O Indra, that which
is in heaven.
So may we know thee as thou art, boundless in thy munificence.
- 3 Thy lofty spirit, far-renowned as fain to give and prompt to
win,—
With this thou rendest e'en the firm, Stone-Darter ! so to gain
thee strength.
- 4 Singers with many songs have made Indra propitious to their
fame,
Him who is King of human kind, most liberal of your wealthy
ones.
- 5 To him, to Indra must be sung the poet's word, the hymn of
praise.
To him, acceptor of the prayer, the Atris raise their songs on
high, the Atris beautify their songs.

HYMN XL. . Indra. Sûrya. Atri.

- Come thou to what the stones have pressed, drink Soma, O
thou Soma's Lord,
Indra best Vṛitra-slayer Strong One, with the Strong.
- 2 Strong is the stone, the draught is strong, strong is this Soma
that is pressed,
Indra, best Vṛitra-slayer, Strong One with the Strong.
- 3 As strong I call on thee the Strong, O Thunder-armed, with
various aids,
Indra, best Vṛita-slayer, Strong One with the Strong.
- 4 Impetuous. Thunderer, Strong, quelling the mighty, King,
potent, Vritra-slayer, Soma-drinker,
May he come hither with his yoked Bay Horses > may Indra
gladden him at the noon libation.
- 5 O Sûrya, when the Asura's descendant, Svarbhānu, pierced
thee through and through with darkness,
All creatures looked like one who is bewildered, who knoweth
not the place where he is standing.

The hymn is not homogeneous. The first part (1-4) is a separate invocation of Indra, and the subject of the second part is the Sun's eclipse by Svarbhānu and release by Atri. 1 *With the Strong* : together with the Maruts. 5 *Svarbhānu* : the Asura or demon who causes eclipses of the sun and moon, the Rāhu of later times. The name does not occur again in the Rigveda.

- 6 What time thou smotest down Svarbhānu's magic that spread
itself beneath the sky, O Indra,
By his fourth sacred prayer Atri discovered; Sūrya concealed
in gloom that stayed his function.
- 7 Let not the oppressor with this dread, through anger swallow
me up, for I am thine, O Atri.
Mitra art thou, the sender of true blessings: thou and King
Varuṇa be both my helpers.
- 8 The Brāhman Atri, as he set the press-stones, serving the
Gods with praise and adoration,
Established in the heaven the eye of Sūrya, and caused Svar-
bhānu's magic arts to vanish.
- 9 The Atris found the Sun again, him whom Svarbhānu of the
brood.
Of Asuras had pierced with gloom. This none besides had
power to do.

HYMN XL.

Viṣvedevas.

- Who, Mitra-Varuṇa, is your pious servant to give you gifts
from earth or mighty heaven?
Preserve us in the seat of holy Order, and give the offerer
power that winneth cattle.
- 2 May Mitra, Varuṇa, Aryaman, and Ayu, Indra Ribhukshan,
and the Maruts, love us,
And they who of one mind with bounteous Rudra accept the
hymn and laud with adorations.
- 3 You will I call to feed the car-horse, Asvins, with the wind's
flight swiftest of those who travel:

6 *By his fourth sacred prayer*: according to Sāyana, by four stanzas (5-8) of this hymn. Probably, as Ludwig suggests, a fourth prayer in addition to the usual liturgy of three prayers against an eclipse. Prof. Lanman discusses and translates the latter portion of the hymn in Festgruss an R. von Roth, pp. 187 f, and adduces an interesting Buddhist parallel from the Samyutta-Nikāya, I. ii. 1. 7 Sūrya or the Sun is the speaker. *The oppressor*; Svarbhānu. 9 *Of the brood of Asuras*: the word *asura* in this hymn means belonging to, or descendant of, Asuras, demons or evil spirits. This use of the word is unknown in the earliest portions of the R̥gveda.

2 *Ayu*: here said to mean Vāyu, the God of wind, See I. 162, I. The celestial Agai is probably intended. *Ribhukshan*: a name of Indra, as Lord of the Ribhus. *And they who*: the Maruts especially, as being Rudra's sons.

- Or also to the Asura of heaven, Worshipful, bring a hymn as
 'twere libation.
- 4 The heavenly Victor, he whose priest is Kanva, Trita with
 Dyaus accordant, Vâta, Agni.
 All-feeding Pûshan, Bhaga sought the oblation, as they whose
 steeds are fleetest seek the contest.
- 5 Bring ye your riches forward borne on horses : let thought be
 framed for help and gain of treasure.
 Blest be the priest of Ausija through courses, the courses
 which are yours the fleet, O Maruts,
- 6 Bring hither him who yokes the car, your Wâyu, who praises
 with his songs, the God and Singer ;
 And, praying and devout, noble and prudent, may the Gods'
 Spouses in their thoughts retain us,
- 7 I speed to you with powers that should be honoured, with
 songs distinguishing Heaven's mighty Daughters,
 Morning and Night, the two, as 'twere all-knowing : these
 bring the sacrifice unto the mortal.
- 8 You I extol, the nourishers of heroes, bringing you gifts,
 Vâstoshpati and Tvashtar—
 Rich Dhishana accords through our obeisance—and Trees and
 Plants, for the swift gain of riches.
- 9 Ours be the Parvatas, even they, for offspring, free-moving'
 who are Heroes like the Vasus.
 May holy Aptya, Friend of man, exalted, strengthen our
 word for ever and be near us.

3 The Asura of heaven : or the Lord of heaven, According to Sâyana Asura means here either the destroyer of life, or the giver of life, Sûrya or Wâyu. 4 The heavenly Victor : Indra. Trita : according to Sâyana Trita here is not the name of a separate deity (Trita Aptya), but an epithet of Wâyu, 'pervading the three regions of earth, firmament, and heaven.' 5 The priest of Ausija : Atri, the minister-priest of Kakshivan the son of Usij—Sâyana. 8 Vâstoshpati : Lord of the Homestead, Indra. Dhishana : a Goddess presiding over prosperity and gain ; according to Sâyana, Vâgdevatâ, the Goddess of speech. 9 The Parvatas : the genii who preside over mountains and clouds. For offspring : that they may give us children's children. Holy Aptya : Trita Aptya, a divinity or mythical being who dwells in the remotest part of the heavens.

- 10 Trita praised him, germ of the earthly hero, with pure songs
him the Offspring of the Waters
Agni with might neighs loudly like a charger : he of the
flaming hair destroys the forests.
- 11 How shall we speak to the great might of Rudra ? How
speak to Bhaga who takes thought for riches ?
May Plants, the Waters, and the Sky preserve us, and Woods
and Mountains with their trees for tresses.
- 12 May the swift Wanderer, Lord of refreshments, list to our
songs, who speeds through cloudy heaven ;
And may the Waters, bright like castles, bear us, as they flow
onward from the cloven mountain.
- 14 We know your ways, ye Mighty Ones ; receiving choice meed,
ye Wonderful, we will proclaim it.
Even strong birds descend not to the mortal who strives to
reach them with swift blow and weapons.
- 14 Celestial and terrestrial generations, and Waters will I sum-
mor to the feasting.
May days with bright dawns cause my songs to prosper, and
may the conquered streams increase their waters.
- 15 Duly to each one hath my laud been offered. Strong be Va-
rûtri with her powers to succour.

10 *Germ of the earthly hero* : Agni, the Offspring of the Waters, who develops into the strong God, or Hero, who appears on earth in the form of terrestrial fire. 12 *Swift Wanderer* : Vâyu, God of the circumambient wind. *As they flow onward* : the text has *pâri srûcho*. Sâyana explains *srûcho* (ladles) by *saranasilâh*, inclined or accustomed to flow. Professor Ludwig suggests *parisruto* (flowing round or over) as the original reading. *Cloven mountain* : according to Sâyana, the increasing, i. e. the towering, swelling, mountain, or cloud. 13. This stanza is exceedingly difficult. I follow Professor Ludwig in his interpretation, and understand the meaning to be : we know what your ways are, and we glorify you because you reward us for doing so. If you appeared to us only as hostile and terrible deities we should not praise you any more than birds allow themselves to be lured down by the man who shoots at them. Professor Wilson, following Sâyana, paraphrases the stanza : 'Mighty Maruts, of goodly aspect, quickly hear (the praises) that we who repair to you repeat, offering acceptable (oblations) : (the Maruts) coming hither, well disposed, come down to us (destroying) with their weapons the mortals opposed to them, (overcome) by agitation. 14 *The conquered streams* : won from the hostile barbarians. 15 *Varûtri* : one of a class of guardian Goddesses. See I. 22. 10 and III. 62, 3.

May the great Mother Rasā here befriend us, straight-handed,
with the princes, striving forward.

- 16 How may we serve the Liberal Ones with worship, the Maruts
swift of course in invocation, the Maruts far-renowned in
invocation ?

Let not the Dragon of the Deep annoy us, and gladly may
he welcome our addresses.

- 17 Thus thinking, O ye Gods. the mortal wins you to give him
increase of his herds of cattle : the mortal wins him, O ye
Gods, your favour.

Here he wins wholesome food to feed this body : as for mine
old age, Nirṛiti consume it !

- 18 O Gods, may we obtain from you this favour, strengthening
food through the cow's praise, ye Vasus.

May she who gives good gifts, the gracious Goddess, come
speeding nigh to us for our well-being.

- 19 May Ilā ; Mother of the herds of, cattle, and Urvaśi with all
the streams accept us ;

May Urvaśi in lofty heaven accepting, as she partakes the
oblation of the living,

- 20 Visit us while she shares Urjavya's food.

HYMN XLII.

Visvedevas.

Now may our sweetest song with deep devotion reach Varuṇa,
Mitra, Aditi, and Bhaga,

May the Five Priests' Lord, dwelling in oblations, bliss-giving
Asura, hear, whose paths are open.

Rasā : a mythical stream which flows round the earth and the atmosphere, here personified as a benignant Goddess : earth, according to Sāyana. See I. 112 12 *Straight-handed* ; holding out her hand to guide and help us. 16 *The Dragon of the Deep* : Ahibudhnyā, the regent of the depths of the firmament. 17 *Nirṛiti* : the Goddess of destruction. 'May Nirṛiti (he thinks) swallow up my old age (not me).—Ludwig. 19 *Ilā* : here meaning Earth, according to Sāyana. *Urvaśi* ; apparently Fervour or Enthusiasm personified as a divine being. 20 *Urjavya's food* : the viands provided by Urjavya, the prince or patron who institutes the sacrifice. The hymn is generally difficult and obscure ; and parts of the translation are, and must at present be, conjectural.

1 *The Five Priests' Lord* : apparently Varuṇa, the five priests who serve him being five Adityas. According to Sāyana Vāyu is meant.

- 2 May Aditi welcome, even as a mother her dear heart-gladdening son, my song that lauds her.
The prayer they love, bliss-giving, God-appointed, I offer unto Varuṇa and Mitra.
- 3 Inspirit him, the Sagest of the Sages ; with sacrificial oil and meath bedew him.
So then let him, God Savitar, provide us excellent, ready, and resplendent treasures.
- 4 With willing mind, Indra, vouchsafe us cattle, prosperity, Lord of Buys ! and pious patrons ;
And, with the sacred prayer by Gods appointed, give us the holy Deities' loving-kindness.
- 5 God Bhaga, Savitar who deals forth riches, Indra, and they who conquer Vṛitra's treasures,
And Vāja and Ribhukshan and Purandhi, the Mighty and Immortal Ones, protect us !
- 6 Let us declare his deeds, the undecaying unrivalled Victor whom the Maruts follow.
None of old times, O Maghavan, nor later, none of these days, hath reached thy hero prowess.
- 7 Praise him the Chief who gives the boon of riches, Bṛihaspati distributor of treasures,
Who, blessing most the man who sings and praises, comes with abundant wealth to his invoker.
- 8 Tended, Bṛihaspati, with thy protections, the princes are unfarmed and girt by heroes.
Wealth that brings bliss is found among the givers of horses and cattle and of raiment.
- 9 Make their wealth flee who, through our hymns enjoying their riches, yield us not an ample guerdon,
Far from the sun keep those who hate devotion, the godless, prospering in their vocation.
- 10 With wheelless chariots drive down him, O Maruts, who at the feasts of Gods regards the demons.
May he, though bathed in sweat, form empty wishes, who blames his sacred rite who toils to serve you.
- 11 Praise him whose bow is strong and sure his arrow, him who is Lord of every balm that healeth.

3 *The Sagest of the Sages* : Savitar, perhaps as identified with Agni.
5 *Ribhukshān* : in this place is said by Sāyaṇa to mean Ribhu, and *Purandhi* (the intelligent) to mean Vibhvan. 11 *Praise him* : Rudra.

Worship thou Rudra for his great good favour : adore the Asura,
God, with salutations.

12 May the House-friends the cunning-handed Artists, may the
Steer's Wives, the streams carved out by Vibhvan,
And may the fair Ones honour and befriend us, Sarasvati,
Bṛihaddivâ, and Râkâ.

13 My newest song, thought that now springs within me, I offer
to the Great, the Sure Protector,
Who made for us this All, in fond love laying each varied form
within his Daughter's bosom.

14 Now, even now, may the fair praise, O Singer, attain Idaspati
who roars and thunders,
Who, rich in clouds and waters with his lightning speeds forth
bedewing both the earth and heaven.

15 May this my laud attain the troop of Maruts, those who are
youths in act, the Sons of Rudra.
The wish calls me to riches and well being : praise the unwea-
ried Ones whose steeds are dappled.

16 May this my laud reach earth and air's mid-region, and forest
trees and plants to win me riches.

May every Deity be swift to listen, and Mother Earth with no
ill thought regard me.

17 Gods, may we dwell in free untrobbled bliss.

18 May we obtain the Asvins' newest favour, and gain their health
bestowing happy guidance.

Bring riches hither unto us, and heroes, and all felicity and
joy, Immortals !

HYMN XLIII.

MAY the Milch-cows who hasten to their object come harmless
unto us with liquid sweetness.

The Singer, lauding, calls, for ample riches, the Seven Mighty
Ones who bring enjoyment.

12 *The cunning-handed Artists* : the Ribhus. *The Steer's Wives* :
the spouses of the mighty Indra. *Carved out by Vibhvan* : whose chan-
nels were formed by him as the artificer of Varuna. *Bṛihaddivâ* :

a Goddess frequently associated with Ilâ, Sarasvati, and others. Sâyana
takes the word in this place as an epithet, 'very brilliant,' of Râkâ, the
Goddess who presides over the day of full moon.

13 *The Great, the Sure Protector* : Indra. *His Daughter* : Earth. Here, as Ludwig
observes, we have the germ of the myth of Prajapati and his daughter.

Cf. X. 61

14 *Idaspati* : the Lord of the libation ; here Parjanya,
God of the rainclouds.

1 *The Milch-cows* : the rivers. *The Seven Mighty Ones* : probably the Indus, the five rivers of the Pânjâb, and the
Sarasvati, or the Kubhâ. See I. 32. 13.

- 2 With reverence and fair praise will I bring hither, for sake of strength, exhaustless Earth and Heaven.
 Father and Mother, sweet of speech, fair-handed, may they, far-famed, in every fight protect us.
- 3 Adhvaryus, make the sweet libations ready, and bring the beautiful bright juice to Vâyu.
 God, as our Priest, be thou the first to drtnk it : we give thee of the mead to make thee joyful.
- 4 Two arms—the Soma's dexterous immolators—and the ten fingers set and fix the press-stone.
 The stalk hath poured, fair with its spreading branches, the mead's bright glittering juice that dwells on mountains.
- 5 The Soma hath been pressed for thee, its lover,, to give thee power and might and high enjoyment.
 Invokèd, turn hither in thy car, O Indra, at need, thy two well-trained and dear Bay Horses.
- 6 Bring by God-traversed paths, accordant, Agni, the great Aramati, Celestial Lady,
 Exalted, worshipped with our gifts and homage, who knoweth holy Law, to drink sweet Soma.
- 7 As on his father's lap the son, the darling, so on the fire is set the sacred caldron,
 Which holy singers deck, as if extending and heating that which holds the fatty membrane.
- 8 Hither, as herald to invite the Asvins, come the great lofty song, most sweet and pleasant !
 Come in one car. Joy-givers ! to the banquet, like the bolt binding pole and nave, come hither.
- 9 I have declared this speech of adoration to mightiest Pûshan and victorious Vâyu,

4 *Immolators* : or preparers: 6 *Aramati* : the Goddess who presides over worship and active piety, and also personifies the Earth ; the Spenta-Armaiti, or Holy Piety, and Spirit of Earth, of the Zoroastrians.

7 *As if extending* : perhaps, stretching ('over the fire) and so roasting, as Prof. Roth explains, ' *Heating that which holds the fatty membrane* ', 'roasting a marrow-yielding animal,'—Wilson. The *vapâ* is the omentum or membrane enfolding the intestines of the victim specially offered to Gods in the *Vapâhuti* sacrifice

1 *Joy-givers*, ye beneficent Asvins, *Like the bolt* : 'As the cart cannot move if the axle of the wheel is not fastened by the pin or bolt, so the offering of the Soma is without efficacy unless the Asvins be present,'—Wilson, from *Sâyaga*.

- Who by their bounty are the hymns' inspirers, and of themselves give power as a possession.
- 10 Invoked by us bring hither, Jâtavedas ! the Maruts all under their names and figures.
Come to the sacrifice with aid all Maruts, all to the songs and praises of the singer !
- 11 From high heaven may Sarasvatî the Holy visit our sacrifice, and from the mountain.
Eager, propitious, may the balmy goddess hear our effectual speech, our invocation.
- 12 Set in his seat the God whose back is dusky, Bṛhaspati the lofty, the Disposer.
Him let us worship, set within the dwelling, the red, the golden-hued, the all-resplendent.
- 13 May the Sustainer high in heaven, come hither, the Bounteous One, invoked, with all his favours,
Dweller with Dames divine, with plants, unwearied, the Steer with triple horn, the life-bestower.
- 14 The tuneful eloquent priests of him who liveth have sought the Mother's bright and loftiest station.
As living men, with offered gifts and homage they deck the most auspicious Child to clothe him.
- 15 Agni, great vital power is thine, mighty : pairs waxing old in their devotion seek thee.
May every Deity be swift to listen, and Mother Earth with no ill thought regard me.
- 16 Gods, may we dwell in free untroubled bliss,
- 17 May we obtain the Aṣvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals !

11 *Balmy* : literally, filled with or sprinkling *ghṛitâ*, oil, fatness, or fertilizing fluid 'The showerer of water.'—Wilson. 12 *Whose back is dusky* : darkened by enveloping smoke, Bṛhaspati being here identified with Agni. 13 *Sustainer* : or the very strong One, Agni. *With triple horn* : according to Sâyaṇa, having horns or flames of three colours, red, white, and black (with) smoke). 14 *Eloquent* : the meaning of *râspîrâsaḥ* is uncertain, Sâyaṇa explains it by 'holders of sacrificial ladles'. *The mother* is the earth, and her *loftiest station* is the altar. *Of him who liveth* : of the living man, the worshipper. *The Child* is Agni. 15 *Pairs* : human pairs of worshippers ; husbands and wives. The second half of this stanza is repeated from stanza 16 of the preceding hymn, 16 This line and the following stanza are identical with 17 and 18 of the preceding hymn.

HYMN XLIV.

Viśvedevas.

- As in the first old times, as all were wont, as now, he draweth forth the power turned hitherward with song,
 The Princedom throned on holy grass, who findeth light, swift, conquering in the plants wherein he waxeth strong.
- 2 Shining to him who leaves heaven's regions undisturbed, which to his sheen who is beneath show faint in light,
 Good guardian art thou, not to be deceived, Most Wise ! Far from deceits thy name dwelleth in holy Law.
- 3 Truth waits upon oblation present and to come : naught checks him in his way, this victory-bringing Priest :
 The Mighty Child who glides along the sacred grass, the undecaying Youth set in the midst of plants.
- 4 These come, well-yoked, to you for furtherance in the rite :
 down come the twin-born strengtheners of Law for him,
 With reins easily guided and commanding all. In thee deep fall the hide stealeth away their names.
- 5 Thou, moving beauteously in visibly pregnant ones, snatching with trees the branching plant that grasps the juice,
 Shinest, true Singer ! mid the upholders of the voice. Increase thy Consorts thou, lively at sacrifice.

1 *He draweth forth* : the Agnidh, or priest who kindles the sacrificial fire, draws, or literally milks out, Agni from the fire-sticks by attrition. I follow Professor Ludwig in taking *dohase* and *vārdhase* as third persons singular. Professor Grassmann banishes to his Appendix this 'most bombastic and intentionally obscure hymn,' which he considers to be a later interpolation. *The Princedom* : the Prince, Agni ; *jyeshthtātām* the abstract being used for the concrete. 2 *Shining to him* : apparently, to the Sun ; but the meaning is uncertain. *Who is beneath* : the Sun when he is setting, or perhaps Agni. *Thou* : Indra. 3 *Truth waits upon oblation* : the hopes and wishes of the sacrificer are realized. It seems impossible to get any meaning out of *atyam* (courser and I follow Professor Ludwig in reading *styām* (truth or realization). *The victory-bringing Priest, the Mighty Child, the undecaying Youth, is Agni.* 4 *These come, well yoked* : probably the priests, closely associated in their sacred duties, who bring the waters used in the preparation of the Soma and so are called *strengtheners of Law*, i. e. furtherers of the law-appointed sacrifice *for him*, for Agni the Child of the Waters. *The hide stealeth away their names* : according to Sāyaṇa, Āditya or the Sun, steals (that is, absorbs) the waters in low places ; or Agni appropriates the offerings presented to him. Professor Ludwig is of opinion that *krivth* (literally, leather bottle or bag, and metaphorically cloud, cistern, or well) in this place = *samudrah* in its twofold signification as Soma reservoir and sea. The meaning then would be that the names of the waters, i. e. waters themselves, fall into the reservoir and into the sea. According to Sāyaṇa the whole stanza refers to the Sun, the well-yoked being his 'well-combined rays.' 5. This stanza is addressed to Agni. *Visibly pregnant ones* : perhaps the waters. *With trees* : with burning fuel. *Thy Consorts* : the flames.

- 6 Like as he is beheld such is he said to be. They with effectual splendour in the floods have made.
Earth yield us room enough and amply wide extent, great might invincible, with store of hero sons.
- 7 Sûrya the Sage, as if unwedded, with a Spouse, in battle-loving spirit moveth o'er the foes.
May he, self-excellent, grant us a sheltering home, a house that wards the fierce heat off on every side.
- 8 Thy name, sung forth by Rishis in these hymns of ours, goes to the loftier One with this swift mover's light.
By skill he wins the boon whereon his heart is set : he who bestirs himself shall bring the thing to pass.
- 9 The chief and best of these abideth in the sea, nor doth libation fail wherein it is prolonged.
The heart of him who praiseth trembleth not in fear, there where the hymn is found connected with the pure.
- 10 For it is he : with thoughts of Kshatra, Manasa, of Yajata, and Sadhri, and Evâvada,
With Avatsara's sweet songs will we strive to win the mightiest strength which even he who knows should gain.
- 11 The Hawk is their full source, girth-stretching rapturous drink of Viśvavâra, of Mâyin, and Yajata.
They ever seek a fresh draught so that they may come, know when thy time to halt and drink thy fill is near.
- 12 Sadâpṛiṇa the holy, Tarya, Śrutavit, and Bâhuvrikta, joined with you have slain the foes.
He gains his wish in both the worlds and brightly shines—when he adores the host—with well-advancing steeds.

7 *As if unwedded* : Surya the Sun-God, although wedded to Uhas or Dawn, is courageous as an unmarried man untroubled by care for wife and child ; may he give us assurance of security as he himself knows how delightful that is. 8 *Thy name* : the name of the institutor of the sacrifice. *The loftier One* : Surya. *This swift mover's light* : the flames of Agni. *He who bestirs himself* : the restless Agni. 9 *Of these* : hymns of praise. ... *Abideth in the sea* : is closely connected with the vat or reservoir of Soma. According to Sâyana the meaning is that the best of the hymns proceed to the ocean-like Sun (*samudravatparyavasānabhūtamsūryam*). 10 *For it is he* : 'He verily (is to be glorified.)'—Wilson. *Kshatra, Manasa, etc.* are said to be the names of Rishis associated with Avatsara to whom especially the hymn is ascribed. 11 *The Hawk* : who brought the Soma from heaven. See IV 27. *Viśvavâra, Mâyin, and Yajata* are said to be Rishis. 12 *Sadâpṛiṇa* and the others mentioned in this verse are also Rishis. *He* : each of the Rishis, *The host* : of Gods.

- 13 The worshipper's defender is Sutambhara, producer and up-lifter of all holy thoughts.
The milch-cow brought, sweet-flavoured milk was dealt around.
Who speaks the bidding text knows this, not he who sleeps.
- 14 The sacred hymns love him who wakes and watches : to him who watches come the Sâma verses.
This Soma saith unto the man who watches, I rest and have my dwelling in thy friendship.
- 15 Agni is watchful, and the Richas love him ; Agni is watchful, Sâma verses seek him.
Agni is watchful, to him saith this Soma, I rest and have my dwelling in thy friendship.

HYMN XLV.

Visvedevas.

- BARDS of approaching Dawn who know the heaven are come with hymns to throw the mountain open,
The Sun hath risen and oped the stable portals : the doors of men, too, hath the God thrown open.
- 2 Sûrya hath spread his light as splendour : hither came the Cow's Mother, conscious, from the stable,
To streams that flow with biting waves to deserts : heaven is established like a firm set pillar.
- 3 This laud hath won the burden of the mountain. To aid the ancient birth of mighty waters,
The mountain parted, heaven performed his office. The worshippers were worn with constant serving.
- 4 With hymns and God-loved words will I invoke you, Indra and Agni, to obtain your favour,
For verily sages, skilled in sacrificing, worship the Maruts and with lauds invite them.

13 *Sutambhara* : said to be the name of a Rishi. The word means the bearer of the juice or libation. Prof. or Ludwig says that the Hawk (st. 11) is intended. 15 *The Richas* : the hymns and verses of the Rîgveda. The hymn is exceedingly difficult and obscure, and in parts it seems to be hopelessly unintelligible. Professor Wilson's paraphrase and Professor Grassmann's translation differ very widely from the version—founded mainly on Professor Ludwig's interpretation—which I offer as a temporary makeshift.

1 *Bards* : the Angirases who sing the praises of Ushas and who know the exact time when morning rites are to be celebrated, *The mountain* : the clouds in which the stolen Cows, or vanished rays of light, have been concealed. 2 *The Cow's mother* : Dawn ; the parent of the rays of light. 3 *The burden of the mountain* : the store of water which lies like an unborn babe in the bosom of the mountain-like cloud. *Performed his office* : aided the production of the rain. *The worshippers* : the Angirases.

- 5 This day approach us : may our thoughts be holy, far from us
let us cast away misfortune.
Let us keep those who hate us at a distance, and haste to
meet the man who sacrifices.
- 6 Come, let us carry out, O friends, the purpose wherewith the
Mother threw the Cow's stall open,
That wherewith Manu conquered Visisipra; wherewith the
wandering merchant gained heaven's water.
- 7 Here, urged by hands, loudly hath rung the press-stone where-
with Navagvas through ten months sang praises.
Saramā went aright and found the cattle. Angiras gave effect
to all their labours.
- 8 When at the dawning of this mighty Goddess Angirases all
sang forth with the cattle,—
Their spring is in the loftiest place of meeting,—Saramā
found the kine by Order's pathway.
- 9 Borne by his Coursers Seven may Sūrya visit the field that
spreadeth wide for his long journey.
- Down on the Soma swooped the rapid Falcon. Bright was
the young Sage moving mid his cattle.
- 10 Sūrya hath mounted to the shining ocean when he hath
yoked his fair-backed Tawny Horses.
The wise have drawn him like a ship through water : the
floods obedient have descended hither.

6 *Wherewith* : I follow Professor Grassmann in taking *yā* as instru-
mental—*yayā* The Mother : Dawn. *Vi isipra* : meaning, perhaps,
jawless or chinless, may, Sāyana says, be Vritra, and Manu here may
mean Indra. Manu probably represents the victorious Aryan invader
and Visisipra the conquered barbarian. *The wandering merchant* :
Sāyana says that this refers to the story of Kakshivān to whom the
Asvins sent rain. See I, 112 11. 7 *Through ten months* : referring
to the sacrifices of nine and ten months' duration performed by the
Navagvas and the Dasagvas, priestly families frequently mentioned in
connexion with the Angirases. These names mean, respectively, nine-
month ministrants and ten-month ministrants, and are translated in the
St. Petersburg Lexicon by Neuner and Zehner, Ningers and Tenners.
Saramā : see Index. *Angiras* : Agni. 3 *Their spring* : the squire of
the Cows, that is the Cows themselves. *The loftiest place of meeting* :
the height of heaven. The half-line is apparently parenthetical. 9
The rapid Falcon : which brought the Soma from heaven. *The young
sage* : 'ever young and far-seeing.' The Sun is intended, moving in the
midst of his rays. 10 *The shining ocean* : the luminous firmament.

- 11 I lay upon the Floods your hymn, light-winning, wherewith
Navagvas their ten months completed.
Through this our hymn may we have Gods to guard us :
through this our hymn pass safe beyond affliction.

HYMN XLVI.

Visvedevas.

- WELL knowing I have bound me, horselike, to the pole :
I carry that which bears us on and gives us help.
I seek for no release, no turning back therefrom. May he who
knows the way, the Leader, guide me straight.
- 2 O Agni, Indra, Varuna and Mitra, give O ye Gods, and
Marut, host, and Vishnu.
May both Nāsatyas, Rudra, heavenly Matrons, Pushan, Sara-
svati, Bhaga, accept us.
- 3 Indra and Agni, Mitra, Varuna, Aditi, the Waters, Mountains,
Maruts, Sky and Earth and Heaven,
Vishnu I call, Pushan, and Brahmanaspati, and Bhaga, Sansa,
Savitar that they may help.
- 4 May Vishnu also and Vāta who injures none, and Soma granter
of possessions give us joy ;
And may the Ribhus and the Asvins, Tvashtar and Vibhvan
remember us so that we may have wealth.
- 5 So may the band of Maruts dwelling in the sky, the holy, come
to us to sit on sacred grass ;
Brihaspati and Pushan grant us sure defence, Varuna, Mitra,
Aryaman guard and shelter us.
- 6 And may the Mountains famed in noble eulogies, and the fair-
gleaming Rivers keep us safe from harm.
May Bhaga the Dispenser come with power and grace, and
far-pervading Aditi listen to my call.
- 7 May the Gods' Spouses aid us of their own free will, aid us to
offspring and the winning of the spoil.
Grant us protection, O ye gracious Goddesses, ye, who are on
the earth or in the waters' realm.

11 *I lay upon the floods* : I offer to the Waters. *Light-winning* :
which gains for the worshipper the light of heaven.

The Consorts of the Gods are the deities of the last two stanzas.
11 : The Rishi Paratikshatra. *The pole* : a metaphorical expression
for sacrificial duties. *That which bears us on* : the pole, the performance
of sacrifice. 'I support that transcendent and preservative load.'—Wil-
son. *He who knows the way* : the divine inner guide : *mārgābhijno*
devah—Sâyana. 3 *Sansa* : prayer or wish, personified. Or *sānsam*
may be a verbal form, I praise.

8 'May the Dames, wives of Gods, enjoy our presents, Rât, Asvini, Agnâyi, and Indrani.
May Rudasi and Varuṇani hear us, and Goddesses come at the Matrons' season.

HYMN XLVII.

Visvedevas.

URGING to toil and making proclamation, seeking Heaven's
Daughter comes the Mighty Mother :

She comes, the youthful Hymn, unto the Fathers, inviting to
her home and loudly calling.

2 Swift in their motion, hasting to their duty, reaching the central point of life immortal,

On every side about the earth and heaven go forth the spacious paths without a limit.

3 Steer, Sea, Red Bird with strong wings, he hath entered the dwelling-place of the Primeval Father.

A gay-hued Stone set in the midst of heaven, he hath gone forth and guards mid-air's two limits.

4 Four bear him up and give him rest and quiet, and ten invigorate the Babe for travel.

His kine most excellent, of threefold nature, pass swiftly round the boundaries of heaven.

5 Wondrous, O people, is the mystic knowledge that while the waters stand the streams are flowing :

That, separate from his Mother, Two support him, closely united twins, here made apparent.

8 *Rât* : the name of a Goddess, or, as Sâyana takes it, bright, qualifying *Asvini*, the Consort of the *Asvins*. *Rudâsi* : the Spouse of *Rudra*. See Index. *At the Matrons' season* : at the time appointed for the celestial dames, the Consorts of the Gods.

1 *Heaven's Daughter* : *Ushas* or Dawn, *The Mighty Mother* : perhaps, as Professor Ludwig suggests, *Vāk* or Speech is intended, who appears in the second line as the Hymn personified.

2 *The central point of life immortal* : the Sun. *The paths* : the long lines of light.

3 *Sea* : as the great attracter and receptacle of the waters. *He* : the Sun. *The Primeval Father* : *Dyaus*, or Heaven.

A gay-hued Stone : Professor Ludwig would read *prisinir-asmâ*, 'with variegated rays,' instead of the *prisinir asmâ* of the text. But the alteration seems to be unnecessary.

4 *Four* : according to Sâyana, the four chief priests. Possibly *Varuṇa*, *Mitra*, *Aryaman*, *Bhaga* are intended—Ludwig.

Ten : the regions of space ; as the Sun attracts the waters from all sides. *His kine* : his rays. *Of threefold nature* : producing heat, cold (by their absence), and rain.

5 The marvel is that the waters stand still in the sea while the rivers are continually flowing into it. Cf. *Ecclesiastes*, I. 7. *Separate from his Mother* : *Surya's* Mother is the invisible *Aditi* ; and he is supported by Heaven and Earth, the closely connected pair who are visible in this world,—Ludwig.

- 6 For him they lengthen prayers and acts of worship : the Mothers weave garments for him their offspring.
Rejoicing, for the Steer's impregnating contact, his Spouses move on paths of heaven to meet him.
- 7 Be this our praise, O Varuṇa and Mitra ; may this be health and force to us, O Agni.
May we obtain firm ground and room for resting : Glory to Heaven, the lofty habitation !

HYMN XLVIII.

Viśvedevas.

- WHAT may we meditate for the beloved Power, mighty in native strength and glorious in itself,
Which as a magic energy seeking waters spreads even to the immeasurable middle region's cloud ?
- 2 O'er all the region with their uniform advance these have spread out the lore that giveth heroes strength.
Back, with their course reversed, the others pass away : the pious lengthens life with those that are before.
- 3 With pressing-stones and with the bright beams of the day he hurls his broadest bolt against the Guileful One,
Even he whose hundred wander in his own abode, driving the days afar and bringing them again.
- 4 I, to enjoy the beauty of his form, behold that rapid rush of his as 'twere an axe's edge,
What time he gives the man who calls on him in fight wealth like a dwelling-house filled full with store of food.
- 5 Four-faced and nobly clad, Varuṇa, urging on the pious to his task, stirs himself with the tongue.
Naught by our human nature do we know of him, him from whom Bhaga Savitar bestows the boon.

6 *They* : worshippers. *The Mothers* : the Dawns, or the regions of space, which clothe the Sun with light. *His Spouses* : the solar rays.
7 *Firm ground and room for resting* : 'stability and permanence.'—Wilson.

1 *Which as a magic energy* : or, what time the magic energy, that is Vāk, Voice or Speech. 2 *These* : Dawns. *Before* : yet to come.
3 *With pressing-stones* : in alliance with, and strengthened by them, that is, the libations which they aid. *He* : Indra. *The Guileful One* : Vṛitrā. *Even he* : Indra as the Sun. *Whose hundred* : Sāyana supplies, rrys. 4 *His form* : Agni's. 5 *Varuṇa* : according to Sāyana, *vṛunah* here is an adjective = *tamovṛakah*, darkness-repelling, and an epithet of Agni. *With the tongue* : causing the worshipper to speak of him. *Naught by our human nature* : all our knowledge of the God comes by his inspiration. *Bhaga* : according to Sāyana, *bhagah* here is an epithet of Savitar, mighty or adorable.

HYMN XLIX.

Viśvedevas.

THIS day I bring God Savitar to meet you. and Bhaga who allots the wealth of mortals.

You, Asvins, Heroes rich in treasures, daily seeking your friendship fain would I turn hither.

- 2 Knowing full well the Asura's time of coming, worship God
Savitar with hymns and praises.

Let him who rightly knoweth speak with homage to him who dealeth out man's noblest treasure.

- 3 Not for reward doth Pūshan send his blessings, Bhaga, or Aditi : his garb is splendour.

May Indra, Vishnu, Varuṇa, Mitra, Agni produce auspicious days, the Wonder-Workers.

- 4 Sending the shelter which we ask, the foeless Savitar and the Rivers shall approach us.

When I, the sacrificer's priest, invite them, may we be lords of wealth and rich possessions.

- 5 They who devote such worship to the Vasus, singing their hymns to Varuṇa and Mitra,

Vouchsafe them ample room, far off be danger. Through grace of Heaven and Earth may we be happy.

HYMN L.

Viśvedevas.

LET every mortal man elect the friendship of the guiding God. Each one solicits him for wealth and seeks renown to prosper him.

- 2 These, leading God, are thine, and these here ready to speak after us.

As such may we attain to wealth and wait with services on thee.

- 5 So further honour as our guests the Hero Gods and then the Dames.

May he remove and keep afar our foes and all who block our path.

2 *The Asura's time of coming* : the approach of the divine Savitar.
3 *Aditi* : according to Sāyaṇa = *akhandaniyah*, who cannot be impaired, used here as an epithet of Agni, understood, as are also *pūṣhā*, 'nourishing,' and *bhāgah*, 'adorable.' But Sāyaṇa gives also the alternative interpretation of the words 'as three deities.'

The Rishi is said to be Svasti (a name apparently borrowed from *svastaye*, for weal, in stanza 5).
1 *The guiding God* : Savitar.
2 *These* : worshippers. 3 *The Dames* : the Consorts of the Gods.
May he : Savitar.

- 4 Where fire is set, and swiftly runs the victim dwelling in the trough,
He wins, with heroes in his home, friendly to man, like constant streams.
- 5 May these thy riches, Leader God ! that rule the ear, be blest to us,
Yea, blest to us for wealth and weal. This will we ponder praising strength, this ponder as we praise the God.

HYMN LI.

Viśvedevas.

WITH all assistants, Agni, come hither to drink the Soma-juice ;

With Gods unto our sacred gifts.

- 2 Come, to the sacrifice, O ye whose ways are right, whose laws are true,

And drink the draught with Agni's tongue.

- 3 O Singer, with the singers. O Gracious, with those who move at dawn,

Come to the Soma-draught with Gods.

- 4 To Indra and to Vāyu dear, this Soma, by the mortar pressed, Is now poured forth to fill the jar.

- 5 Vāyu, come hither to the feast, well-pleased unto our sacred gifts :

Drink of the Soma juice effused : come to the food.

- 6 Ye, Indra, Vāyu, well deserve to drink the juices pressed by us. Gladly accept them, spotless Pair : come to the food.

- 7 For Indra and for Vāyu pressed are Soma juices blent with curd,

As rivers to the lowland flow : come to the food.

- 8 Associate with all the Gods, come, with the Aśvins and with Dawn,

Agni, as erst with Atri, so enjoy the juice.

4 This stanza is obscure. *Drónyah pasūh*, the victim or beast connected with, or dwelling in, the *dróna*, tub or trough, is apparently the Soma. The meaning may be that the man who causes the sacrificial fire to be kindled and libations of Soma-juice to be prepared is rewarded with brave sons and general prosperity.

1 *With all assistants*: 'with all the protecting deities.'—Wilson.
2 *O ye*: other Gods. 3 *O Singer*: Agni. *With the singer*: with the human priests.

Those who move at dawn: the Gods who come to the morning sacrifice. 8 *As erst with Atri*: as thou wast accustomed to enjoy the libation offered by the ancient Atri, the progenitor of the Rishi of the hymn.

- 9 Associate with Varuṇa, with Mitra, Soma, Viṣṇu, come,
Agni, as erst with Atri, enjoy the juice.
- 10 Associate with Vasus, with Âdityas, Indra, Vâyu, come, Agni
as erst with Atri, so enjoy the juice.
- 11 May Bhaga and the Asvins grant us wealth and health, and
Goddess Aditi and he whom none resist.
The Asura Pūshan grant us all prosperity, and heaven and
Earth most wise vouchsafe us happiness.
- 12 Let us solicit Vâyu for prosperity, and Soma who is Lord of
all the world for weal;
For weal Brihaspati with all his company. May the Âdityas
bring us health and happiness.
- 13 May all the Gods, may Agni the beneficent, God of all men,
this day be with us for our weal.
Help us the Ribhus, the Divine Ones, for our good, May Ru-
dra bless and keep us from calamity.
- 14 Prosper us, Mitra, Varuṇa. O wealthy Pathyâ, prosper us.
Indra and Agni, prosper us; prosper us thou, O Aditi.
- 15 Like Sun and Moon may we pursue in full prosperity our path,
And meet with one who gives again, who knows us well and
slays us not.

HYMN LII.

SING boldly forth, Syâvâsya, with the Maruts who are loud in
song,

Who, holy, as their wont is, joy in glory that is free from guile.

- 2 For in their boldness they are friends of firm and sure heroic
strength.

They in their course, bold-spirited, guard all men of their
own accord.

- 3 Like steers in rapid motion they advance and overtake the
nights;

And thus the Maruts' power in heaven and on the earth we
celebrate.

11 *Health and wealth*: 'svastî; well-being, prosperity. I have slightly varied the translation of the word, which recurs in every line of stanzas 11—14 and in the first line of 15. *The Asura*: the divine and immortal being. Sayana explains the word as 'the expeller of enemies, or the giver of life and strength.' 12 *With all his company*: with all the host of heaven. 14 *Wealthy Pathyâ*: 'the rich path,' personified as a deity of happiness and welfare. 15 *Who gives again*: who repays the kindness we have shown him when he was our guest. These, as a Professor Ludwig observes, are the wishes of a man who is starting on a journey to a distant place.

- 4 With boldness to your Maruts let offer laud and sacrifice ;
Who all, through ages of mankind, guard mortal man from injury.
- 5 Praiseworthy, givers of good gifts, Heroes with full and perfect strength—
To Maruts, Holy Ones of heaven, will I extol the sacrifice.
- 6 The lofty Heroes cast their spears, and weapons bright with gleaming gold.
After these Maruts followed close, like laughing lightning from the sky, a splendour of its own accord.
- 7 They who waxed mighty, of the earth, they who are in the wide mid-air,
Or in the rivers' compass, or in the abode of ample heaven.
- 8 Praise thou the Maruts' company, the valorous and truly strong.
The Heroes, hasting, by themselves have yoked their deer for victory,
- 9 Fair-gleaming, on Parushni they have clothed themselves in robes of wool,
And with their chariot tires they cleave the rock asunder in their might.
- 10 Whether as wanderers from the way or speeders on or to the path,
Under these names the spreading band tend well the sacrifice for me,
- 11 To this the Heroes well attend, well do their teams attend to this.
Visible are their varied forms. Behold, they are Pârāvatas.
- 12 Hymn-singing, seeking water, they, praising, have danced about the spring.
What are they unto me ? No thieves, but helpers, splendid to behold.

9 *Parushni* : one of the rivers of the Panjâb, now called the Râvi. *Robes of wool* : the fleecy vapours which rise from the waters. See IV. 22. 2. 11 *Pârāvatas* : a tribe who dwelt on the banks of the Parushni who may have been in the habit of making sudden incursions into the country through which the Sindhu or Indus flows. 12 *Seeking water* : this is Sâyana's explanation of *kubhanyāvah*, the meaning of which is uncertain. *The spring* : apparently, the cloud. According to Sâyana the reference is to the water—or the well—which was miraculously brought to the thirsting Gotama by the Maruts. See I. 85. 11. The stanza is difficult and obscure.

- 13 Sublime, with lightnings for their spears, Sages and Orderers are they.
 • Rishi, adore that Marut host, and make them happy with thy song.
- 14 Rishi, invite the Marut band with offerings, as a maid her friend.
 From heaven, too, Bold Ones, in your might haste hither glorified with songs.
- 15 Thinking of these now let him come, as with the escort of the
 • Gods.
 And with the splendid Priuces, famed for rapid courses, to the gifts.
- 16 Princes, who, when I asked their kin, named Prisni as their Mother-cow,
 And the impetuous Rudra they, the Mighty Ones, declared their Sire.
- 17 The mighty ones, the seven times seven, have singly given me hundred gifts.
 • I have obtained on Yamunâ famed wealth in kine and wealth in steeds.

14 *As a maid her friend*: this seems to be the meaning of *mitrâm nâ yoshand*, which Sâyana explains, as a friend (or as Aditya, the Sun) with praise.

15 The three concluding stanzas are very difficult, and attempts at translation and explanation must be purely conjectural. The following is the substance of Professor Ludwig's note. Sâkins [mighty ones] in stanza 17 are apparently a clan (yajamâgh, or institutors of sacrifice) whose number consisting of a multiple of seven, gave occasion to their comparison to the Maruts, and an easy transition to the *dânatulî* or eulogy of their liberality. The construction is: now thinking of these sacrificers [or, Maruts] may he [the Rishi] come together, as with the escort of the Gods [invited in stanza 14], in company with [the Maruts or] the Sûris to the sacrificial offerings. Stanza 16 is to be understood figuratively as eulogy of the Sâkins who are here directly identified with the Maruts. The priest must know the lineage of the sacrificers, because in certain ceremonies he must proclaim their names, and here Sâkins are considered to have inherited their liberality from Prisni as their mother and their power from Rudra as their father.

17 *The Mighty Ones*: or the Sâkins, as Professor Ludwig explains *The seven times seven*: there are said to be seven troops of the Maruts, each consisting of seven. The Sâkins, or powerful institutors of sacrifice, appear to be intended here (see preceding note) as compared to, or identified with the Maruts. On *Yamunâ*: on the banks of the river now known as the Jumna. . . This and all Rigveda hymns addressed to the Maruts have been translated and thoroughly discussed by Professor Max Muller in Vedic Hymns, Part I. (Sacred Books of the East, Vol. XXXII.)

HYMN LIII.

Maruts.

Who knows the birth of these, or who lived in the Maruts' favour in the days of old.

What time their spotted deer were yoked ?

- 2 Who, when they stood upon their cars, hath heard them tell the way they went ?

Who was the bounteous man to whom their kindred rains flowed down with food of sacrifice ?

- 3 To me they told it, and they came with winged steeds radiant to the draught,

Youths, Heroes free from spot or stain : Behold us here and praise thou us ;

- 4 Who shine self-luminous with ornaments and swords, with breastplates, armlets, and with wreaths,
Arrayed on chariots and with bows.

- 5 O swift to pour your bounties down, ye Maruts, with delight
I look upon your cars,
Like splendours coming through the rain.

- 6 Munificent Heroes, they have cast heaven's treasury down for the worshipper's behoof :

They set the storm-cloud free to stream through both the worlds, and rainfloods flow o'er desert spots

- 7 The bursting streams in billowy flood have spread abroad, like milch-kine, o'er the firmament.

Like swift steeds hasting to their journey's resting-place, to every side run glittering brooks.

- 8 Hither, O Maruts, come from heaven, from mid-air, or from near at hand :

Tarry not far away from us.

- 9 So let not Rasâ, Krumu, or Anitabhâ, Kubhâ, or Sindhu hold you back.

Let not the watery Sarayu obstruct your way. With us be all the bliss ye give.

- 10 That brilliant gathering of your cars, the company of Maruts, of the Youthful Ones,

The rain-showers, speeding on, attend.

1 *Of these*: Gods ; the Maruts. " 9 *Rasâ*: a river, probably an affluent of the Sindhu or Indus, as *Anitabhâ* also seems to have been. *Krumu* : a tributary of the Indus, identified by some with the Kurum. *Kubhâ* : the Kophen, or Kâbul river which falls into the Indus near Attock. *Sarayu* : probably a river in the Panjâb which gave its name to the Sarayu, or Sarjû of Oudh.

- 11 With eulogies and hymns may we follow your army, troop by troop, and band by band,
And company by company.
- 12 To what oblation-giver, sprung of noble ancestry, have sped
The Maruts on this course to-day ?
- 13 Vouchsafe to us the bounty, that which we implore, through
which, for child and progeny,
Ye give the seed of corn that wasteth not away, and bliss
that reacheth to all life.
- 14 May we in safety pass by those who slander us leaving be-
hind disgrace and hate.
Maruts, may we be there when ye, at dawn, in rest and toil,
rain waters down and balm.
- 15 Favoured by Gods shall be the man, O Heroes, Maruts ! and
possessed of noble sons,
Whom ye protect. Such may we be.
- 16 Praise the Free-givers. At this 'liberal patrons' rite they joy
like cattle in the mead.
So call thou unto them who come as ancient Friends : hymn
those who love thee with a song.

HYMN LIV.

Maruts.

- THIS hymn will I make ready for the Marut host who bright
in native splendour cast the mountains down.
Sing the great strength of those illustrious in renown, who
stay the heat, who sacrifice on heights of heaven.
- 2 O Maruts, rich in water, strengtheners of life are your strong
bands with harnessed steeds, that wander far.
Trita roars out at him who aims the lightning-flash. The
waters sweeping round are thundering on their way.
 - 3 They gleam with lightning, Heroes, Casters of the Stone,
wind-rapid Maruts, overthrowers of the hills.
Oft through desire to rain coming with storm of hail, roaring
in onset, violent and exceeding strong.

1 *Who sacrifice on heights of heaven* : 'to whom solemn rites are familiar ; by whom the sacrifices called *Prishthā* are made.'—Wilson. The word *Prishthā* is ambiguous, signifying both height or ridge and a certain arrangement of hymns (see IV 20 4). So also *gharma* in the same half-line signifies both heat and an oblation of hot milk or other heated beverage, and the meaning of the compound *gharmastūbhe* is accordingly ambiguous.

2 *Trita* : the Vedic God who frequently appears in connexion with the Maruts. According to Sāyana, *Trita* is the cloud or company of Maruts stationed in three places.

- 4 When, mighty Rudras, through the night and through the days, when through the sky and realms of air, shakers of all, When over the broad fields ye drive along like ships. e'en to strongholds ye come, Maruts, but are not harmed.
- 5 Maruts, this hero strength and majesty of yours hath, like the Sun, extended o'er a lengthened way, When in your course like deer with splendour unsubdued ye bowed the hill that gives imperishable rain.
- 6 Bright shone your host, ye Sages, Maruts, when ye smote the waving tree as when the worm consumeth it, Accordant, as the eye guides him who walks, have ye led our devotion onward by an easy path.
- 7 Never is he, O Maruts, slain or overcome, never doth he decay, ne'er is distressed or harmed ; His treasures, his resources, never waste away, whom, whether he be prince or Rishi, ye direct.
- 8 With harnessed team like heroes overcoming troops, the friendly Maruts, laden with their water-casks, Let the spring flow, and when impetuous they roar they inundate the earth with floods of pleasant meath.
- 9 Free for the Maruts is the earth with sloping ways, free for the rushing Ones is heaven with steep descents. The paths of air's mid-region are precipitous, precipitous the mountains with their running streams.
- 10 When, as the Sun hath risen up, ye take delight, O bounteous radiant Maruts, Heroes of the sky, Your coursers weary, not when speeding on their way, and rapidly ye reach the end of this your path.
- 11 Lances are on your shoulders, anklets on your feet, gold chains are on your breasts, gems, Maruts, on your car. Lightnings aglow with flame are flashing in your hands, and visors wrought of gold are laid upon your heads.
- 12 Maruts, in eager stir ye shake the vault of heaven, splendid beyond conception, for its shining fruit. They gathered when they let their deeds of might flash forth, The Pious One send forth a far-resounding shout.
- 13 Sage Maruts, may we be the driver of the car of riches full of life that have been given by you.
O Maruts, let that wealth in thousands dwell with us which never vanishes like Tishya from the sky.

12 *For its shining fruit : the bright water.* 13 *The drivers of the car : that is, the controllers. (May we by our prayers and sacrifices bring down and enjoy the riches which you give.*

- 14 Maruts, ye further wealth with longed-for heroes, further the Rishi skilled in chanted verses.
 Ye give the Bharata as his strength, a charger, and ye bestow a King who quickly listens.
- 15 Of you, most swift to succour ! I solicit wealth wherewith we may spread forth mid men like as the Sun.
 Accept, O Maruts, graciously this hymn of mine that we may live a hundred winters through its power. .

HYMN LV.

• Maruts.

- With gleaming lances, with their breasts adorned with gold, the Maruts, rushing onward, hold high power of life.
 They hasten with swift steeds easy to be controlled. Their cars moved onward as they went to victory.
- 2 Ye, as ye wist, have gained of your own selves your power : high, O ye Mighty Ones, and wide ye shine abroad.
 They with their strength have even measured out the sky.
 Their cars moved onward as they went to victory.
- 3 Strong, born together, they together have waxed great : the Heroes more and more have grown to majesty.
 Resplendent as the Sun's beams in their light are they. Their cars moved onward as they went to victory.
- 4 Maruts, your mightiness deserves to be adored, sight to be longed for like the shining of the Sun.
 So lead us with your aid to immortality. Their cars moved onward as they went to victory.
- 5 O Maruts, from the Ocean ye uplift the rain, and fraught with vaporous moisture pour the torrents down.
 Never, ye Wonder-Workers, are your Milch-kine dry. Their cars moved onward as they went to victory.
- 6 When to your car-poles ye have yoked your spotted deer to be your steeds, and put your golden mantles on,
 O Maruts, ye disperse all enemies abroad. Their cars moved onward as they went to victory.

Tishya : an asterism regarded as shaped like an arrow and containing three stars. According to Śāyana *Tishya* here is synonymous with Aditya.

14 *The Bharata* : a warrior, or one of family of Bharata. See Index. According to Śāyana, *Syāvāśva* the Rishi of the hymn is intended : 'to (me) the ministrant priest.'—Wilson. *Who quickly listens* : to his people's prayers. Śāyana explains *śruṣṭāmantam* as *sukhavantam*, happy and prosperous.

15 *A hundred winters* : a frequently occurring expression, 'from which we might infer,' says Dr. J. Muir, 'that the Indians still retained some recollection of their having at one time occupied a colder country'. See *Original Sanskrit Texts*, II. 323.

5 *Your Milch-kine* : the rain-clouds.

- 7 Neither the mountains nor the rivers keep you back : whither ye have resolved thither ye, Maruts, go.
Ye compass round about even the heaven and earth. Their cars moved onward as they went to victory.
- 8 Whate'er is ancient, Maruts, what of recent time, whate'er is spoken, Vasus, what is chanted forth,
They who take cognizance of all of this are ye. Their cars moved onward as they went to victory.
- 9 Be gracious unto us, ye Maruts, slay us not : extend ye unto us shelter of many a sort.
Pay due regard unto our friendship and our praise. Their cars moved onward as they went to victory.
- 10 O Maruts, lead us on to higher fortune : deliver us, when lauded, from afflictions.
Accept, ye Holy Ones, the gifts we bring you. May we be masters of abundant riches.

HYMN LVI.

Maruts.

- AGNI, that valorous company adorned with ornaments of gold,
The people of the Maruts, I call down to-day even from the luminous realm of heaven, .
- 2 Even as thou thinkest in thy heart, thither my wishes also tend.
Those who have come most near to thine invoking calls, strengthen them fearful to behold.
- 3 Earth, like a bounteous lady, liberal of her gifts, struck down and shaken, yet exultant, comes to us.
Impetuous as a bear, O Maruts, is your rush terrible as a dreadful bull.
- 4 They who with mighty strength o'erthrow like oxen difficult to yoke,
Cause e'en the heavenly stone to shake, yea, shake the rocky mountain as they race along.
- 5 Rise up ! even now with lauds I call the very numerous company,
Unequalled, of these Maruts, like a herd of kine grown up together in their strength.

2 *Strengthen them* : that is, the Maruts, with oblations. 3 The exact meaning of the first line is somewhat uncertain. Sâyaṇa explains it : 'As the earth—that is the people of the earth—having a powerful master, when oppressed by others, has recourse to him her own master, so the army of Maruts comes exulting to us' But *milhūshmati* (bounteous, liberal, bringing forth abundant fruit) cannot mean *prabalaśvāmikā*, having a powerful master. *Struck down* : by the rain sent by the Maruts.

6 Bind to your car the bright red mares, yoked the red coursers to your car.

• Bind to the pole, to draw, the fleet-foot tawny steeds, the best at drawing, to the pole.

7 Yea, and this loudly-neighing bright red vigorous horse who hath been stationed, fair to see,

Let him not cause delay, O Maruts, in your course, urge ye him onward in your cars.

8 The Maruts' chariot, ever fain to gather glory, we invoke,
Which Rodasi hath mounted, bringing pleasant gifts, with Maruts in her company.

9 I call that brilliant band of yours, adorable, rapid on the car
Whereon the bounteous Dame, auspicious, nobly born, shows glorious with the Marut host.

HYMN LVII.

Maruts.

OF one ascord, with Indra, ye Rudras, come borne on your golden car for our prosperity.

An offering from us, this hymn is brought to you, as, unto one who thirsts for water, heavenly springs.

• 2 Armed with your daggers, full of wisdom, armed with spears,
• armed with your quivers, armed with arrows, with good bows,
Good horses and good cars have ye, O Prishni's Sons, ye, Maruts,
with good weapons go to victory.

3 From hills and heaven ye shake wealth for the worshipper : in terror at your coming low the woods bow down.

Ye make the earth to tremble, Sons of Prishni, when for victory ye have yoked, fierce Ones ! your spotted deer.

4 Bright with the blasts of wind, wrapped in their robes of rain, like twins of noble aspect and of lovely form,

The Maruts, spotless, with steeds tawny-hued and red, strong in their mightiness and spreading wide like heaven.

5 Rich in adornment, rich in drops, munificent, bright in their aspect, yielding bounties that endure,

Noble by birth, adorned with gold upon their breasts, the Singers of the sky have won immortal fame.

7 Who hath been stationed : or harnessed to the car. 8 Rodasē the Consort of Rudra and mother of the Maruts. 9 The bounteous Dame : Rodasi. Shows glorious : or, is glorified.

1 O ye Rudras : or Sons of Rudra. For our prosperity : to the accessible (sacrifice) — Wilson. Heavenly springs : an allusion, says Sâyana, to the well, that is, the cloud which was brought by the Maruts to thirsty Gotama. See I. 85 II. 4 Like twins : all alike. 5 The Singers of the sky : chanters of their thunder-psalm.

- 6 Borne on both shoulders, O ye Maruts, are your spears : within your arms is laid your energy and strength.
 Bold thoughts are in your heads, your weapons in your cars,
 all glorious majesty is moulded on your forms.
- 7 Vouchsafe to us, O Maruts, splendid bounty in cattle and in steeds, in cars and heroes.
 Children of Rudra, give us high distinction : may I enjoy your Godlike help and favour. *
- 8 Ho ! Maruts, Heroes, skilled in Law, immortal, be gracious unto us, ye rich in treasures,
 Ye hearers of the truth, ye sage and youthful, grown mighty,
 dwelling on the lofty mountains

HYMN LVIII.

Maruts.

- Now do I glorify their mighty cohort, the company of these the youthful Maruts,
 Who ride impetuous on with rapid horses, and radiant in themselves, are Lords of Amrit.
- 2 The mighty glittering band, arm-bound with bracelets, givers of bliss, unmeasured in their greatness,
 With magical powers, bountiful, ever-roaring,—these, liberal Heroes, venerate thou singer.
- 3 This day may all your water-bringers, Maruts, they who impel the falling rain, approach us.
 This fire, O Maruts, hath been duly kindled ; let it find favour with you, youthful Sages.
- 4 Ye raise up for the folk an active ruler whom, Holy Ones ! a Master's hand hath fashioned.
 Ye send the fighter hand to hand, arm-mighty, and the brave hero, Maruts ! with good horses.

6 *Bold thoughts* : Sâyana explains *urimnâ* = *urimâni* as golden tiaras. The word *urimnâ* in one or another of its cases occurs some thirty times in the Rîgveda, and always in the sense of manly power, valorous deed. 8 *Ye hearers of the truth* : or, famous for your truth for the realization of your promises, —

1 *Lords of Amrit* : controllers of the sweet life giving rain. 2 *Arm-bound with bracelets* : or, rather, ' adorned with quoits on their hands'—M. Müller. 4 *Who.....a Master's hand hath fashioned* : according to Sâyana *nibhvatashtâm* means fabricated or modelled by Vibhvan, the second of the three Ribhus. i. e. *atyantarâpavantam* or exceedingly handsome. *The fighter hand to hand* : the man who fights on foot is your gift as well as warrior who is borne to battle in a chariot.

- 5 They spring forth more and more, strong in their glories, like
 • days, like spokes where none are last in order.
 Highest and mightiest are the Sons of Prishni. Firm to their
 own intention cling the Maruts.
- 6 When ye have hastened on with spotted coursers, O Maruts,
 on your cars with strong wrought fellies,
 The waters are disturbed, the woods are shattered. Let Dyaus
 the Red Steer send his thunder downward,
- 7 Even Earth hath spread herself wide at their coming, and
 they as husbands have with power impregned her.
 They to the pole have yoked the winds for coursers : their
 sweat have they made rain, these Sons of Rudra.
- 8 Ho! Maruts, Heroes, skilled in Law, immortal, be gracious
 unto us, ye rich in treasures,
 Ye hearers of the truth, ye sage and youthful, grown mighty,
 dwelling on the lofty mountains.

HYMN LIX. .

Maruts.

- Your spy hath called to you to give prosperity. I sing to Heaven
 and Earth and offer sacrifice.
 They bathe their steeds and hasten through the firmament :
 they spread abroad their radiance through the sea of cloud.
- 2 Earth shakes and reels in terror at their onward rush, like a
 full ship which, quivering, lets the water in.
 Marked on their ways are they, visible from afar : the Heroes
 press between in mighty armament.
- 3 As the exalted horn of bulls for splendid might, as the Sun's
 eye set in the firmament's expanse, .
 Like vigorous horses ye are beauteous to behold, and for your
 glory show like bridegrooms, O ye Men.
- 4 Who, O ye Maruts, may attain the mighty lore of you the
 mighty, who may reach your manly deeds?
 Ye, verily, make earth tremble like a ray of light what time
 ye bring your boons to give prosperity.
- 5 Like steeds of ruddy colour, scions of one race, as foremost
 champions they have battled in the van.
 The Heroes have waxed strong like well-grown manly youths ;
 with floods of rain they make the Sun's eye fade away.
- 6 Having no eldest and no youngest in their band, no middle-
 most, preeminent they have waxed in might, . . .

Your spy : Agni, as the lightning, According to Sāyana *spāt* is for
sprashid, one who touches (the oblation), the Hotar or *presenting
 priest. 2 Press between : rush through the air between heaven
 and earth.

These Sons of Priṣni, sprung of noble ancestry : come hither-ward to us, ye bridegrooms of the sky.

- 7 Like birds of air they flew with might in lengthened lines from heaven's high ridges to the borders of the sky.

The steeds who carry them, as Gods and mortals know, have caused the waters of the mountains to descend.

- 8 May Dyads, the Infinite, roar for our banquet : may Dawns toil for us, glittering with moisture.

Lauded by thee, these Maruts, Sons of Rudra, O Rishi, have sent down the heavenly treasure.

HYMN LX.

Maruts.

I LAUD with reverence the gracious Agni : here may he sit and part our meed among us.

As with spoil-seeking cars I bring oblation : turned rightward I will swell the Marut's praise-song.

- 2 The Maruts, yea, the Rudras, who have mounted their famous spotted deer and cars swift-moving,—

Before you, fierce Ones ! woods bow down in terror : Earth, even the mountain, trembles at your coming.

- 3 Though vast and tall, the mountain is affrighted, the height of heaven is shaken at your roaring.

When, armed with lances, ye are sporting, Maruts, and rush along together like the waters.

- 4 'They, like young suitors, sons of wealthy houses, have with their golden natures decked their bodies.

Strong on their cars, the lordly Ones, for glory, have set their splendours on their forms for ever.

- 5 None being eldest, none among them youngest, as brothers they have grown to happy fortune.

May their Sire Rudra, young and deft, and Priṣni pouring much milk, bring fair days to the Maruts.

7 *Gods and mortals* : the text has only *ubhāye*, both (sides or parties). The word generally means Gods and men ; but perhaps, as Professor Ludwig suggests, Heaven and Earth may be intended here. 8 *Dyaus, the Infinite* : Cf. X. 63. 2.

1 *Turned rightward* : making reverential salutation by circumambulation from left to right, the Gaelic *deasil*. 4 *With their golden natures* : with some hesitation I follow Professor Ludwig in taking *hīranyaiḥ*, as an old form of the feminine, with *svadhāiḥ*. Professor Wilson, following Sāyana, translates : 'with golden (ornaments) and purifying waters.'

5 *Pouring much milk* : Priṣni, the mother of the Maruts, the cloud of the firmament, being represented as a cow. *Bring fair days to the Maruts* : perhaps the bright weather which follows the Rains. 'Grant favourable days for (the sake of) the Maruts.' — Wilson.

Whether, O blessed Maruts, ye be dwelling in highest, mid-most, or in lowest heaven,
 Thence, O ye Rudras, and thou also, Agni, notice the sacrificial food we offer,

7 O Maruts, Lords of all, when Agni and when ye drive downward from sublimest heaven along the heights.
 Shakers of all, rejoicing, slayers of the foe, give riches to the Soma-pressing worshipper,

8 O Agni, with the Maruts as they gleam and sing, gathered in troop, rejoicing drink the Soma juice ;
 With these the living ones who cleanse and further all, joined with thy banner, O Vaisvânara, from of old.

HYMN LXI.

Maruts.

O HEROES lordliest of all, who are ye that have singly come Forth from a region most remote ?

2 Where are your horses, where the reins ? How came ye ? how had ye the power ?
 Rein was on nose and seat on back.

3 The whip is laid upon the flank. The heroes stretch their thighs apart,
 Like women when the babe is born.

4 Go ye, Heroes, far away, ye bridegrooms with a lovely Spouse,
 That ye may warm you at the fire.

5 May she gain cattle for her mead, hundreds of sheep and steeds and kine,
 Who threw embracing arms around the hero whom Syâvâsya praised.

6 Yea, many a woman is more firm and better than the man who turns.
 Away from Gods, and offers not.

7 She who discerns the weak and worn, the man who thirsts and is in want :
 She sets her mind upon the Gods.

8 *Joined with thy banner* : closely connected with thy ensign or banner of flame.

4 *With a lovely Spouse* : apparently Rodasi, who is sometimes regarded as the wife of the whole band of Maruts. 5 *She* : according to Sâyana, the wife of Taranta (stanza 10) who is the hero whom Syâvâsya praised. 6 *More firm* : the word thus rendered, *âstiyasi* : is taken by Sâyana to be the name of Taranta's wife.

- 8 And yet full many a one, unpraised, mean, niggard, is entitled
man :
Only in weregild is he such.
- 9 And she, the young, the joyous-spirited, divulged the path to
Syâva, yea, to me.
Two red steeds carried me to Purumilha's side, that sage of
far-extended fame,
- 10 Him who, like Vaidadasvi, like Taranta, hath bestowed on me
A hundred cows in liberal gift.
- 11 They who are borne by rapid steeds, drinking the meath that
gives delight,
They have attained high glories here.
- 12 They by whose splendour both the worlds are over-spread :
They shine on cars.
As the gold gleams above in heaven.
- 13 That Marut band is ever young, borne on bright cars, un-
blamable,
Moving to victory, checked by none.
- 14 Who knoweth, verily, of these where the All-shakers take
delight,
Born, spotless, after sacred Law ?
- 15 Guides are ye, lovers of the song ! to mortal man through holy
hymn,
And hearers when he cries for help-
- 16 Do ye, destroyers of the foe, worshipful and exceeding bright,
Send down the treasures that we crave.
- 17 O Urmyâ, bear thou far away to Dârbhya this my hymn of
praise,
Songs, Goddess, as if chariot-borne.
- 18 From me to Rathaviti say, when he hath pressed the Soma
juice,
The wish I had departeth not.
- 19 This wealthy Rathaviti dwells among the people rich in kine,
Among the mountains, far withdrawn.

8 *Only in weregild* : only as regards the fine to be paid for manslaughter, either by him or for him, can he be accounted a man. The verse is obscure. See Vedic Hymns (Sacred Books of the East), Part I, p. 360, and Ludwig, Ueber die neuesten Arbeiten, &c., p. 40
9 *And she* : Taranta's wife. *Syâva* = Syâvâsya, the Rishi of the hymn.
10 *Vaidadasvi* : Purumilha, son of Vidadasva. 11 This stanza is apparently the beginning of a separate hymn in honour of the Maruts.
12 *As the gold* : the golden Sun. 17 *Urmyâ* : Goddess of Night, *Dârbhya* : Rathaviti, son of Darbha. 18 *The wish I had* : to perform a sacrifice for the rich and liberal Rathaviti.

HYMN LXII.

Mitra-Varuna.

- By your high Law firm order is established there where they loose for travel Surya's horses.
 Ten hundred stood together : there I looked on this the most marvellous Deities' one chief glory
- 2 This, Mitra-Varuna, is your special greatness : floods that stood there they with the days attracted,
 Ye cause to flow all voices of the cow-pen : your single chariot-felly hath rolled hither.
- 3 O Mitra-Varuna, ye by your greatness, both Kings, have firmly established earth and heaven.
 Ye caused the cows to stream, the plants to flourish, and, scattering swift drops, sent down the rain-flood.
- 4 Let your well-harnessed horses bear you hither : hitherward let them come with reins drawn tightly.
 A covering cloud of sacred oil attends you, and your streams flow to us from days aforetime.
- 5 To make the lustre wider and more famous, guarding the sacred grass with veneration,
 Ye, Mitra-Varuna, firm, strong, awe-inspiring, are seated on a throne amid oblations.
- 6 With hands that shed no blood, guarding the pious, whom, Varuna, ye save amid oblations.
 Ye Twain, together, Kings of willing spirit, uphold dominion based on thousand pillars.
- 7 Adorned with gold, its columns are of iron : in heaven it glitters like a whip for horses ;

1 *By your high Law* : the eternal order of the universe, which in the region of the Sun regulates the starting and the journeying of his horses, depends on, or is identical with, the everlasting statutes of Mitra and Varuna. *Ten hundred* : rays of the Sun. *One chief glory* : the orb of the Sun, the noblest visible form of Agni and other Gods.

2 *Floods that stood there* : they, that is the sunbeams, have in the course of days milked out or attracted to themselves the waters that stood apart from the Sun. *Tasthushth* (standing, stationary) has no substantive expressed, and the meaning of the second half line is consequently somewhat uncertain. *All voices of the cow-pen* : the cow-pen is the vast aerial stall which holds the rain-clouds, the milch-kine of the firmament. The voices are probably the thunder and the roar of the rushing rain. *Your single chariot-felly* : the circumference or felly of the wheel being, by metonymy, put for the chariot. • 4 *A covering cloud of sacred oil* : of ghrīta, butter, i. e. fertilizing rain. • 5 *On a throne* : or on your car. *Ye save amid oblations* : the sacrificial hall with its precincts being regarded as an inviolable asylum. 7 *Adorned with gold* : the chariot of Mitra and Varuna. *Like a whip for horses* : accord. ing to Sâyana, the whip is the lightning and the horses are the flying clouds.

Or established on a field deep-soiled and fruitful. So may we share the meath that loads your car-seat.

8 Ye mount your car gold-hued at break of morning, and iron-pillared when the Sun is setting.

And from that place, O Varuṇa and Mitra, behold infinity and limitation.

9 Bountiful guardians of the world! the shelter that is impene-trable, strongest, flawless,

Aid us with that, O Varuṇa and Mitra, and when we long to win may we be victors.

HYMN LXIII.

Mitra-Varuṇa.

GUARDIANS of Order, ye whose Laws are ever true, in the sublimest heaven your chariot ye ascend.

O Mitra-Varuṇa whomso'er ye favour, here, to him the rain with sweetness streameth down from heaven.

2 This world's imperial Kings, O Mitra-Varuṇa, ye rule in holy synod, looking on the light.

We pray for rain, your boon, and immortality. Through heaven and over earth the thunderers take their way.

3 Imperial Kings, strong, Heroes, Lords of earth and heaven, Mitra and Varuṇa, ye ever active Ones,

Ye wait on thunder with the many-tinted clouds, and by the Asura's magic power cause Heaven to rain.

4 Your magic, Mitra-Varuṇa, resteth in the heaven. The Sun, the wondrous weapon, cometh forth as light.

Ye hide him in the sky with cloud and flood of rain, and water-drops, Parjanya! full of sweetness flow.

Or established: the meaning of this third Pāda is not clear. Professor Wilson, following Śāyana, translates: 'may we load the vehicle with the libation in an auspicious place, or in the sacrificial hall, [where the columns) are erected.]' 8 *Iron-pillared*: the chariot which shines like gold in the light of the rising sun looks dim and dark like bronze or iron at sunset).

8 *Iron-pillared*: the chariot which shines like gold in the light of the rising sun looks dim and dark like bronze or iron at sunset). *Infinity and limitation*: *aditim ditiṃ cha*: according to Śāyana, Aditi or the Earth as an indivisible whole, and Diti at representing the divisible people and living creatures inhabiting it. Aditi appears to mean infinite Nature, and Diti to be a Goddess connected with Aditi without any distinct conception, and merely as a contrast to her. The two words may perhaps mean the eternal and the perishable, yonder boundless space and the bounded space near us, or Sky and Earth, or Nature by day and Nature by night. 'At all events, as Dr. Muir observes, 'the two together appear to be put by the poet for the entire aggregate of visible nature.' See *Original Sanskrit Texts*, V. pp. 42, 43.

The hymn is a prayer for rain. 2 *The thunderers*: the roaring winds. 3 *The Asura's magic power*: the Asura or divine Being here is either Dyaus or Parjanya.

4 The Maruts yoke their easy car for victory, O Mitra-Varuṇe,
as a hero in the wars.

The thunderers roam through regions varied in their hues,
Imperial Kings, bedew us with the milk of heaven.

6 Refreshing is your voice, O Mitra-Varuṇa : Parjanya sendeth
out a wondrous mighty voice.

With magic power the Maruts clothe them with the clouds
Ye Two cause Heaven to rain, the red, the spotless One.

7 Wise, with your Law and through the Asura's magic power
ye guard the ordinances, Mitra-Varuṇa.

Ye by eternal Order govern all the world. Ye set the Sun in
heaven as a refulgent car.

HYMN LXIV.

Mitra-Varuṇa.

You, foeman-slaying Varuṇa and Mitra, we invoke with song,
Who, as with penfold of your arms encompass round the realm
of light.

2 Stretch out your arms with favouring love unto this man who
singeth hymns,

For in all places is sung forth your ever-gracious friendliness.

3 That I may gain a refuge now, may my steps be on Mitra's
path.

Men go protected in the charge of this dear Friend who harms
us not.

4 Mitra and Varuṇa from you may I, by song, win nobles;
need.

That shall stir envy in the homes of wealthy chiefs and those
who praise.

5 With your fair splendours, Varuṇa and Mitra, to our gather-
ing come,

That in their homes the wealthy chiefs and they who are your
friends may thrive.

6 With those, moreover, among whom ye hold your high supre-
macy,

Vouchsafe us room that we may win strength for prosperity
and wealth.

1 *With penfold of your arms* : I follow Professor Ludwig in taking
vrajā as an instrumental case. 3 *May my steps be* : may I walk in
the way of Mitra, that is may I keep his holy law, 5 *The wealthy*
chiefs : the institutors of sacrifice. *Your friends* : we, the priests. 6
With those : with the Gods.

7 When morning flushes, Holy Ones ! in the Gods' realm where
white Cows shine.

Supporting Arehanânas, speed, Heroes, with your active
feet hither to my pressed Soma juice.

HYMN LXV.

Mitra-Varuṇa.

FULL wise is he who hath discerned : let him speak to us of
the Gods,—

The man whose praise-songs Varuṇa the beautiful, or Mitra,
loves.

2 For they are Kings of noblest might, of glorious fame most
widely spread ;

Lords of the brave, who strengthen Law, the Holy Ones with
every race.

3 Approaching you with prayer for aid, together I address you
first.

We who have good steeds call on you, Most Sage, to give us
strength besides.

4 Then out of misery Mitra gives a way to dwelling at our ease,
For he who worships hath the grace of Mitra, fighter in the
van.

5 In Mitra's shelter, that extends to utmost distance may we
dwell,—

Unmenaced, guarded by thy care, ever as sons of Varuṇa.

6 Ye, Mitra, urge this people on, and to one end direct their
ways.

Neglect not ye the wealthy chiefs, neglect not us the Rishis :
Be our gaurdians when ye quaff the milk.

HYMN LXVI.

Mitra-Varuṇa.

O SAPIENT man, call the Two Gods, the very wise, who slay
the foe,

For Varuṇa, whose form is Law, place offerings for his great
delight.

7 *White Cows* : the white clouds of early morning. *Archandanus* :
the Rishi of the hymn. *With your active feet* : the literal translation of
hastibhiḥ padbhiḥ would be, with feet provided with hand : 'With rapid
steeds'—Wilson. See M. Bloomfield, Contributions to the Interpreta-
tion of the Veda, Second Series, p. 35.

1 *Of the Gods* : regarding Mitra and Varuṇa. 5 *As sons of Varu-*
ṇa : or perhaps, as Professor Ludwig suggests, with Varuṇa as our son,
that is with kingly descendants. 6 *Ye, Mitra* : and Varuṇa. *When*
ye quaff the milk : in the presenting of the libation.—Wilson.

1 *O Sapiant man* : thou who knowest how to praise the Gods.
Whose form is Law : according to Sâyana, 'whose form is water.'

- 2 For they have won unbroken sway in full perfection, power
 • divine.
 And, like his laws, the world of man hath been made beautiful as light.
- 3 Therefore we praise you that your cars may travel far in front
 of ours—
 You who accept the eulogy of Rāathavya with his hymns.
- 4 And ye show wisdom, Wondrous Gods! with fulness of intelligence.
 By men's discernment are ye marked, O ye whose might is purified.
- 5 This is the Law sublime, O Earth: to aid the Rishis' toil for fame
 The Two, wide-spreading, are prepared. They come with ample overflow.
- 6 Mitra, ye Gods with wandering eyes, would that the worshippers and we
 Might strive to reach the realm ye rule, most spacious and protected well.

HYMN LXVII.

Mitra-Varuṇa.

YE Gods, Ādityas, Varuṇa, Aryaman, Mitra, verily
 Have here obtained supremest sway, high, holy, set apart for you.

- 2 When, Varuṇa and Mitra, ye sit in your golden dwelling-place,
 Ye Twain, supporters of mankind, foe-slayers, give felicity.
- 3 All these, possessors of all wealth, Varuṇa, Mitra, Aryaman,
 Follow their ways, as if with feet, and guard from injury mortal man.

2 *Like high laws*: Professor Ludwig would read *vrataṇa* instead of *vrataṇa*, that is, through holy ordinance.

3 *Rāathavya*: the Rishi of the hymn. I can make nothing out of this stanza, and I follow Sāyaṇa in despair of finding a reasonable interpretation.

4 This stanza also is difficult and obscure.

5 *O Earth*: Prithivi, or Earth is quite out of place here. Professor Ludwig suspects a corruption of the text, and Professor Grassmann thinks that the whole stanza has been inserted by mistake. The two wide-spreading or far-reaching Gods, Mitra and Varuṇa, are said to be ready to listen to the Rishis' prayers and so to increase their renown. The copious fall of rain is proof that their prayers have been heard.

6 *Ye Gods*: Mitra and Varuṇa, Mitra only being named.

2 *Your golden dwelling-place*: the delightful place of sacrifice, according to Sāyaṇa.

3 *Follow their ways*: their royal ordinances, *vrata*, that is *vrataṇi*.

- 4 For they are true, they cleave to Law, held holy among every race,
Good leaders, bounteous in their gifts, deliverers even from distress.
- 5 Which of your persons, Varuna or Mitra, merits not our praise?
Therefore our thought is turned to you, the Atris' thought is turned to you.

HYMN LXVIII.

Mitra-Varuna.

- SING forth unto your Varuna and Mitra with a song inspired.
They, Mighty Lords, are lofty Law:
- 2 Full springs of fatness, Sovran Kings, Mitra and Varuna, the Twain,
Gods glorified among the Gods.
- 3 So help ye us to riches, great terrestrial and celestial wealth:
Vast is your sway among the Gods.
- 4 Carefully tending Law with Law they have attained their vigorous might.
The Two Gods wax devoid of guile.
- 5 With rainy skies and streaming floods, Lords of the strength that bringeth gifts,
A lofty seat have they attained.

HYMN LXIX.

Mitra-Varuna.

- THREE spheres of light, O Varuna, three heavens, three firmaments ye comprehend, O Mitra;
Waxed strong, ye keep the splendour of dominion, guarding the Ordinance that lasts for ever.
- 2 Ye, Varuna, have kine who yield refreshment; Mitra, your floods pour water full of sweetness.
There stand the Three Steers, splendid in their brightness, who fill the three world-bowls with genial moisture.

1 *They, Mighty Lords, are lofty Law*: '(come) mighty deities, to the great sacrifice.'—Wilson. 2 *Full springs of fatness*: originator of streams of fertilizing rain; or *ghritdyont* may mean here as it does elsewhere, dwelling or having their home with *ghritá*, clarified butter or oil used in sacrifice. 5 *Lords of the strength that bringeth gifts*: lords of sustenance, suited to the liberal donors (of oblations).—Wilson.

1 *Three firmaments*: according to Sâyana, three realms of earth, an interpretation which is more in accordance with the second half of stanza 2. 2 *The Three Steers*: Agni as terrestrial fire on earth, Vayu as the wind in the firmament, and Sûrya as the Sun in heaven. *World bowls*: Ludwig explains differently. See his Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-forschung, p. 85. *Genial moisture*: the fertilizing rain.

- 3 I call at dawn on Aditi the Goddess, I call at noon and when
 the Sun is setting,
 I pray, O Mitra-Varuṇa, for safety, for wealth and progeny,
 in rest and trouble.
- 4 Ye who uphold the region, sphere of brightness, ye who
 support earth's realm, Divine Ādityas,
 The Immortal Gods, O Varuṇa and Mitra, never impair your
 everlasting statutes.

HYMN LXX.

Mitra-Varuṇa.

- EVEN far and wide, O Varuṇa and Mitra, doth your grace
 extend.
 May I obtain your kind good-will.
- 2 From you, benignant Gods, may we gain fully food for
 sustenance.
 Such, O ye Rudras, may we be.
- 3 Guard us, O Rudras, with your guards, save us, ye skilled to
 save, may we.
 Subdue the Dasyus, we ourselves.
- 4 Or ne'er may we, O Wondrous Strong, enjoy another's
 solemn feast,
 Ourselves, our sons, or progeny.

HYMN LXXI.

Mitra-Varuṇa.

- O VARUṆA and Mitra, ye who slay the foemen, come with
 might.
 To this our goodly sacrifice.
- 2 For, Varuṇa and Mitra, ye Sages are Rulers over all. Fill
 full our songs, for this ye can.
- 3 Come to the juice that we have pressed. Varuṇa, Mitra,
 come to drink,
 This Soma of the worshipper.

HYMN LXXII.

Mitra-Varuṇa.

To Varuṇa and Mitra we offer with songs, as Atri did Sit
 on the sacred grass to drink the Soma juice.

2 O ye Rudras : O Mitra and Varuṇa. 2 Or ne'er may we : I
 adopt Professor Ludwig's explanation. We will overcome the Dasyus
 by our own power, or we will never again participate in any man's
 solemn festival held in honour of the Gods : a self-imprecation in case
 of failing to carry out their purpose.

- 1 With might : Sâyana explains *barhâṇā* as *hantârau satrûṇām*, des-
 troys of enemies. 2 Fill full our songs : let them overflow with,
 or produce abundantly, the results for which we pray.

1 As Atri did : after the manner of Atri, the founder of our family.

- 2 By Ordinance and Law ye dwell in peace secure, bestirring men,
Sit on the sacred grass to drink the Soma juice.
- 3 May Varuṇa and Mitra, for our help, accept the sacrifice.
Sit on the sacred grass to drink the Soma juice.

HYMN LXXIII.

Aṣvins.

- WHETHER, O Aṣvins, ye this day be far remote or near at hand,
In many spots or in mid-air come hither, Lords of ample wealth.
- 2 These here, who show o'er widest space, bringing full many a wondrous act,
Resistless, lovingly I seek, I call the Mightiest to enjoy.
- 3 Another beauteous wheel have ye fixed there to decorate your car:
With others through the realms ye roam in might unto the neighbouring tribes.
- 4 That deed of yours that is extolled, Visvas ! hath all been done with this.
Born otherwise, and spotless, ye have entered kinship's bonds with us.
- 5 When Sūryā mounted on your car that rolls for ever rapidly,
Birds of red hue were round about and burning splendours compassed you.
- 6 Atri bethinks himself of you, O Heroes, with a friendly mind,
What time, Nāsatyas, with his mouth he stirs the spotless flame for you.

1 *In many spots* : the *puṛā* in the text is thus explained by Sāyana.
 2 *To enjoy* : the libation offered to you. According to Sāyana, *bhuje* here means for enjoyment, for protection. 3 *There* : the third wheel of their chariot, standing by itself in front, is especially ornamental.
With others : Sāyana explains *anyā* by *anyāna chakrena*, i. e. with another, or the other, wheel ; but the two hind wheels must be intended, or *anyā* must be in agreement with *yugā*. *The neighbouring tribes* : the meaning of *nāhushā yugā* is not clear. Professor Ludwig translates the words by 'zu den geschlechtern der Nahusa,' 'to the tribes of the [people called] Nahushas.' Professor Wilson, following Sāyana, translates the stanza differently : 'You have arrested one luminous wheel of (your) car for illumining the form (of the sun), whilst with the other you traverse the spheres (to regulate) by your power the ages of mankind.' 4 *Visvas !* : Sāyana explains *visvā* by *vyāptau*, the two who spread through or pervade : 'universal (deities)'—Wilson. *With this* : according to Sāyana, with this Paura (the Rikṣi of the hymn). Or 'this' may mean, as Professor Ludwig thinks, the third wheel of the car, in which mysterious virtue more especially resides. *Born otherwise* : of divine and not human origin. 5 *Sūrya* : the Daughter of the Sun. See I. 116. f7.

7 Strong is your swiftly moving steed, famed his exertion in the course

• When by your great deeds, Aṣvins, Chiefs, Atri is brought to us again.

8 Lovers of sweetness, Rudras, she who streams with sweetness waits on you.

When ye have travelled through the seas men bring you gifts of well-dressed food

9 Aṣvins, with truth they call you Twain bestowers of felicity ;

• At sacrifice most prompt to hear, most gracious ye at sacrifice.

10 Most pleasing to the Aṣvins be these prayers which magnify their might,

Which we have fashioned, even as cars : high reverence have we spoken forth.

HYMN LXXIV.

Aṣvins.

WHERE in the heavens are ye to-day, Gods, Aṣvins, rich in constancy ?

Hear this, ye excellent as Steers : Atri inviteth you to come.

2 Where are they now ? Where are the Twain, the famed, Nāsatyas, Gods in heaven ?

Who is the man ye strive to reach ? Who of your suppliants is with you ?

3 Whom do ye visit, whom approach ? to whom direct your harnessed car ?

With whose devotions are ye pleased ? We long for you to further us.

4 Ye, Strengtheners, for Paura stir the flier swimming in the flood,

Advancing to be captured like a lion to the ambushade.

5 Ye from Chyavāna worn with age removed his skin as 'twere a robe.

So, when ye made him young again, he stirred the longing of a dame.

7 Atri is brought to us again : see I. 112. 7. 8 She who streams with sweetness : Vāk, Voice or Speech, or our praise, *stutirasmātkritā*, 'Our nutritious (adoration).'—Wilson. The seas : of air.

1 Rich in constancy : faithful friends of your worshippers. *Excellent as Steers* : 'liberal showerers (of benefits) Wilson. 2 Of your suppliants : this, although not entirely satisfactory, seems to be the only possible explanation of *nadinām* in this place. Professor Ludwig remarks, truly enough, that if *ko* (quis ?) could be taken, as = *ka* (quod), the passage would present no difficulty. The meaning would then be, which of the rivers (of the Panjāb) rejoices in your presence ? Sāyana paraphrases the passage : *kah stoti vām yuvayornadinām stutindm sachā sahiyah syāt* : 'what praiser may be the associate of the praises of 'yon twain ?' 4 This stanza is desperately difficult. Professor Wilson translates in accordance with Sāyana's explanation : 'Pauras, send to Paura the rain-

- 6 Here is the man who lauds you both : to see your glory are we here.
 Now hear me, come with saving help, ye who are rich in store of wealth.
- 7 Who among many mortal men this day hath won you to himself? What bard, accepters of the bard? Who, rich in wealth! with sacrifice?
- 8 O *Aśvins*, may your car approach, most excellent of cars for speed.
 Through many regions may our praise pass onward among mortal men.
- 9 May our laudation of you *Twain*, lovers of meath! be sweet to you.
 Fly hitherward, ye wise of heart, like falcons with your winged steeds.
- 10 O *Aśvins*, when at any time ye listen to this call of mine,
 For you is dainty food prepared: they mix refreshing food for you.

shedding cloud; drive it to him who is engaged in sacrifice, as (hunters chase) a lion in a forest.' Professor Wilson remarks: 'The name of the *Rishi* is here, according to the scholiast, arbitrarily applied, first to the *Aśvins*, because they are in relation with *Paura* as the author of the *Sūkta*; and although the text gives *Paura* in the vocative singular, it is to be understood in the dual *Paura*, therefore, being *Aśvins*: next it implies, as *Pauram*, a cloud, from its being solicited by the *Rishi* for the fall of rain, as implied by the last term, *Paurāya*, to me the *Rishi* so called.' Professor Roth is of opinion that *Paura*, in the vocative case, means the *Aśvins*, as fillers, increasers, or strengtheners; and that *pauram*, in the accusative case, means the *Soma*, the filler or satisfying juice (cf II, 11. 11, The juice that satisfies hath holpen Indra), said to be swimming in the flood, i. e. mixed with water. The second half of the stanza would then probably mean that the *Soma* flows on in order to be taken up and used in libations as a lion goes to the place where men lie in wait to capture him or where a pitfall has been prepared to entrap him. Still there remains the very great difficulty of *Paura* in the singular being used instead of the dual *Paurau*. Professor Ludwig remarks: '*Paura* : *S. etad aśvinoh sārṇbodhrnam*; but it is to be taken direct as a cry of warning. *Paura* is to mean the *Aśvins*. *Paura* is to mean the *Rishi* of the hymn, *Paura* is to mean the cloud. This is naturally too much. The word *udaprutam* (swimming in water) shows that *Paura* had been enticed to a place where his enemies intended to drown him. He had gone to the spot as unsuspectingly as a lion approaches the pitfall, and was already in the water when the *Aśvins* called out to him and stopped him. According to this explanation the translation would be: 'For *Paura* ye cried, *Paura*! and saved him when swimming in the flood, Him who had reached the ambush as a lion to the capture goes. 5 *Chyavāna* : see I. 116 19. 6 Rich in store of wealth : 'affluent in food,'—Wilson, after *Sāyaṇa* : 'lords of swift horses,'—Roth : 'possessors of excellent mares,'—Ludwig.

HYMN LXXV.

Aṣvins.

- To meet your treasure-bringing car, the mighty car most dear
to us,
Aṣvins, the Rishi is prepared, your praiser, with his song of
praise. Lovers of sweetness, hear my call.
- 2 Pass, O ye Aṣvins, pass away beyond all tribes of selfish men,
Wonderful, with your golden paths, most gracious, bringers
of the flood. Lovers of sweetness, hear my call.
- 3 Come to us, O ye Asvin Pair, bringing your precious treasures,
come.
Ye Rudras, on your paths of gold, rejoicing, rich in store of
wealth. Lovers of sweetness, hear my call.
- 4 O Strong and Good, the voice of him who lauds you well
cleaves to your car.
And that great beast, your chariot-steed, fair, wonderful, makes
dainty food. Lovers of sweetness, hear my call.
- 5 Watchful in spirit, born on cars, impetuous, listening to his cry,
Aṣvins, with winged steed ye speed down to Chyavāna void
of guile. Lovers of sweetness, hear my call.
- 6 Hither, O Heroes, let your steeds, of dappled hue, yoked at
the thought,
Your flying steeds, O Aṣvins, bring you hitherward, with bliss,
to drink. Lovers of sweetness, hear my call.
- 7 O Aṣvins, hither come to us ; Nāsatyas, be not disinclined.
Through longing for the pious turn out of the way to reach
our home. Lovers of sweetness, hear my call.
- 8 Ye Lords of Splendour, free from guile, come, stand at this
our sacrifice.
Beside the singer, Aṣvins, who longs for your grace and lauds
you both. Lovers of sweetness, hear my call.
- 9 Down with her white herd hath appeared, and in due time
hath fire been placed.
Harnessed is your immortal car, O Wonder-Workers, strong
and kind. Lovers of sweetness, hear my call.

1 *Lovers of sweetness* : drinkers of the sweet Soma juice : according to Sāyana, masters of the Madhvidyā, or knowledge of sweetness, that is, the knowledge that teaches where the Soma is to be found. See I. 84. 13.

2 *Selfish men* : reading *ahamsaudh* for *aham sand*. See Aufrecht, R. V. II. XLII. note.

3 *Rich in store of wealth* : or, Lords of rapid steeds. See note on stanza 6 of the preceding hymn.

4 *And that great beast* : the chariot of the Aṣvins is sometimes said to be drawn by a stallion ass (see I. 34. 9 ; 116. 2 ; 162. 21), the dun-coloured animal representing the grey tints of early morning.

5 *Chyavāna* : see I. 116. 10.

8 *Who longs for your grace* : Sāyana takes *avasyūm* here to be a proper name, Avasyu, who is said to be the Rishi of the hymn.

9 *In due time* : for the morning libation.

HYMN LXXVI.

Asvins:

AGNI, the bright face of the Dawns, is shining; the singers' pious voices have ascended.

Borne on your chariot, Asvins, turn you hither, and come unto our full and rich libation.

- 2 Most frequent guests, they scorn not what is ready: even now the lauded Asvins are beside us.

With promptest aid they come at morn and evening, the worshipper's most blessed guards from trouble.

- 3 Yea, come at milking-time, at early morning, at noon of day and when the Sun is setting,

By day, by night, with favour most auspicious. Not only now the draught hath drawn the Asvins.

- 4 For this place, Asvins, was of old your dwelling, these were your houses, this your habitation.

Come to us from high heaven and from the mountain. Come from the waters bringing food and vigour.

- 5 May we obtain the Asvins' newest favour, and gain their health-bestowing happy guidance.

Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN LXXVII.

Asvins.

FIRST worship those who come at early morning: let the Twain drink before the giftless niggard.

The Asvins claim the sacrifice at day-break: the sages yielding the first share extol them.

- 2 Worship at dawn and instigate the Asvins: nor is the worshipper at eve rejected.

Besides ourselves another craves and worships: each first in worship is most highly favoured.

- 1 *The bright face*: making his first appearance at early morning. *Libation*: *gharmām*, the offering of hot milk or other heated beverage. 3 'The Asvins are invited to come at different times, at morning, mid-day and sunset; and in VIII 22. 14, it is similarly said that they are invoked in the evening as well as at dawn. It need not, however, surprise us that they should be invited to attend the different ceremonies of the worshippers, and therefore conceived to appear at hours distinct from the supposed natural periods of their manifestation'—7. Muir, *O. Sanskrit Texts*, V. 239. 5 This stanza is identical with V. 42. 18.

- 1 *Before the giftless niggard*: before the greedy withholders (of the offering).—Wilson. 2 *Nor is the worshipper at eve rejected*: literally, a thing unaccepted or rejected. Sāyana explains differently: 'the evening is not for the gods, it is unacceptable to them'—Wilson. This explanation, though supported by the text *pūrvāhno vai devānam*, the forenoon verily belongs to the Gods, is not in accordance with the use of Vedic times.

- 3 Covered with gold, meath-tinted, dropping fatness, your chariot with its freight of food comes hither,
Swift as thought, Asvins, rapid as the tempest, wherewith ye travel over all obstructions.
- 4 He who hath served most often the Nāsatyas, and gives the sweetest food at distribution,
Furthers with his own holy works his offspring, and ever passes those whose flames ascend not.
- 5 May we obtain the Asvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN LXXVIII.

Asvins.

- YE Asvins, hither come to us : Nāsatyas, be not disinclined.
Fly hither like two swans unto the juice we shed.
- 2 O Asvins, like a pair of deer, like two wild cattle to the mead :
Fly hither like two swans unto the juice we shed.
- 3 O Asvins rich in gifts, accept our sacrifice to prosper it :
Fly hither like two swans unto the juice we shed,
- 4 As Atri when descending to the cavern called on you loudly like a wailing woman,
Ye came to him, O Asvins, with the freshest and most auspicious fleetness of a falcon.
- 5 Tree, part asunder like the side of her who bringeth forth a child.
Ye Asvins, listen to my call : loose Saptavadhri from his bonds.
- 6 For Saptavadhri, for the seer affrighted when he wept and wailed,
Ye, Asvins, with your magic powers sent up the tree and shattered it.
- 7 Like as the wind on every side ruffles a pool of lotuses,
So stir in thee the babe unborn, so may the ten-month babe descend.
- 8 Like as the wind, like as the wood, like as the sea is set astir,
So also, ten-month babe, descend together with the after-birth.
- 9 The child who hath for ten months' time been lying in his mother's side,—
May he come forth alive, unharmed, yea, living from the living dame.

2 *Wild cattle* : Gauras, or Beves Gauri. 4 *The cavern* : the abyss or deep pit into which he was cast by Asuras or evil spirits. See I. 112. 7 ; 116. 8 ; 117. 3. 5 *Tree, part asunder* : Saptavadhri appears to have got his hand or foot jammed in a split tree, and to have been extricated when he called on the Asvins to aid him. 3 This and the two stanzas preceding are termed by Śāyana the *garbhādvinyūpanishad*, the liturgy of child-birth.—Wilson.

HYMN LXXIX.

Dawn.

- O HEAVENLY Dawn, awaken us to ample opulence today.
 Even as thou hast wakened us with Satyasravas, Vayya's son,
 high-born ! delightful with thy steeds !
- 2 Daughter of Heaven, thou dawnedst on Sunitha Suchadratha's
 son,
 So dawn thou on one mightier still, on Satyasravas, Vayya's
 son, high-born ! delightful with thy steeds !
- 3 So, bringing treasure, dawn to-day on us thou Daughter of the
 Sky,
 As thou, O mightier yet, didst shine for Satyasravas, Vayya's
 son, high-born ! delightful with thy steeds !
- 4 Here round about thee are the priests who laud thee, Bright
 One, with their hymns,
 And men with gifts, O Bounteous Dame, splendid with wealth
 and offering much, high-born ! delightful with thy steeds !
- 5 Whatever these thy bands perform to please thee or win them
 wealth,
 E'en fain they gird us round and give rich gifts which ne'er
 are reft away, high born ! delightful with thy steeds !

The connexion between 1—6, and 7—9 is not clear. By *yosha na-dhamana* (a wailing woman) a parturient woman may perhaps. Professor Ludwig thinks, be intended Atri, as he descended into the pit, invoked the Āsvins that they might release him as a woman releases the child she bears. A tree—which is much harder and firmer than a woman's body—unclose itself when Saptavadhri invoked the Āsvins. So shall the parturient woman bring forth her child through the help of the Āsvins and at Atri's intercession. A connexion may thus be established, though here and there it would be rather forced.

1 *Satyasravas* : the Rishi of the hymn. *Delightful with thy steeds* : pleasant to those whom thou favourest on account of the horses which thou bestowest. The word *asvosunṛite* is variously rendered, *e. g.* by, Professor Wilson, after Sāyana, 'praised sincerely for (the gift of) horses ; by Prof. Ludwig ; 'an rossen trefliches besitzende, 'havin an excellent possession in horses ; by Prof. Roth, 'vom jubel der Rosse begleitet, 'accompanied by the joyous neigh of horses ; and by Prof. Grassmann, *rossereiche*, 'rich in horses.' 4 *Men with gifts* : the Maghavan, or wealthy householders, who institute the sacrifice and provide offerings for the Gods and presents for the priests. 5 *These thy bands* : the congregation of worshippers. *Which ne'er are reft away* : or which are never in vain, never fail to obtain their due reward from heaven : Sāyana, Professor Wilson remarks, 'seems rather dubious as to the proper sense of several of these words : the sum of the meaning, agreeably to the scholiast, is, all they who, offering oblations, worship the dawn, receive the reward for the benefit of us, of me, that is the author of the hymn, *ye tvam havir dadatah stuvanti te sarve apyasmadartham phalam dharayanti*.'

- 6 Give to these wealthy patrons fame, O affluent Dawn, with
hero sons,
To these our princes who have brought rich gifts ne'er to be
reft away, high-born ! delightful with thy steeds !
- 7 Bring lofty and resplendent fame, O thou munificent Dawn,
to these
Our wealthy patrons who bestow rich gifts on us of steeds and
kine, high-born ! delightful with thy steeds !
- 8 Bring us, O Daughter of the Sky, subsistence in our herds of kine
Together with the sunbeams, with the shine of pure refulgent
flames, high-born ! delightful with thy steeds !
- 9 O Daughter of the Sky, shine forth ; delay not to perform
thy task.
Let not the Sun with fervent heat consume thee like a robber
foe, high-born ; delightful with thy steeds !
- 10 So much, and more exceedingly, O Dawn, it suits thee to bestow
Thou Radiant One who ceasest not to shine for those who sing
thy praise, high-born ! delightful with thy steeds ;

HYMN LXXX.

Dawn.

- THE singers welcome with their hymns and praises the Goddess
Dawn who bringeth in the sunlight,
Sublime, by Law true to eternal Order bright on her path, red-
tinted, far-refulgent.
- 2 She comes in front, fair, rousing up the people, making the
pathways easy to be travelled.
High, on her lofty chariot, all-impelling, Dawn gives her splen-
dour at the days' beginning.
- 3 She, harnessing her car with purple oxen, injuring none, hath
brought perpetual riches.
Opening paths to happiness, the Goddess shines, praised by all,
giver of every blessing.
- 4 With changing tints she gleams in double splendour while
from the eastward she displays her body.
She travels perfectly the path of Order, nor fails to reach, as
one who knows the quarters.
- 5 As conscious that her limbs are bright with bathing, she
stands, as 'twere, erect that we may see her.

9 Delay not to perform thy task : 'delay not our (sacred) ritē.'—
Wilson.

2 In front of the Sun ; *sūryanya purastat* —Sāyana. 4 The
quarters the regions of the sky which she visits in obedience to the
eternal law of the universe. 5 With bathing : in the dews of heaven.

Driving away malignity and darkness, Dawn, Child of Heaven,
hath come to us with lustre.

- 6 The Daughter of the Sky, like some chaste woman, bends,
opposite to men, her forehead downward.

The Maid, disclosing boons to him who worships, hath brought
again the daylight as aforetime.

HYMN LXXXI.

Savitar.

THE priests of him the lofty Priest well-skilled in hymns
harness their spirit, yea, harness their holy thoughts.

He only knowing works assigns their priestly tasks. Yea,
lofty is the praise of Savitar the God.

- 2 The Sapient One arrays himself in every form : for quadruped
and biped he hath brought forth good.

Excellent Savitar hath looked on heaven's high vault, and
shineth after the outgoing of the Dawn.

- 3 Even he, the God whose going-forth and majesty the other
Deities have followed with their might,

He who hath measured the terrestrial regions out by his great
power, he is the Courser Savitar.

- 4 To the three spheres of light thou goest, Savitar, and with
the rays of Sûrya thou combinest thee.

Around, on both sides thou encompassest the night : yea,
thou, O God, art Mitra through thy righteous laws.

- 5 Over all generation thou art Lord alone : Pushan art thou,
O God, in all thy goings-forth.

Yea, thou hast domination over all this world. Syâvâsva
hath brought praise to thee, O Savitar.

HYMN LXXXII.

Savitar.

WE crave of Savitar the God this treasure much to be enjoyed.
The best, all-yielding, conquering gift of Bhaga we would
gladly win.

- 2 Savitar's own supremacy, most glorious and beloved of all,
No one diminisheth in aught.

1 *The lofty Priest* : Savitar. *Knowing works* : skilled in rules which regulate religious functions or perhaps understanding the intentions or wishes of the worshippers : 'he alone knowing their functions directs the priests.'—Wilson. 2 *Arrays himself in every form* : makes all eternal objects clearly visible at sunrise. 3 *The Courser Savitar* : Sâyana explains *etasah* as white, bright, shining. It also means a horse, especially one of the horses of the Sun, and here designates the Sun himself under that form. See Satapatha-Brâhmana, VI. 3. I. 18 ; Sacred Books of the East, XLI p. 195. 4 According to Sâyana, Savitar is especially the Sun before rising, and Sûrya is the Sun in general.

- 3 For Savitar who is Bhaga shall send riches to his worshipper.
That wondrous portion we implore.
- 4 Send us this day, God Savitar, prosperity with progeny.
Drive thou the evil dream away.
- 5 Savitar, God, send far away all sorrows and calamities,
And send us only what is good.
- 6 Sinless in sight of Aditi through the God Savitar's influence,
May we obtain all lovely things.
- 7 We with our hymns this day elect the general God, Lord of
the good,
Savitar whose decrees are true.
- 8 He who for ever vigilant precedes these Twain, the Day and
Night,
Is Savitar the thoughtful God.
- 9 He who gives glory unto all these living creatures with the song,
And brings them forth, is Savitar.

HYMN LXXXIII.

Parjanya

- Sing with these songs thy welcome to the Mighty, with adoration
praise and call Parjanya.
- The Bull, loud roaring, swift to send his bounty, lays in the
plants the seed for germination.
- 2 He smites the trees apart, he slays the demons: all life fears
him who wields the mighty weapon.
From him exceeding strong flies e'en the guiltless, when thundering
Parjanya smites the wicked.

3 *Shall send*: *suṓti*, from the root *su* or *sū*, from which Savitar also is formed. The principal significations of the root are (1) to generate or bring forth; (2) to pour forth a libation; and (3) to send or impel. See Muir, *O. S. Texts*, V. 165.

4 *Send us*: *sāvih*, from the same root: *Drive thou away*: *parā suva*.

5 *Send far away*: *parā suva*.

6 *Influence*: *svē*.

7 *The general God*: *visvadevām* : 'who possesses all divine attributes'—Muir; ('identical with') all the gods; 'Wilson; 'den allgott,' 'the all-god,'—Ludwig; 'den allgottlichen,' 'the all-divine,'—Grassmann. *Whose decrees are true*: *satyasavam* 'who possesses true energy.'—Muir.

9 *He who gives glory*: he who by his creative power produces the objects of the song of praise,—Ludwig.

1 *Parjanya*: God of thunderstorms and rain, the generator and nourisher of plants and living creatures. See Muir, *O. S. Texts*, V. 140 ff, and, especially, M. Muller, India, What can it Teach us? pp. 186--194

2 *The wicked*: *dushkritah*, evil-doers. 'There does not seem to be any sufficient reason to understand evil-doers here, and, in verse 9, of the cloud demons, or simply of the malignant clouds, as Śāyana in his explanation of verse 9 does. The poet may naturally have supposed that it was exclusively or principally the wicked who were struck down by thunderbolts.'—Muir, *O. S. Texts*, V. 141.

- 3 Like a car-driver whipping on his horses, he makes the messengers of rain spring forward
Far off resounds the roaring of the lion, what time Parjanya fills the sky with rain-cloud.
- 4 Forth burst the winds, down come the lightning-flashes : the plants shoot up, the realm of light is streaming.
Food springs abundant for all living creatures, what time Parjanya quickens earth with moisture.
- 5 Thou at whose bidding earth bows low before thee, at whose command hoofed cattle fly in terror,
At whose behest the plants assume all colours, even thou Parjanya, yield us great protection.
- 6 Send down for us the rain of heaven, ye Maruts, and let the Stallion's flood descend in torrents.
Come hither with this thunder while thou pourest the waters down, our heavenly Lord and Father.
- 7 Thunder and roar : the germ of life deposit. Fly round us on thy chariot water-laden.
Thou opened water-skin draw with thee downward, and let the hollows and the heights be level.
- 8 Lift up the mighty vessel, pour down water, and let the liberated streams rush forward.
Saturate both the earth and heaven with fatness, and for the cows let there be drink abundant.
- 9 When thou, with thunder and with roar, Parjanya, smitest sinners down,
This universe exults thereat, yea, all that is upon the earth.
- 10 Thou hast poured down the rain-flood : now withhold it,
Thou hast made desert places fit for travel.
Thou hast made herbs to grow for our enjoyment : yea, thou hast won thee praise from living creatures.

HYMN LXXXIV.

Prithivi.

THOU, of a truth, O Prithivi, bearest the tool that rends the hills :

Thou rich in torrents who with might quickenest earth, O Mighty One.

10 *Thou hast won thee praise : or, perhaps, 'thou hast fulfilled the longing of the people.'*

1 *Prithivi* : in this place not the Goddess Earth or earth personified, but a deity of the middle air or firmament. '*Dvirūpā Prithivi*,' says Sāyaṇa, '*Prithivi* has two forms' *The tool that rends the hills* : the instrument that strikes and pierces the mountains and opens the water-springs, the thunderbolt or the power that produces similar results.

- 2 To thee, O wanderer at will, ring out the lauds with beams
of day,
Who drivest, like a neighing steed, the swelling cloud, O
bright of hue,
- 3 Who graspest with thy might on earth e'en the strong sovran
of the wood,
When from the lightning of thy cloud the rainfloods of the
heaven descend.

HYMN LXXXV.

Varuṇa.

- SING forth a hymn sublime and solemn, grateful to glorious
Varuṇa, imperial Ruler,
Who hath struck out, like one who slays the victim, earth as
a skin to spread in front of Sūrya.
- 2 In the tree-tops the air he hath extended, put milk in kine
and vigorous speed in horses,
Set intellect in hearts, fire in the waters, Sūrya in heaven and
Soma on the mountain.
- 3 Varuṇa lets the big cask, opening downward, flow through the
heaven and earth and air's mid-region.
Therewith the universe's Sovran waters earth as the shower of
rain bedews the barley.
- 4 When Varuṇa is fain for milk he moistens the sky, the land,
and earth to her foundation.
Then straight the mountains clothe them in the rain-cloud :
the Heroes, putting forth their vigour, loose them.

2 *The swelling cloud : perūm* ; the exact meaning of the word is doubtful. Professor Ludwig thinks that lightning is intended.

1 *Sing forth : prā.....archi*. The Rishi addresses himself... Or *archā* may be the first person singular, I sing. *Like one who slays the victim* : 'not the ordinary Immolator, but the priest who spreads out the skin of the slaughtered victim to receive its disjointed members.'—Ludwig. 2 *In the tree-tops : vāneshu*, explained by Sāyaṇa as *vrikshāgreshu* : 'in the clouds,' according to the St. Petersburg Lexicon. *Soma on the mountain* : 'the Soma creeper, Mahādhara observes, grows in the clefts of the stones of mountains, *parvatānām pashnasānphishu somavallyā utpadyamanatwat*'—Wilson. 4 *Is fain for milk* : wishes for libations of milk ; or the meaning may be, when he wishes to draw forth the milk, the fertilizing rain, of the clouds. *Earth to her foundation* : the text has only *prithivīm*, meaning earth in its full extent (terra) as distinguished from *bhūmim*, the land, soil, or ground (humus or solum). Or *prithivīm* may perhaps mean the firmament here as Sāyaṇa explains it. See note on *Prithivī* in the preceding hymn. *The Heroes* : the strong Maruts. *Loose them* : loosen the roots of the mountains and make them tremble.

- 5 I will declare this mighty deed of magic, of glorious Varuṇa
the Lord Immortal,
Who standing in the firmament hath meted the earth out with
the sun as with a measure.
- 6 None, verily, hath ever let or hindered this the most wise
God's mighty deed of magic,
Whereby with all their flood, the lucid rivers fill not one sea
wherein they pour their waters.
- 7 If we have sinned against the man who loves us, have ever
wronged a brother, friend, or comrade,
The neighbour ever with us, or a stranger, O Varuṇa remove
from us the trespass.
- 8 If we, as gamblers cheat at play, have cheated, done wrong
unwittingly or sinned of purpose,
Cast all these sins away like loosened fetters, and, Varuṇa, let
us be thine own beloved.

HYMN LXXXVI.

Indra-Agni.

- THE mortal man whom ye, the Twain, Indra and Agni, help
in fight,
Breaks through e'en strongly-guarded wealth as Trita burst
his way through reeds.
- 2 The Twain 'irvincible in war, worthy to be renowned in frays,
Lord of the Fivefold People, these, Indra and Agni, we
invoke.
- 3 Impetuous is their strength, and keen the lightning of the
mighty Pair,
Which from their arms speeds with the car to Vritra's slayer
for the kine.
- 4 Indra and Agni, we invoke you both, as such, to send your cars :
Lords of quick-coming bounty, ye who know, chief lovers of
the song.
- 5 These who give increase day by day, Gods without guile for
mortal man,
Worthy themselves, I honour most, Two Gods as partners,
for my horse.

5 *Deed of magic* : *māyām* : or the word may be rendered by 'device' or 'design.' See Wallis, *Cosmology of the R̥gveda*, pp. 132, 133.

1 *Through reeds* : so Professor Roth interprets the *vāṇā* of the text. See I. 52. 5. According to Sāyana the meaning is, as Trita the Rishi breaks down and refutes the words or arguments of his opponents.

2 *The Fivefold People* : the five Āryan tribes. 5 *I honour most* : *purō dadhē* ; I set in front, in the most honourable place. *For my horse* : that I may win the chariot-race. 'For (the sake of obtaining) horses.'—Wilson.

6 The strength-bestowing offering thus to Indra-Agni hath been paid, as butter, purified by stones.

• Deal to our princes high renown, deal wealth to those who sing your praise, deal food to those who sing your praise.

HYMN LXXXVII.

Maruts.

To Vishnu, to the Mighty whom the Maruts follow let your hymns born in song go forth, Evayamarut ;

To the impetuous, strong band, adorned with bracelets, that rushes on in joy and ever roars for vigour.

2 They who with might were manifest, and who willingly by their own knowledge told it forth, Evayamarut.

Maruts, this strength of yours no wisdom comprehendeth : through their gifts' greatness they are moveless as the mountains.

3 Who by the psalm they sing are heard, from loftly heaven, the strong, the brightly shining Ones, Evayamarut :

In whose abode there is no mightier one to move them, whose lighthings are as fires, who urge the roaring rivers.

6 As butter : Sâyana explains *ghritam*, sacrificial oil or clarified butter by Soma juice : but *pâtām* purified, qualifies *havyām*, the offering, and not *ghritam*. The libation of Soma juice which has been purified by the operation of the press-stones, strainer, etc., has been offered like clarified butter or holy oil.

The hymn is ascribed to a Rishi Evayamarut, a name which is evidently borrowed from the refrain. 1 Born in song : developing themselves and taking form in song : *vāchi nishpannā* :—Sâyana. 'Voice-born.'—Wilson. Or *girigā* may have its usual meaning, mountain-born, with reference to the close connexion of the hymns with the pressing stones which came from the hills. *Evayamarut* : Professor Wilson, following Sâyana, translates : 'May the voice-born praises of Evayamarut reach you, Vishnu, attended by the Maruts,' and observes that 'the name of the Rishi, *Evayamarut*, remains unaltered in its case termination, whatever may be its syntactical connection with the rest of the sentence. This is manifestly impossible, and the word is certainly not a proper name. *Evayā*, in I. 156. 1, going thy wonted way,' is an epithet of Vishnu, and Professor Roth thinks that *Evayamarut* is an exclamation meaning, O Vishnu and Maruts ! or, O Maruts who speed around ! But in both these cases it would be necessary to change the accent, both in this hymn and in the Sāmaveda where stanza 1 occurs again. Professor Grassmann suggests, 'speeding (like Vishnu) is the Marut host,' or, 'The speeding Vishnu is the true Marut, or lord of the Maruts,' as the probable meaning of the word. I find *Evayamarut* unintelligible, and, as Professor Ludwig has done, leave it untranslated as a mere sacrificial exclamation. See Vedic Hymns (Sacred Books of the East) Part 1. p. 365.

4 He of the Mighty Stride forth strode, Evayâmarut, out of the spacious dwelling-place, their home in common.

When he, himself, hath yoked his emulous strong horses on heights, he cometh forth, joy-giving, with the Heroes.

5 Like your tremendous roar, the rainer with light flashing, strong, speeding, hath made all tremble, Evayâmarut,

Wherewith victorious ye, self-luminous, press onward, with strong reins, decked with gold, impetuous and well-weaponed,

6 Unbounded is your greatness, ye of mighty power : may your bright vigour be our aid, Evayâmarut ;

For ye are visible helpers in the time of trouble : like fires, aglow with light, save us from shame and insult.

7 So may the Rudras, mighty warriors, Evayâmarut, with splendid brilliancy, like fires, be our protectors ;

They whose terrestrial dwelling-place is wide-extended, whom none suspect of sin, whose bands have lofty courage.

8 Come in a friendly spirit, come to us, O Maruts, and hear his call who praises you, Evayâmarut.

Like car-borne men, one-minded with the mighty Vishnu, keep enmity far from us with your deeds of wonder.

9 Come to our sacrifice, ye Holy Ones, to bless it, and, free from demons, hear our call, Evayâmarut.

Most excellent, like mountains in the air's mid-region, be irresistible, ye Wise, to this man's hater.

4 *He of the Mighty Stride* : Vishnu. According to Sâyana, the wide-spreading (band of Maruts) *Their home* : Vishnu's and Indra's, *With the Heroes* : with the Maruts. 6 *In the time of trouble* : the meaning of *prâstau* is uncertain. Professor Wilson, after Sâyana, translates ; 'for you are regulators for overseeing (what is fit for) the limits of the sacrifice.' 9 *This man's hater* : him who hates the institutor of the sacrifice, or derides and reviles the holy ceremony.

BOOK THE SIXTH.

HYMN II.

Agni.

Thou, first inventor of this prayer, O Agni, Worker of Marvels,
hast become our Herald.

Thou, Bull, hast made us strength which none may conquer
strength the shall overcome all other prowess.

2 As Priest thou sittest at the seat of worship, furthering us,
best Offerer, meet for honour.

So first to thee have pious men resorted, turning thy mind to
thoughts of ample riches.

3 In thee, still watching, they have followed riches, who goest
with much wealth as with an army,

The radiant Agni, lofty, fair to look on, worshipped with mar-
row, evermore-resplendent.

4 They who approached the God's abode with homage, eager for
glory, won them perfect glory :

Yea, they gained even sacrificial tithes and found delight in
thine auspicious aspect.

5 On earth the people magnify thee greatly, thee their celestial
and terrestrial riches.

Thou, Helper, must be known as our Preserver, Father and
Mother of mankind for ever.

6 Dear priest among mankind, adorable Agni hath seated him,
joy-giver, skilled in worship.

Let us approach thee shining in thy dwelling, kneeling upon
our knees, with adoration.

7 Longing for bliss, pure-minded, God-devoted, Agni, we seek
thee, such, meet to be lauded.

Thou, Agni, leddest forth our men to battle, refulgent with
the heaven's exalted splendour.

The Rishi of the hymn is Bharadvāja, to whom, with a few excep-
tions, all the hymns of this Book are attributed. 1 *Our Herald* :
or Invoking Priest who calls the Gods to the sacrifice. 3 *Worship-*
ped with marrow : to whom especially the fat covering of the inwards
of the victims was offered. 4 *They who approached the God's abode* :
the Ribhus, Maruts, or Angirases may be meant. 5 *Their celestial*
and terrestrial riches : *rāyā ubhāyāsaḥ* : literally, riches of both kinds.
According to Sāyana, consisting in cattle and in possessions other
than cattle.

- 8 Sage of mankind, all peoples' Lord and Master, the Bull of men, the sender down of blessings,
Still pressing on, promoting, purifying, Agni the Holy One, the Lord of riches,
- 9 Agni, the mortal who hath toiled and worshipped, brought thee oblations with his kindled fuel,
And well knows sacrifice with adoration, gains every joy with thee to guard and help him.
- 10 Mightily let us worship thee the Mighty, with reverence, Agni ! fuel and oblations,
With songs, O Son of Strength, with hymns, with altar : so may we strive for thine auspicious favour.
- 11 Thou who hast covered heaven and earth with splendour and with thy glories, glorious, and triumphant,
Continue thou to shine on us, O Agni, with strength abundant, rich, and long-enduring.
- 12 Vouchsafe us ever, as man needs, O Vasu, abundant wealth of kine for son and offspring.
Food noble, plenteous, far from sin and evil, be with us, and fair fame to make us happy.
- 13 May I obtain much wealth in many places by love of thee and through thy grace, King Agni ;
For in thee, Bounteous One, in thee the Sovran, Agni, are many boons for him who serves thee.

HYMN II.

Agni.

- Thou, Agni, even as Mitra, hast a princely glory of thine own.
Thou, active Vasu, makest fame increase like full prosperity.
- 2 For, verily, men pray to thee with sacrifices and with songs.
To thee the Friendly Courser, seen of all, comes speeding through the air.
- 3 Of one accord men kindle thee Heaven's signal of the sacrifice,
When, craving bliss, this race of man invites thee to the solemn rite.
- 4 Let the man thrive who travails sore, in prayer, for thee the Bountiful.

8 *Sage of mankind, etc* : Sage, Lord, Bull, etc are in the accusative case, in apposition with 'thee' in stanza 7, though separated by an intervening half-stanza.

2 *The Friendly Courser* : the Sun. 3 Or possibly, as suggested by Professor Ludwig, 'The men accordant with the heaven light thee the sign of sacrifice,' that is, understanding the signs in heaven and so knowing the proper time for the ceremony.

- He with the help of lofty Dyaus comes safe through straits of enmity.
- 5 The mortal who with fuel lights thy flame and offers unto thee,
Supports a house with many a branch, Agni, to live a hundred years.
- 6 Thy bright smoke lifts itself aloft, and far-extended shines in heaven.
For, Purifier ! like the Sun thou beamest with thy radiant glow.
- 7 For in men's houses thou must be glorified as a well-loved guest,
Gay like an elder in a fort, claiming protection like a son.
- 8 Thou, Agni, like an able steed, art urged by wisdom in the wood,
Thou art like wind ; food, home art thou, like a young horse that runs astray.
- 9 E'en things imperishable, thou, O Agni, like a grazing ox,
Eatest, when hosts, Eternal One ! of thee the Mighty rend the woods.
- 10 Agni, thou enterest as Priest the home of men who sacrifice.
Lord of the people, prosper them. Accept the offering, Angiras !
- 11 O Agni, God with Mitra's might, call hither the favour of the Gods from earth and heaven.
Bring weal from heaven, that men may dwell securely. May we overcome the foe's malign oppressions, may we overcome them, through thy help overcome them,

HYMN III.

Agni.

- True, guardian of the law, thy faithful servant wins ample light and dwells in peace, O Agni,
Whom thou, as Varuna in accord with Mitra, guardest, O God, by banishing his trouble.
- 2 He hath paid sacrifices, toiled in worship, and offered gifts to wealth-increasing Agni.

7 *Gay like an elder* : Agni must be respected and cared for like a father as well as protected like a son. 8 *In the wood* : wherein fire is produced by attrition. The exact meaning of the stanza is somewhat uncertain. *Like wind*, moving everywhere. 9 *Eatest* : this or some similar verb must be supplied. 1 *As Varuna in accord with Mitra* : that is, Agni, Varun, and Mitra as one—Ludwig.

Him the displeasure of the famous moves not, outrage and scorn affect not such a mortal.

- 3 Bright God, whose look is free from stain like Sârya's, thou, swift, what time thou earnestly desirest,
Hast gear to give us. Come with joy at evening, where, Child of Wood, thou mayest also tarry.

- 4 Fierce is his gait and vast his wondrous body : he champeth like a horse with bit and bridle,
And, darting forth his tongue, as 'twere a hatchet, burning the woods, smelteth them like a smelter.

- 5 Archer-like, fain to shoot, he sets his arrow, and whets his splendour like the edge of iron :
The messenger of night with brilliant pathway, like a tree-roosting bird of rapid pinion.

- 6 In beams of morn he clothes him like the singer, and bright as Mitra with his splendour crackles.
Red in the night, by day the men's possession : red, he belongs to men by day, Immortal.

- 7 Like heaven's when scattering beams his voice was uttered : among the plants the radiant Hero shouted.
Who with his glow in rapid course came hither to fill both worlds, well-wedded Dames, with treasure.

- 8 Who with supporting streams and rays that suit him, hath flashed like lightning with his native vigour.

- * Like the deft Maker of the band of Maruts, the bright impetuous One hath shone refulgent.

3 I gratefully adopt Professor Pischel's interpretation of this very difficult stanza which I had regarded as hopelessly obscure. See *Vedische Studien*, I. pp. 37—50. 4 *With bit and bridle* : *yamasânâ* ; *asi* ; 'champing fodder with his mouth.'—Wilson. *As 'twere a hatchet* : Agni, and not his tongue, is likened to the hatchet. 5 *Of iron* : or metal, the exact meaning of *âyas* being uncertain. 6 *In beams of morn* ; the light of early morning shine on the fire and the singer alike and simultaneously. *Bright as Mitra* : 'diffusing friendly light.'—Wilson. *The men's possession* : I take *nrîn* as a shortened form of *nrindm* ; but it is difficult to make sense of the half-stanza. Professor Wilson, following Sâyana, translates : '(he it is) who is luminous by night, and lights men (to their work) by day ; who is immortal and radiant ; who lights men by day.' The verb is supplied by Sâyana. 7 *Like Heaven's* : like the voice of Dyaus, the thunder. *Well-wedded Dames* : having excellent Lords, perhaps Indra and Agni. 8 *The deft Maker of the band of Maruts* : Dyaus is probably intended.

HYMN IV.

Agni.

- As at man's service of the Gods, Invoker, thou, Son of Strength, dost sacrifice and worship,
So bring for us to-day all Gods together, bring willingly the willing Gods, O Agni.
- 2 May Agni, radiant Herald of the morning, meet to be known,
accept our praise with favour.
Dear to all life, mid mortal men Immortal, our guest, awake
at dawn, is Jâtavedas.
- 3 Whose might the very heavens regard with wonder : bright
as the Sun he clothes himself with lustre.
He who sends forth, Eternal Purifier, hath shattered even the
ancient works of Asna.
- 4 Thou art a singer, Son ! our feast-companion : Agni at birth
prepared his food and pathway.
Therefore vouchsafe us strength, O Strength-bestower. Win
like a King : foes trouble not thy dwelling.
- 5 Even he who eats his firm hard food with swiftness, and over-
takes the nights as Vâyu kingdoms.
May we overcome those who resist thine orders, like a steed
casting down the flying foemen,
- 6 Like Sûrya with his fulgent rays, O Agni, thou overspreads
both the worlds with splendour.
Decked with bright colour he dispels the darkness, like Ausija,
with clear flame swiftly flying.
- 7 We have elected thee as most delightful for thy beams glow—
hear our great laud, O Agni.
The best men praise thee as the peer of Indra in strength, mid
Gods, like Vâyu in thy bounty.

1 *Invoker* : *Hotar*, herald or inviter of the Gods. 3 *Asna* : apparently one of the demons of drought. 4 *His food and pathway* : or his pathway to his food may be intended. 5 *His firm hard food* : *vâranâm anuam*, the food of elephants, i.e. trees, according to Professor Ludwig. Professor Wilson, following Sâyana, translates the first half-line : 'He who whets his (gloom)—dispersing (radiance), who eats the (offered) oblation.' As *Vâyu kingdoms* ? *râshtri* standing, perhaps for *râshtryâ* (*râshtryâni*), but the exact meaning is uncertain. Perhaps as Professor Ludwig suggests, as Vâyu or the wind blows uninterrupted through the whole land, so Agni is kindled at night-fall and again at early dawn before the night has entirely passed away. 6 *Like Ausija* : perhaps some contemporary priest, who is regarded as bringing back the daylight by prayer and sacrifice. 'Like the adored (sun).—Wilson.

- 8 Now, Agni, on the tranquil paths of riches come to us for our weal : save us from sorrow.
Grant chiefs and bard this boon. May we live happy, with hero children, through a hundred winters.

HYMN V.

Agni.

- 1 INVOCATE your Son of Strength, the Youthful, with hymns, the Youngest God, whose speech is guileless ;
Sage who sends wealth comprising every treasure, bringer of many boons, devoid of malice.
- 2 At eve and morn thy pious servants bring thee their precious gifts, O Priest of many aspects,
On whom, the Purifier, all things living, as on firm ground their happiness have established.
- 3 Thou from of old hast dwelt among these people, by mental power the charioteer of blessings.
Hence sendest thou, O sapient Jâtavedas, to him who serves thee treasures in succession.
- 4 Agni, whoever secretly attacks us, the neighbour, thou with Mitra's might ! who harms us,
Burn him with thine own Steers for ever youthful, burning with burning heat, thou fiercest burner.
- 5 He who serves thee with sacrifice and fuel, with hymn, O Son of Strength, and chanted praises,
Shines out, Immortal ! in the midst of mortals, a sage, with wealth, with splendour and with glory.
- 6 Do this, O Agni, when we urge thee, quickly, triumphant in thy might subdue our foemen.
When thou art praised with words and decked with brightness, accept this chanted hymn, the singer's worship.
- 7 Help us, that we may gain this wish, O Agni, gain riches, Wealthy One ! with store of heroes.
Desiring strength from thee may we be strengthened, and win, Eternal ! thine eternal glory.

8 *Tranquil : avrikébhih ;* literally untroubled by wolves, or enemies. *Grant chiefs and bard :* the wealthy men who institute the sacrifice and the priest who sings. Or it may be rendered, *Grant the chiefs' bard,* that is, the priest who sings for his wealthy patrons. *A hundred winters ?* see V. 54. 15. note.

2 *Priest of many aspects :* *purvanika*, having many faces, aspects, or manifestations. According to Sâyana, having many flames instead of faces. 4 *Thine own Steers :* thy strong flames. *Burn him, etc. : tapa tapishtha tapasa tapasvin.*

HYMN VI.

Agni.

- He who seeks furtherance and grace to help Him goes to the Son of Strength with newest worship
 Calling the heavenly Priest to share the banquet, who rends the wood, bright, with his blackened pathway.
- 2 White-hued and thundering he dwells in splendour, Most Youthful, with the loud-voiced and eternal—
 Agni, most variform, the Purifier, who follows crunching many ample forests.
- 3 Incited by the wind thy flames, O Agni, move onward, Pure One! pure in all directions.
 Thy most destructive heavenly Navagvas break the woods down and devstate them boldly.
- 4 Thy pure white horses from their bonds are loosened: O Radiant One, they shear the ground beneath them,
 And far and wide shines out thy flame, and flickers rapidly moving over earth's high ridges.
- 5 Forth darts the Bull's tongue like the sharp stone weapon discharged by him who fights to win the cattle.
 Agni's fierce flame is like a hero's onset: dread and resistless • he destroys the forests.
- 6 Thou with the sunlight of the great Impeller hast boldly overspread the earth's expanses.
 So drive away with conquering might all perils: fighting our foemen burn up those who harm us.
- 7 Wondrous! of wondrous power! give to the singer wealth wondrous, marked, most wonderful, life-giving.
 Wealth bright, O Bright One, vast, with many heroes, give with thy bright flames to the man who lauds thee.

HYMN VII.

Agni.

HIM, messenger of earth and head of heaven, Agni Vaisvânara, born in holy Order,
 The Sage, the King, the guest of men, a vessel fit for their mouths, the Gods have generated.

2 *The loud-voice and eternal; The Maruts.* 3 *Navagvas the flames of fire being regarded as the ministers of Agni, who is the best or oldest of the Angrases, of whom the Navagvas are a class.*
 4 *Earth's high ridges: adhîsânû prîsnêh; Prîsnî here being the multi-form earth.* 5 *Who fights to win the cattle: Indra who wars with demons of drought and darkness.* 6 *The great Impeller: Sûrya vivifying Sun.* 7 *Sâ chitram, chitayantam asme chitrakshatra ohîra-tamam vasodham Chandram rayim puruviram bñihantam chândra chandrabbir grîñate yuvassa.*

1 *A vessel fit for their mouths: through whose means they receive men's offerings.*

- 2 Him have they praised, mid-point of sacrifices, great cistern of libations, seat of riches.
Vaisvânara, conveyer of oblations, ensign of worship have the Gods engendered.
- 3 From thee, O Agni, springs the mighty singer, from thee come heroes who subdue the foeman.
O King, Vaisvânara, bestow 'thou on us excellent treasures worthy to be longed for.
- 4 To thee, Immortal! when to life thou springest, all the Gods sing for joy as to their infant.
They by thy mental powers were made immortal, Vaisvânara, when thou shonest from thy Parents,
- 5 Agni Vaisvânara, no one hath ever resisted these thy mighty Ordinances,
When thou, arising from thy Parents' bosom, foundest the light for days' appointed courses.
- 6 The summits of the heaven are traversed through and through by the Immortal's light, Vaisvânara's brilliancy.
All creatures in existence rest upon his head. The Seven swift-flowing Streams have grown like branches forth.
- 7 Vaisvânara, who measured out the realms of air, Sage very wise who made the lucid spheres of heaven,
The Undeceivable who spread out all the worlds, keeper is he and guard of immortality.

HYMN VIII.

Agni.

- AT Jâtavedas' holy gathering I will tell aloud the conquering might of the swift red-hued Steer.
A pure and fresher hymn flows to Vaisvânara, even as for Agni lovely Soma is made pure.
- 2 That Agni, when in loftiest heaven he sprang to life Guardian of Holy Laws, kept and observed them well,
Exceeding wise, he measured out the firmament. Vaisvânara attained to heaven by mightiness.
- 3 Wonderful Mitra propped the heaven and earth apart, and covered and concealed the darkness with his light.

2 *Mid-point of sacrifices*: 'the bond of sacrifices.'—Wilson Agni or fire is essential in all sacrifices. 6 *The Seven swift-flowing Streams*: the five rivers of the Punjab, the Indus and the Saraswati or the Kubhâ. *Have grown*: from Vaisvânara Agni. 7 *Of immortality*: according to Sâyana, of water which is the cause of immortality. 'Of ambrosial (rain).'—Wilson.

He made the two bowls part asunder like two skins, Vaisvânara
put forth all his creative power.

- 4 The Mighty seized him in the bosom of the floods : the people
waited on the King who should be praised.

As envoy of Vivasvân Mâtarişvan brought Agni Vaisvânara
hither from far away.

- 5 In every age bestow upon the singers wealth, worthy of holy
synods, glorious, ever new.

King, undecaying, as it were with sharpened bolt, smite
down the sinner like a tree with lightning-flash.

- 6 Do thou bestow, O Agni, on our wealthy chiefs, rule, with
good heroes, undecaying, bending not.

So may we win for us strength, O Vaisvânara, hundredfold
thousandfold, O Agni, by thy help.

- 7 O thou who dwellest in three places, Helper, keep with effective
guards our princely patrons.

Keep our band, Agni, who have brought thee presents. Leng-
then their lives, Vaisvânara, when lauded.

HYMN IX. Agni.

ONE half of day is dark, and bright the other : both atmos-
pheres move on by sage devices.

Agni Vaisvânara, when born as Sovran, hath with his lustre
overcome the darkness.

- 2 I know not either warp or woof, I know not the web they
weave when moving to the contest.

3 The two bowls : the heaven and earth, called *dhishane* or bowls
from their hemispherical appearance.

4 The Mighty : the Gods
who followed and found the fugitive Agni. The people : or the subjects,
vishah. Of Vivasvân : according to Sayana, from Aditya or the Sun.
7 Who dwellest in three places : in heaven as the Sun, in the firmament
as lightning, and on earth as fire.

The hymn is somewhat obscure ; but the general purport appears
to be ; Agni is the priests' guide and teacher. As sunlight dispels the
darkness so he enlightens our understanding. I know nothing of
the mysteries of sacrifice ; but I look to Agni for light, and prepare
the ear and eye of my mind to receive knowledge and inspiration from
him.

1 Both atmospheres : the *rajes* or atmosphere is divided into
two parts, one half belonging to the sky and the other to the earth.
See Wallis, *The Cosmology of the Rikveda*, pp. 115, 116.

2 I know
not either warp or woof : 'The first half of the stanza...implies, accord-
ing to those who know tradition, *sampradāyavidah*, says Sayana, a
figurative allusion to the mysteries of sacrifice : the threads of the
warp, *tantu*, are the metres of the Vedas, those of the woof, *olu*, the
liturgic prayers and ceremonial, the combination of which two is the
cloth, or sacrifice : the *atmaavidah*, or, *Vedantis*, understand it as
alluding to the mysteries of creation, the threads of the warp being
the subtle elements, those of the woof the gross, and their combination
the universe.'—Wilson. Professor Grassmann and the translators of the

- Whose son shall here speak words that must be spoken without assistance from the Father near him ?
- 3 For both the warp and woof he understandeth, and in due time shall speak what should be spoken,
Who knoweth as the immortal world's Protector, descending, seeing with no aid from other.
- 4 He is the Priest, the first of all : behold him. Mid mortal men he is the light immortal.
- 5 Here was he born, firm-seated in his station, Immortal, ever waxing in his body.
- 5 A firm light hath been set for men to look on : among all things that fly the mind is swiftest.
All Gods of one accord, with one intention, move unobstructed to a single purpose.
- 6 Mine ears unclosed to hear, mine eye to see him ; the light that harbours in my spirit broadens.
Far roams my mind whose thoughts are in the distance. What shall I speak, what shall I now imagine ?
- 7 All the Gods bowed them down in fear before thee, Agni, when thou wast dwelling in the darkness.
Vaiṣvānara be gracious to assist us, may the Immortal favour us and help us.

HYMN X.

Agni.

INSTALL at sacrifice, while the rite advances, your pleasant, heavenly Agni, meet for praises.
With hymns—for he illumines us—install him He, Jātavedas, makes our rites successful.

Siebenzig Lieder think that a young singer is preparing himself for a contest with older bards, and, being distrustful of this own unaided powers to find material for his song, expresses his reliance upon Agni, and seeks inspiration from him. *To the contest* : the sacrifice is here intended : a meeting for religious worship ; *sangamane devayajame*.—Sayana. *Whose son* : Agni is the Father whose aid every one requires, however excellent his own human father may be. 5 *A firm light* : Agni remains in his place, and the effectual performance of the sacrifice depends upon the activity of his mind. According to the *Vedantic* view of the text, the light is *Brahma*, seated spontaneously in the heart as the means of true knowledge, to which all the senses, together with the mind and consciousness, refer, as to the one cause of creation, or *Paramatma*, supreme spirit.—Wilson. The stanza is translated by Prof. Wilson, after Sayana : 'A steady light, swifter than thought, stationed among moving beings to shew (the way) to happiness ; all the gods being of one mind and of like wisdom, proceed respectfully to the presence of the one (chief) agent, (Vaiṣvānara)'.

1 *Install* : establish him as your *Purohita* or Chief Priest ; or set him in front as the *Ahavanīya* fire.

- 2 Hear this laud, Radiant Priest of many aspects, O Agni with
the fires of man enkindled,
Laud which bards send forth pure as sacred butter, strength
to this man, as 'twere for self-advantage.
- 3 Mid mortal men that singer thrives in glory who offers gifts
with hymns of praise to Agni,
And God, wondrous bright, with wondrous succours helps
him to win a stable filled with cattle.
- 4 He, at his birth, whose path is black behind him, filled heaven
and earth with for apparent splendour :
And he himself hath been, through night's thick darkness,
made manifest by light, the Purifier.
- 5 With thy most mighty aid, confer, O Agni, wonderful wealth
on us and on our princes,
Who stand preeminent, surpassing others in liberal gifts, in
fame, and hero virtues,
- 6 Agni, accept this sacrifice with gladness, which, seated here,
the worshipper presenteth.
Fair hymns hadst thou among the Bharadvâjas, and, holpest
them to gain abundant vigour.
- 7 Scatter our foes, increase our store. May we be glad a hundred
winters with brave sons.

HYMN XI.

Agni.

- EAGERLY sacrifice thou, most skilful, Agni ! Priest, pressing
on us if the Maruts sent thee.
To our oblation bring the two Nâsatyas, Mitra and Varuṇa
and Earth and Heaven.
- 2 Thou art our guileless, most delightful Herald, the God, among
mankind, of holy synods.
A Priest with purifying tongue, O Agni, sacrifice with thy
mouth to thine own body.

2 *Strength to this man* : the hymn is to give strength to the worshipper, and the priests are to sing with vigour as though their own interests were immediately concerned. Sâyana takes *mama* (out of self-interest) as a proper name, 'As *Mama* (formerly offered it)'.—Wilson.

3 *A stable filled with cattle* : the expression includes the waters of heaven, the light of day, and booty in cattle-lifting expeditions.

6 *Bharadvâjas* : the family of the great Rishi to whom the hymn was revealed.

7 *A hundred winters* : see note on VI. 4. 8.

2 *Of holy synods* : I follow Professor Ludwig in taking *vidathâ* as an old genitive plural, and not *vidaths*, as Sâyana does. *Sacrifice* . . . to thine own body : or sacrifice — thy proper body ; of, 'keep thine own body near us to be worshipped.'

- 3 For even the blessed longing that is in thee would bring the Gods down to the singer's worship,
When the Angirases' sagest Sage, the Poet, sings the sweet measure at the solemn service.
- 4 Bright hath he beamed, the wise, the far-refulgent, Worship the two wide-spreading Worlds, O Agni,
Whom as the Living One rich in oblations the Five Tribes, bringing gifts, adorn with homage.
- 5 When I with reverence clip the grass for Agni, when the trimmed ladle, full of oil, is lifted,
Firm on the seat of earth is based the altar : eye-like, the sacrifice is directed Sun-ward.
- 6 Enrich us, O thou Priest of many aspects with the Gods, Agni, with thy fires, enkindled.
O Son of Strength, clad in the robe of riches, may we escape from woe as from a prison.

HYMN XII.

Agni.

- KING of trimmell grass, Herald within the dwelling, may Agni worship the Impeller's World-halves.
He, Son of Strength, the Holy, from a distance hath spread himself abroad with light like Sûrya.
- 6 In thee, most wise, shall Dyaus, for full perfection, King ! Holy One ! pronounce the call to worship.
Found in three places, like the Speeder's footstep, come to present men's riches as oblations !
- 3 Whose blaze most splendid, sovran in the forest, shines waxing on his way like the Impeller.
He knows himself, like as a guileless smelter, not to be stayed among the plants, Immortal.
- 4 Our friends extol him like a steed for vigour, even Agni in the dwelling, Jâtavedas.

1 *The Impeller's World-halves* : the heaven and earth, illumined by, and so belonging to, the all-vivifying Sun 2 *In thee* : or by thee, in thy lightning form, Dyaus or Heaven shall pronounce the *yajya*, the consecrating text used at sacrifices, and thus invite the Gods to be present. *Found in three places* : in heaven, atmosphere, and earth, and in the corresponding fire-receptacles at sacrifice. *The Speeder's footstep* : the threefold step of Vishnu as the Sun, traversing the three worlds of earth, air, and sky. 3 *A guileless smelter* : he knows his power to consume what he attacks, like a melter of metal who knows what he can do and does not deceive himself. According to Sâyana, *dravita* here means runner, 'rushing like the innoxious (wind)'.—Wilson.

- Tree, fed, he fights with power as doth a champion, like Dawn's
 . Sire to be praised with sacrifices.
- 5 Men wonder at his shining glows when, paring the woods with
 ease, o'er the broad earth he goeth,
 And, like a rushing flood, loosed quickly, burneth, swift as a
 guilty thief, o'er desert places.
- 6 So mighty thou protectest us from slander, O Champion, Agni!
 with all fires enkindled.
 Bring opulence and drive away affliction. May brave sons
 gladden us through a hundred winters. .

HYMN XIII.

Agni.

- From thee, as branches from a tree, O Agni, from thee,
 Auspicious God! spring all our blessings—
 Wealth swiftly, strength in battle with our foemen, the rain
 besought of heaven, the flow of waters.
- 2 Thou art of Bhaga to send wealth: thou dwellest, like
 circumambient air with wondrous splendour.
 Friend art thou of the lofty Law, like Mitra, Controller, Agni!
 God! of many a blessing.
- 3 Agni! the hero slays with might his foeman; the singer bears
 away the Pani's booty—
 Even he whom thou, Sage, born in Law, inkest by wealth,
 accordant with the Child of Waters.
- 4 The man who, Son of Strength! with sacrifices, hymns, lauds,
 attracts thy fervour to the altar,
 Enjoy each precious thing, O God, O Agni, gains wealth of
 corn and is the lord of treasures,
- 5 Grant, Son of Strength, to men for their subsistence such
 things as bring high fame and hero children.
 For thou with might givest much food in cattle even to the
 wicked wolf when he is hungry.
- 6 Eloquent, Son of Strength, Most Mighty, Agni, vouchsafe us
 seed and offspring, full of vigour.
 May I by all my songs obtain abundance. May brave sons
 gladden us through a hundred winters.

4 Dawn's sire: Dyaus or Heaven, the father of Ushas or Dawn.

3 His foeman: *vritrīm* signifying any enemy: *gharākam satrum*—
 Sāyana. The Child of Waters: here said to mean the lightning, born
 of the watery cloud. 5 To the wicked wolf: or, perhaps even to the
 foe Vṛika. Cf. VII. 68. 8.

HYMN XIV.

Agni.

Whoso to Agni hath endeared his thought and service by his hymns.

That mortal eats before the rest, and finds sufficiency of food.

2 Agni, in truth, is passing wise, most skilled in ordering, a Seer.

At sacrifices Manus' sons glorify Agni as their Priest.

3 The foeman's wealth in many a place, Agni, is emulous to help.

Men fight the fiend, and seek by rites to overcome the riteless foe.

4 Agni bestows the hero chief, winner of waters, firm in fray,

Soon as they look upon his might his enemies tremble in alarm.

5 For with his wisdom Agni, God, protects the mortal from reproach,

Whose conquering wealth is never checked, is never checked in deeds of might.

6 O Agni, God with Mitra's might call hither the favour of the Gods from earth and heaven.

Bring wealth from heaven that men may dwell securely. May we overcome the foe's malign oppressions, may we overcome them, through thy help overcome them:

HYMN XV.

Agni.

With this my song I strive to reach this guest of yours, who wakes at yearly morn. the Lord of all the tribes.

Each time he comes from heaven, the Pure One of old : from ancient days the Child eats everlasting food.

2 Whom, well-disposed, the Bhṛigus established as a Friend, whom men must glorify, high-flaming in the wood.

As such, most friendly, thou art every day extolled in lauds by Vitahavya, O thou wondrous God.

3 Be thou the foeless helper of the skilful man, subduer of the enemy near or far away.

Bestow a wealthy home on men, O Son of Strength, Give Vitahavya riches spreading far and wide, give Bharadvāja wide-spread wealth.

4 Him, your refulgent guest, Agni who comes from heaven, the Herald of mankind, well-skilled in sacred rites,

1 *That mortal eats before the rest* : May the mortal.....quickly become distinguished as first (amongst men).—Wilson. 2 *Most skilled in ordering* : the chief regulator of religious rites. 3 *Emulous to help* : waiting for us to seize and use.

1 *The Child* : born of the fire-sticks, or of Heaven and Earth. *Everlasting food* : the Amṛita contained in the sacrificial offerings. 2 *Vitahavya* : either the name of the Rishi, as Sāyana takes it, or an epithet 'whose oblations are enjoyed,' qualifying Bharadvāja understood.

- Who, like a holy singer, utters heavenly words, oblation-bearer,
 • envoy, God, I seek with hymns.
- 5 Who with his purifying, eye-attracting form hath shone upon
 the earth as with the light of Dawn ;
 Who speeding on, as in the flight of Etasa, cometh, untouched
 by age, as one athirst in heat.
- 6 Worship ye Agni, Agni, with your log of wood ; praise your
 beloved, your beloved guest with songs.
 Invite ye the Immortal hither with your hymns. A God among
 the Gods, he loveth what is choice, loveth our service, Gods
 mid Gods.
- 7 Agni inflamed with fuel in my song I sing, pure, Cleanser,
 steadfast, set in front at sacrifice.
 Wise Jâtavedas we implore with prayers for bliss, the Priest,
 the holy Singer, bounteous, void of guile.
- 8 Men, Agni, in each age have made thee, Deathless One, their
 envoy, offering-bearer, guard adorable.
 With reverence Gods and mortals have established thee, the
 ever-watchful, omnipresent Household Lord.
- 9 Thou, Agni, ordering the works and ways of both, as envoy of
 the Gods traversest both the worlds.
 When we lay claim to thy regard and gracious care, be thou
 to us a thrice-protecting friendly guard.
- 10 Him fair of face, rapid, and fair to look on, him very wise, may
 we who know not follow.
 Let him who knows all rules invite for worship, Agni announce
 our offering to the Immortals.
- 11 Him, Agni, thou deliverest and savest who brings his prayer
 to thee the Wise, O Hero,
 The end of sacrifice or its inception ; yea, thou endowest him
 with power and riches,
- 12 Guard us from him who would assail us, Agni ; preserve us,
 • O thou Victor, from dishonour,
 Here let the place of darkening come upon thee : may wealth
 be ours, desirable in thousands.

5 *In the flight of Etasa* : where he contended with Sîrya. See II.
 19. 5, where Indra is said to have assisted Etasa. 9 *Of both* : of Gods
 and men. 11 The second half of the stanza is not clear. Professor
 Wilson paraphrases it after Sâyana : 'thou rewardest with strength
 and with riches him (who undertakes) the institution, (who effects) the
 accomplishment, of the sacrifice. 12 *The place of darkening* : this
 passage is very obscure. Professor Ludwig thinks that the time of bat-
 tle is meant. May the foes who attack us find that they have to deal

- 13 Agni, the Priest, is King, Lord of the homestead, he, Jâtavedas, knows all generations.
Most skilful worshipper mid Gods and mortals, may he begin the sacrifice, the Holy.
- 14 Whate'er to-day thou, bright-flamed Priest, enjoyest from the man's rite—for thou art Sacrificer—
Worship, for duly dost thou spread in greatness : bear off thine offerings of to-day, Most Youthful.
- 15 Look thou upon the viands duly laid for thee. Fain would he see thee here to worship Heaven and Earth.
Help us, O liberal Agni, in the strife for spoil, so that we may o'ercome all things that trouble us, o'ercome, o'ercome them with thy help,
- 16 Together with all Gods, O fair-faced Agni, be seated first upon the wool-lined altar,
Nest-like, bedewed with oil. Bear this our worship to Savitar who sacrifices rightly.
- 17 Here the arranging priests, as did Atharvan, rub this Agni forth,
Whom, not bewildered, as he moved in winding ways, they brought from gloom.
- 18 For the Gods' banquet be thou born, for full perfection and for weal.
Bring the Immortal Gods who strengthen holy Law: so let our sacrifice reach the Gods.

with thee as our ally. Sâyana explains *nâthah* as food offered in sacrifice, and *dhvasmanvat* as *dhvastadosham*, freed from defects; 'May the food reach thee free from imperfection.' Professor Grassmann translates: 'Es dring mit dir dein rauchumhüllter Gang vor;' 'Thy smoke-enveloped course press forward with thee.' 13 *Knows all generations*: *visrâ veda jânîmâ*; etymology of Jâtavedas.—Ludwig. 14 *The man's*: who institutes the sacrifice. 15 *Fain would he*: the patron of the sacrifice. The original hymn seems to end with this stanza, as the repetition, o'ercome.....o'ercome, *tarema*, *tarema*..... *tarema* also indicates. 16 *Wool-lined altar*: built up like the nest of a bird with layers of wool, in which wool and resins for incense are placed. See Aitareya-Brâhmanâ; 1. 5. 28 (Haug's translation p. 62). *To Savitar*: according to Sâyana, Savitar means the originator, the institutor of the sacrifice, and the dative case is used in the sense of the genitive, 'the sacrifice of the institutor of the rite.' In another place he explains *savitir yajamândya* by 'for the sake of the benefit of the sacrificing institutor of the ceremony.' 17 *Atharvan*: the priest who first obtained fire and offered Soma and prayers to the Gods. *As he moved in winding ways*: when he fled and tried to hide himself from the Gods.

- 19 O Agni, Lord and Master of men's homesteads, with kindled
 fuel have made thee mighty.
 Let not our household gear be found defective. Sharpen us
 with thy penetrating splendour.

HYMN XVI.

Agni.

- PRIEST of all sacrifices hast thou been appointed by the Gods,
 Agni, amid the race of man.
 2 So with thy joyous tongues for us sacrifice nobly in this rite.
 Bring thou the Gods and worship them.
 3 For well, O God, Disposer, thou knowest, straight on, the paths
 and ways,
 Agni, most wise in sacrifice.
 4 Thee, too, hath Bharata of old, with mighty men, implored
 for bliss,
 And worshipped thee the worshipful.
 5 Thou givest these abundant boons to Divodâsa pouring forth,
 To Bharadvâja offering gifts.
 6 Do thou, Immortal Messenger, bring hither the Celestial Folk,
 Hearing the singer's eulogy.
 7 Mortals with pious thought implore thee, Agni, God, at holy rites.
 To come into the feast of Gods.
 8 I glorify thine aspect and the might of thee the Bountiful.
 All those who love shall joy in thee,
 9 Invoker placed by Manus, thou, Agni, art near, the wisest
 Priest :
 Pay worship to the Tribes of Heaven.
 10 Come, Agni, lauded, to the feast; come to the offering of the
 gifts.
 As Priest be seated on the grass.
 11 So, Angiras, we make thee strong with fuel and with holy oil.
 Blaze high, thou youngest of the Gods.
 12 For us thou winnest, Agni, God, heroic strength exceeding great,
 Far-spreading and of high renown.
 13 Agni, Atharvan brought thee forth, by rubbing, from the lotus-
 flower,
 The head of Visva, of the Priest.
 14 Thee, Vritra's slayer, breaker down of castles, hath Atharvan's
 son,
 Dadhyach the Rishi, lighted up.

4 *Bharata* : according to Sâyana the King of that name, son of Dushyanta and Sakuntala. 13 *The lotus-flower* : apparently a figurative expression for heaven. *Visva* : Heaven, personified. 14 *Dadhyach* : see I. 84. 13, note.

- 15 The hero Pāthya kindled thee the Dasyus' most destructive
foe,
Winner of spoil in every fight
- 16 Come, here, O Agni, will I sing verily other songs to thee,
And with these drops shalt thou grow strong.
- 17 Where'er thy mind applies itself, vigour preëminent hast
thou :
There wilt thou gain a dwelling-place,
- 18 Not for a moment only lasts thy bounty, good to many a one !
Our service therefore shalt thou gain.
- 19 Agni, the Bhārata, hath been sought, the Vṛitra-slayer, marked
of all,
Yea, Divodāsa's Hero Lord.
- 20 For he gave riches that surpass in greatness all the things of
earth,
Fighting untroubled, unsubdued.
- 21 Then, Agni, as in days of old, with recent glory, gathered
light,
Hast overspread the lofty heaven.
- 22 Bring to your Agni, O my friends, boldly your laud and
sacrifice !
Give the Disposer praise and song.
- 23 For as sagacious Herald, he hath sat through every age
of man,
Oblation-bearing messenger.
- 24 Bring those Two Kings whose ways are pure, Adityas, and
the Marut host,
Excellent God ! and Heaven and Earth.
- 25 For strong and active mortal man, excellent, Agni is the look
Of thee Immortal, Son of Strength !
- 26 Rich through his wisdom, noblest be the giver serving thee
to-day :
The man hath brought his hymn of praise.

15 *Pāthya* : probably some celebrated sacrificer. Dr. Garbe (*Vaiṭāna Sūtra* II, 14) translates *pāthyā vṛiṣhā* in this text by 'der Knecht auf der Strasse, the Stallion on the way.' 18 *Not for a moment only lasts thy bounty* : Sāyaṇa understands this differently : 'Let not thy full (braze) be distressing to the eye.'—Wilson. 19 *The Bhārata* : the special protector of the Bharatas. According to Sāyaṇa the word means either 'descended from the priests called Bharatas, or 'the bearer of oblations.' *Those Two Kings* : Mitra and Varuna.

- 27 These, Agni, these are helped by thee, who, strong and active
 all their lives,
 O'ercome the malice of the foe, fight down the malice of
 the foe.
- 28 May Agni with his pointed blaze cast down each fierce devour-
 ing fiend :
 May Agni win us wealth by war.
- 29 O active Jâtavedas, bring riches with store, of hero sorts :
 Slay thou the demons, O Most Wise.
- 30 Keeps us, O Jâtavedas, from the troubling of the man of sin :
 Guard us thou Sage who knowest prayer.
- 31 Whatever sinner, Agni, brings oblations to procure our death,
 Save us from woe that he would work.
- 32 Drive from us with thy tongue, O God, the man who doeth,
 evil deeds,
 The mortal who would strike us dead.
- 33 Give shelter reaching far and wide to Bharadvâja, conquering
 Lord !
 Agni, send wealth most excellent.
- 34 May Agni slay the Vṛitras,—fain for riches, through the lord
 of song.
 Served with oblation, kindled, bright.
- 35 His father's father, shining in his Mother's everlasting side,
 Set on the seat of holy Law.
- 36 O active Jâtavedas, bring devotion that wins progeny, Agni,
 that it may shine to heaven.
- 37 O Child of Strength, to thee whose look is lovely we with
 dainty food,
 O Agni, have poured forth our songs.
- 38 To thee for shelter are we come, as to the shade from fervent
 heat,
 Agni, who glitterest like gold:
- 39 Mighty as one who slays with shafts, or like a bull with sharp-
 ened horn,
 Agni, thou brokest down the sorts.

35 *His father's father* : here, as before, the mother of Agni is the earth, the father is heaven ; Agni is said to be the father or fosterer of his parent heaven by transmitting to it the flame and smoke of burnt-offerings,— Wilson. 37 *Child of Strength* : *sahaskrita* : literally made or produced by strength, i. e. the violent agitation of the fire-stick.

- 40 Whom, like an infant newly born, devourer, in their arms
they bear,
Men's Agni, skilled in holy rites.
- 41 Bear to the banquet of the Gods the God best finder-out of
wealth.
Let him be seated in his place.
- 42 In Jâtavedas kindle ye the dear guest who hath now appeared
In a soft place, the homestead's Lord.
- 43 Harness, O Agni, O thou God, thy steeds which are most
excellènt;
They bear thee as thy spirit wills.
- 44 Come hither, bring the Gods to us to tast the sacrificial feast,
To drink the draught of Soma juice,
- 45 O Agni of the Bharatas, blaze high with everlasting might,
Shine forth and gleam, Eternal One.
- 46 The mortal man who serves the God with banquet, and, bring-
ing gifts at sacrifice, lauds Agni,
May well attract, with prayer and hands uplifted, the Priest
of Heaven and Earth, true Sacrificer.
- 47 Agni, we bring thee, with our hymn, oblation fashioned in
the heart.
Let these be oxen unto thee, let these be bulls and kine to
thee.
- 48 The Gods enkindle Agni, best slayer of Vritra, first in rank,
The Mighty One who brings us wealth and crushes down the
Rākshasas.

HYMN XVII.

- DRINK Soma, Mighty One, for which, when lauded, thou brak-
est through the cattle-stall, O Indra;
Thou who, O Bold One, armed with thunder smotest Vritra
with might, and every hostile being.
- 2 Drink it thou God who art impetuous victor, Lord of our
hymns, with beauteous jaws, the hero,
Render of kine-stalls, car-borne, thunder-wielding, so pierce
thy way to wondrous strength, O Indra.
- 3 Drink as of old, and let the draught delight thee : hear thou
our prayer and let our songs exalt thee.
Make the Sun visible, make food abundant, slaughter the foes,
pierce through and free the cattle.

42 In Jâtavedas kindle ye : the meaning is said to be, that the fire
of burnt-offerings is to be kindled by the fire produced by attrition.

46 True Sacrificer : whose sacrifices are always effectual. 47 Let
these be oxen : let our oblations be as acceptable to thee as herds of
cattle are to men.

- 4 These gladdening drops, O Indra, Self-sustainer, quaffed shall
 augment thee in thy mighty splendour.
 Yea, let the cheering drops delight thee greatly, great, perfect,
 strong, powerful, all-subduing.
- 5 Gladdened whereby, bursting the firm enclosures, thou gavest
 splendour to the Sun and Morning.
 The mighty rock that compassed in the cattle, ne'er moved,
 thou shookest from its seat, O Indra.
- 6 Thou with thy wisdom, power, and works of wonder, hast
 stored the ripe milk in the raw cows' udders,
 Unbarred the firm doors for the kine of Morning, and, with
 the Angirases, set free the cattle.
- 7 Thou hast spread out wide earth, a mighty marvel, and, high
 thyself, propped lofty heaven, O Indra.
 Both worlds, whose Sons are Gods, thou hast supported,
 young, Mothers from old time of holy Order.
- 8 Yea, Indra, all the Deities installed thee their one strong
 Champion in the van for battle.
 What time the godless was the Gods' assailant, Indra they
 chose to win the light of heaven.
- 9 Yea, e'en that heaven itself of old bent backward before thy
 bolt, in terror of its anger,
 When Indra, life of every living creature, smote down within
 his lair the assailing Dragon.
- 10 Yea, Strong One! Tvashtar turned for thee, the Mighty, the
 bolt with thousand spikes and hundred edges,
 Eager and prompt at will, wherewith thou crushedst the boast-
 ing Dragon, O impetuous Hero.
- 11 He dressed a hundred buffaloes, O Indra, for thee whom all
 accordant Maruts strengthen.
 He, Pûshan Vishnu poured forth three great vessels to him,
 the juice that cheers, that slaughters Vritra.

6 *The ripe milk*: the cows are called *raw* and contrasted with the warm milk matured in their udders. See 1. 62. 9. This miracle is ascribed to the Agvins also. See 1. 180. 3. 7. *Whose Sons are Gods*: Heaven and Earth are frequently called the parents of the Gods. So in Greek mythology the Gods sprang from the union of Uranus and Gaia. 'Cent mythologies,' M. Reville remarks, 'sont fondées sur le mariage du ciel et de la terre' See Muir, *O S Texts*, V. p. 24. 8 *The godless*: the demon Vritra. 11 *He*: Agni. See V. 29. 7. *Three great vessels*: literally, lakes. See V. 29. 7. *That slaughters Vritra*: inspires Indra to slay him.

- 12 Thou settest free the rushing wave of waters, the floods' great swell encompassed and obstructed.
Along steep slopes their course thou turnedst, Indra, directed downward, speeding to the ocean.
- 13 So may our new prayer bring thee to protect us, thee well-armed Hero with thy bolt of thunder,
Indra, who made these worlds, the Strong, the Mighty, who never groweth old, the victory-giver.
- 14 So, Indra, form us brilliant holy singers for strength, for glory, and for food and riches.
Gibe Bharadvāja hero patrons, Indra! Indra, be ours upon the day of trial.
- 15 With this may we obtain strength God-appointed, and brave sons gladden us through a hundred winters.

HYMN XVIII.

Indra.

- GLORIFY him whose might is all-surpassing, Indra the much-invoked who fights uninjured.
Magnify with these songs the never-vanquished, the Strong, the Bull of men, the Mighty Victor.
- 2 He, Champion, Hero, Warrior, Lord of battles, impetuous, loudly roaring, great destroyer,
Who whirls the dust on high, alone, o'erthrower, hath made all races of mankind his subjects.
- 3 Thou, thou alone, hast tamed the Dasyus; singly thou hast subdued the people for the Arya.
Is this, or is it not, thine hero exploit, Indra? Declare it at the proper season.
- 4 For true, I deem, thy strength is, thine the Mighty, thine, O Most Potent, thine the Conquering Victor;
Strong, of the Strong, Most Mighty, of the mighty, thine, driver of the churl to acts of bounty.
- 5 Be this our ancient bond of friendship with you and with Angirases here who speak of Vāta
Thou, Wondrous, Shaker of things firm, didst smite him in his fresh strength, and force his doors and castles.

14 *The day of trial* : the decisive day of battle. 15 *With this* : study, praise, is understood.

3 *At the proper season* : show that thou hast this power by aiding us before it is too late and when our enemies have conquered us. 5 *With you* : with Indra and his allies, the Maruts.

- 6 With holy thoughts must he be called, the Mighty, showing
his power in the great fight with Vritra.
He must be called to give us seed and offspring, the Thunderer
must be moved and sped to battle.
- 7 He in his might, with name that lives for ever, hath far sur-
passed all human generations.
He, most heroic, hath his home with splendour, with glory and
with riches and with valour.
- 8 Stranger to guile, who ne'er was false or faithless, bearing a
name that may be well remembered,
Indra crushed Chumuri, Dhuni, Šambara, Pipru, and Šushna,
that their castles fell in ruin.
- 9 With saving might that must be praised and lauded, Indra,
ascend thy car to smite down Vritra.
In thy right hand hold fast thy bolt of thunder, and weaken,
Bounteous Lord, his art and magic.
- 10 As Agni, as the dart burns the dry forest, like the dread shaft
burn down the fiends, O Indra;
Thou who with high deep reaching spear hast broken, hast
covered over mischief and destroyed it.
- 11 With wealth, by thousand paths come hither, Agni, paths that
bring ample strength, O thou Most Splendid.
Come, Son of Strength, o'er whom, Invoked of many! the
godless hath no power to keep thee distant.
- 12 From heaven, from earth is bruited forth the greatness of him
the firm, the fiery, the resplendent.
No foe hath he, no counterpart, no refuge is there from him
the Conqueror full of wisdom.
- 13 This day the deed that thou hast done is famous, when thou,
for him, with many thousand others.
Laidest low Kutsa, Âyu, Atithigva, and boldly didst deliver
Tûrvayâna.
- 14 In thee, O God, the wisest of the Sages, all Gods were joyful
when thou slewest Ahi.

8 *Chumuri, etc*: demons of drought. See Index. • 10 The exact meaning of the second half-stanza is uncertain, as *gambhîrâya* and *gishvâya*, deep and high, have no substantive. 13 *For him*: for Tûrvayâna, who appears to have been an especial favourite of Indra. According to Sâyana, *tûrvayâna*, 'quickly going,' is an epithet of Divodâsa. Sâyana represents the exploit as having been achieved for Kutsa, Âyu, and Atithigva, but this is not the meaning of the words of the text. A new hymn: of praise for some new favour shown to us.

When, lauded for thyself, thou gavest freedom to sore-afflicted
Heaven and to the people.

- 15 This power of thine both heaven and earth acknowledge, the
deathless Gods acknowledge it, O Indra.

Do what thou ne'er hast done, O Mighty Worker : beget a new
hymn at thy sacrifices.

HYMN XIX.

Indra.

GREAT, hero-like controlling men is Indra. unwasting in his
powers, doubled in vastness.

He, turned to us, hath grown to hero vigour : broad, wide, he
hath been decked by those who serve him.

- 2 The bowl made Indra swift to gather booty, the High, the
Lofty, Youthful, Undecaying.

Him who hath waxed by strength which none may conquer,
and even at once grown to complete perfection.

- 3 Stretch out those hands of thine, extend to us-ward thy wide
capacious arms, and grant us glory.

Like as the household herdsman guards the cattle, so move
thou round about us in the combat.

- 4 Now, fair for strength, let us invite your Indra hither, who
lieth hidden with his Heroes,—

Free from all blame, without reproach, uninjured, e'en as
were those who sang, of old, his praises.

- 5 With steadfast laws, wealth-giver, strong through Soma, he
hath much fair and precious food to feed us

In him unite all paths that lead to riches, like rivers that
commingle with the ocean.

- 6 Bring unto us the mightiest might, O Hero, strong and most
potent force, thou great Subduer !

All splendid vigorous powers of men vouchsafe us, Lord of Bay
Steeds, that they may make us joyful.

- 7 Bring us, grown mighty in its strength, O Indra, thy friendly
rapturous joy that wins the battle,

Wherewith by thee assisted and triumphant, we may land thee
in gaining seed and offspring.

1 *Controlling men* : or, *satisfier of men*. 'Fulfiller (of the desires)
of men'—Wilson 2 *The bowl* : that is, the libation of Soma juice.
But see Ludwig, Ueber die neuesten Arbeiten, &c, p. 87 4 *Who*
lieth hidden : Sayana explains *chatinam* as *satrāṇām chātakam nāsakam* ;
'the destroyer (of enemies).'—Wilson.

- 8 Indra, bestow on us the power heroic, skilled and exceeding
 • strong, that wins the booty,
 Wherewith, by thine assistance, we may conquer our foes in
 battle, be they kin or stranger.
- 9 Set thine heroic strength come from behind us, before us, from
 above us or below us,
 From every side may it approach us, Indra. Give us the glory
 of the realm of splendour.
- 10 With most heroic aid from thee, like heroes, Indra, may we
 win wealth by deeds of glory.
 Thou, King, art Lord of earthly, heavenly treasure : vouchsafe
 us riches vast, sublime, and lasting.
- 11 The Bull, whose strength hath waxed, whom Maruts follow,
 free-giving Indra, the Celestial Ruler,
 Mighty, all-conquering, the victory-giver, him let us call to
 grant us new protection.
- 12 Give up the people who are high and haughty to these men
 and to me, O thunder-wielder!
 Therefore upon the earth do we invoke thee, where heroes
 • win, for sons and kine and waters.
- 13 Through these thy friendships, God invoked of many! may we
 be victors over every foeman.
 Slaying both kinds of foe, may we, O Hero, be happy, helped
 by thee, with ample riches.

HYMN XX.

Indra.

GIVE us wealth, Indra, that with might, as heaven o'ertops the
 earth, o'ercomes our foes in battle.

Wealth that brings thousands and that wins the corn-lands,
 wealth, Son of Strength! that vanquishes the foeman.

- 2 Even as the power of Dyaus, to thee, O Indra, all Asura sway
 • was by the Gods entrusted,

When thou, Impetuous! leagued with Vishnu, slewest Vṛitra
 the Dragon who enclosed the waters.

- 3 Indra, Strong, Victor, Mightier than the mighty, addressed
 with prayer and perfect in his splendour,
 Lord of the bolt that breaketh forts in pieces; became the King
 of the sweet juice of Soma.

9 From behind us, etc : or, from the west, from the north, from the
 south, from the east.

11 This stanza has occurred in III. 47. 5.

12 Where heroes win : *surasdtau* ; in battle. 13 Both kinds of foe :
 kinsmen and strangers. See stanza 8.

- 4 There, Indra, while the light was won, the Paṇis fled, 'neath
 a hundred blows, for wise Daṣaṇi,
 And greedy Śuśna's magical devices: nor left he any of
 their food remaining.
- 5 What time the thunder fell and Śuśna perished, all life's
 support from the great Druh was taken.
 Indra made room for his car-driver Kutsa who sate beside
 him, when he gained the sunlight.
- 6 As the Hawk rent for him the stalk that gladdens, he wrenched
 the head from Namuchi the Dāsa,
 He guarded Nam, Sayya's son, in slumber, and sated him
 with food, success, and riches.
- 7 Thou, thunder-armed, with thy great might hast shattered
 Pipru's strong forts who knew the wiles of serpents.
 Thou gavest to thy worshipper Rijiṣvau imperishable wealth,
 O Bounteous Giver.
- 8 The crafty Vetasu, the swift Doṣaṇi, and Tugra speedily with
 all his servants,
 'Hath Indra, gladdening with strong assistance, forced near as
 'twere to glory the Mother.
- 9 Resistless, with the hosts he battles, bearing in both his arms
 the Vṛitra-slaying thunder.
 He mounts his Bays, as the car-seat an archer: yoked at a
 word they bear the lofty Indra.
- 10 May we, O Indra, gain by thy new favour: so Pārus laud
 thee, with their sacrifices,
 That thou hast wrecked seven autumn forts, their shelter,
 slain Dāsa tribes and aided Purakutsa.

4 *For wise Daṣaṇi*: Daṣaṇi would appear in this place to be the name of some man whom Indra protected. Sâyana says that the dative case is put for the ablative, and that the meaning is, 'from the sage who offers many oblations,' that is, from Kutsa. Ludwig takes Daṣaṇi here to be the priest of the Paṇis: 'fled or fell for or to him' meaning that he was powerless to save them. 5 *Druh*: or, oppressor Cf. IV 28. 2. 6 *The Hawk*: which brought the Soma from heaven. See I 93 6; IV, 27. *Nam*: see X. 48 9. 8 Vetasu, Daṣaṇi and Tugra appears to be names of enemies conquered by Indra. But *swift, tâtujim*, may be a Proper Name, Tâtujî = Tuji (VI. 26. 4), and Daṣaṇi (*daṣaṇim*) may be an adjective, 'having ten arms or helpers.' Cf. X 49 4. and see Ludwig, *Der Rîgvêda*, III p. 156. *As 'twere to glory the Mother*: Sâyana takes *dyôṭandya* as the name of a rājâ, and according to his interpretation Indra compelled the conquered foes to approach, Dyotana submissively as a son comes before a mother. *The Mother*: the great Mother Aditi. 10 *Autumn forts*: probably strong places on elevated ground occupied by the Dāsas or original inhabitants during the rains and autumn. According to Sâyana, cities or strongholds of Śarab, a demon.

- 11 Favouring Uṣanâ the son of Kavi, thou wast his ancient strengthener, O Indra.
 Thou gavest Navavâstva as a present, to the great father gavest back his grandson.
- 12 Thou, roaring Indra, dravest on the waters that made a roaring sound like rushing rivers,
 What time, O Hero, o'er the sea thou broughtest, in safety broughtest Turvaṣa and Yadu.
- 13 This Indra, was thy work in war: thou sentest Dhuni and Chumuri to sleep and slumber.
 Dabḥiti lit the flame for thee, and worshipped with fuel, hymns, poured Soma, dressed oblations.

HYMN XXI.

Indra. Viṣvedevas.

- THESE the most constant singer's invocations call thee who
 to be invoked, O Hero;
 Hymns call anew the chariot-borne, Eternal: by eloquence men gain abundant riches.
- 2 I praise that Indra, known to all men, honoured with songs, extolled with hymns at sacrifices,
 Whose majesty, rich in wondrous arts, surpasseth the magnitude of earth, and heaven in greatness.
- 3 He hath made pathways, with the Sun to aid him, throughout the darkness that extended pathless.
 Mortals who yearn to worship ne'er dishonour, O Mighty God, thy Law who art Immortal.
- 4 And he who did these things, where is that Indra! among what tribes? what people doth he visit?
 What sacrifice contents thy mind and wishes? What priest among them all? what hymn, O Indra?
- 5 Yea, here were they who, born of old, have served thee, thy friends of ancient time, thou active Worker.
 Bethink thee now of these, Invoked of many! the midmost and the recent, and the youngest.

11 *Navavâstva*: an Asura, or a mysterious being who perhaps represents the Sun, released from captivity or eclipse, by Indra and by him restored to his own or to Indra's father—apparently to Uṣanâ or Heaven. Cf. X. 49 6; Bergaigne, II. 223; Pischel (*Vedische Studien*, II. 128); Ludwig, *Ueber die n. Arbeiten auf dem Gebiete der Rgveda-forschung*, 160. 12 See I 174 9. 13 *Dhuni and Chumuri*: Asuras or demons, sent to sleep, that is slain, by Indra. 'Thou, with sleep whelming Chumuri and Dhuni, slewest the Dasyu keptest safe Dabḥiti' (II. 15. 9). Cf. VI. 18. 8.

- 6 Inquiring after him, thy later servants, Indra, have gained thy former old traditions.
 Hero, to whom the prayer is brought, we praise thee as great for that wherein we know thee mighty.
- 7 The demon's strength is gathered fast against thee : great as that strength hath grown, go forth to meet it.
 With thine own ancient friend and close companion, the thunderbolt, brave Champion ! drive it backward.
- 8 Hear, too, the prayer of this thy present beadsman, O Indra, Hero, cherishing the singer.
 For thou wast aye our fathers' Friend aforetime, still swift to listen to their supplication.
- 9 Bring to our help this day, for our protection, Varuṇa, Mitra, Indra, and the Maruts,
 Pūshana and Vishṇu, Agni and Purandhi, Savitar also, and the Plants and Mountains.
- 10 The singers here exalt with hymns and praises thee who art very Mighty and Most Holy.
 Hear, when invoked, the invoker's invocation. Besides thee there is none like thee, Immortal !
- 11 Now to my words come quickly thou who knowest, O Son of Strength, with all who claim our worship,
 Who visit sacred rites, whose tongue is Agni, Gods who made Manu stronger than the Daśyu.
- 12 On good and evil ways be thou our Leader, thou who art known to all as Path-preparer.
 Bring power to us, O Indra, with thy Horses, Steeds that are best to draw, broad-backed, unwearied.

HYMN XXII.

Indra.

- WITH these my hymns I glorify that Indra who is alone to be invoked by mortals,
 The Lord, the Mighty 'One,' of manly vigour, victorious, Hero, true, and full of wisdom.
- 2 Our sires of old, Navagvas, sages seven, while urging him to show his might, extolled him,
 Dwelling on Heights, swift, smiting down opponents, guileless in word, and in his thoughts most mighty.

9 *Purandhi* : 'the intelligent,' or 'the bold' may be either an epithet of Agni or the name of a separate deity.

2 *Navagvas* : here, apparently, identified with the Angirases.

- 3 We seek that Indra to obtain his riches that bring much food,
and men, and store of heroes.
Bring us, Lord of Bay Steeds, to make us joyful, celestial
wealth, abundant, undecaying.
- 4 Tell thou us this, if at thy hand aforetime the earlier singers
have obtained good fortune,
What is thy share and portion, Strong Subduer, Asura-slayer,
rich, invoked of many?
- 5 He who for ear-borne Indra, armed with thunder, hath a hymn,
craving, deeply-piercing, fluent,
Who sends a song effectual, firmly-grasping, and strength-
bestowing, he comes near the mighty.
- 6 Strong of thyself, thou by this art hast shattered, with thought-
swift Parvata, him who waxed against thee,
And, Mightiest! roaring! boldly rent in pieces things that were
firmly fixed and never shaken.
- 7 Him will we fit for you with new devotion, the strongest, An-
cient One, in ancient manner.
So may that Indra, boundless, faithful Leader, conduct us o'er
all places hard to traverse.
- 8 Thou for the people who oppress hast kindled the earthly
firmament and that of heaven.
With heat, O Bull,, on every side consume them: heat earth
and flood for him who hath devotion.
- 9 Of all the Heavenly Folk, of earthly creatures thou art the
King, O God of splendid aspect.
In thy right hand, O Indra, grasp the thunder: Eternal!
thou destroyest all enchantments.
- 10 Give us confirmed prosperity, O Indra, vast and exhaustless
for the foe's subduing.
Strengthen therewith the Ārya's hate and Dāsa's, and let the
arms of Nahushas be mighty.

4 *What is thy share and portion*: 'what is the portion, what the offering (due) to thee.'—Wilson. *Asura-slayer*: possibly, the smiter and conqueror of the Asura Dyaus. 5 *Comes near the mighty*: 'encounters (with confidence) the malevolent.'—Wilson. 6 *Parvata*: the Genius of the mountain and clouds, frequently associated with Indra. According to Sāyaṇa (*bahupārvataṁ vāreṇa*), the many knotted thunderbolt is intended. *Him who waxed against thee*: Vṛitra. 8 *The people who oppress*: the Rākshasas and other enemies. 10 *Nahushas*: see VI. 46. 7, note.

- 11 Come with thy team which brings all blessings hither, Disposer, much-invoked, exceeding holy.
Thou whom no fiend, no God can stay or hinder, come swiftly with these Steeds in my direction.

HYMN XXIII.

Indra.

- Thou art attached to pressed-out Soma, Indra, at laud, at prayer, and when the hymn is chanted ;
Or when with yoked Bays, Maghavan, thou comest, O Indra, bearing in thine arms the thunder.
- 2 Or when on that decisive day thou holpest the presser of the juice at Vṛitra's slaughter ;
Or when thou, while the strong one feared, undaunted, gavest to death, Indra, the daring Dasyus.
- 3 Let Indra drink the pressed-out Soma, Helper and mighty Guide of him who sings his praises.
He gives the hero room who pours oblations, and treasure even to the lowly singer.
- 4 Even humble rites with his Bay Steeds he visits : he wields the bolt, drinks Soma, gives us cattle.
He makes the valiant rich in store of heroes, accepts our praise and hears the singer's calling.
- 5 What he hath longed for we have brought to Indra, who from the days of old hath done us service.
While Soma flows we will sing hymns and laud him, so that our prayer may strengthen Indra's vigour.
- 6 Thou hast made prayers the means of thine exalting, therefore we wait on thee with hymns, O Indra.
May we, by the pressed Soma, Soma-drinker ! bring thee, with sacrifice, blissful sweet-refreshment.
- 7 Mark well our sacrificial cake, delighted : Indra, drink Soma and the milk commingled.
Here on the sacrificer's grass be seated : give ample room to thy devoted servant.
- 8 O Mighty One, be joyful as thou wilt. Let these our sacrifices reach and find thee ;
And may this hymn and these our invocations turn thee, whom many men invoke, to help us.
- 9 Friends, when the juices flow, replenish duly your own, your bounteous Indra with the Soma.
Will it not aid him to support us ? Indra spares him who sheds the juice to win his favour.

- 10 While Soma flowed, thus Indra hath been lauded, Ruler of nobles, mid the Bharadvajas,
That Indra may become the singer's patron and give him wealth in every kind of treasure.

HYMN XXIV.

Indra.

- STRONG rapturous joy, praise, glory are with Indra: impetuous God, he quaffs the juice of Soma:
That Maghavan whom men must laud with singing, Heaven-dweller, King of songs, whose help is lasting.
- 2 He, Friend of man most wise, victorious Hero, hears, with far-reaching aid, the singer call him.
Excellent, Praise of Men, the bard's Supporter, Strong, he gives strength, extolled in holy synod.
- 3 The lofty axle of thy wheels, O Hero, is not surpassed by heaven and earth in greatness.
Like branches of a tree, Invoked of many! manifold aids spring forth from thee, O Indra.
- 4 Strong Lord thine energies, endowed with vigour, are like the paths of kine converging homeward.
Like bonds of cord, Indra, that bind the younglings, no bonds are they, O thou of boundless bounty.
- 5 One act to-day, another act to-morrow: of Indra makes what is not yet existent.
Here have we Mitra, Varuna, and Pushan to overcome the foeman's domination.
- 6 By song and sacrifice men brought the waters from thee, as from a mountain's ridge, O Indra.
Urging thy might, with these fair lauds they seek thee, O theme of song, as horses rush to battle.

* 1 *Strong rapturous joy*: produced by drinking Soma-libations. 2 *Praise of Men*: *saniso naram*, as Agni is called *Narasansa*. 4 *Converging homeward*: all Indra's great deed indicate their divine author as the tracks made by grazing cows may be traced back to the common pen from which they have come forth. *Like bonds*: the ties by which Indra's worshippers are bound to him are ties of love and not fetters of slavery. There is a play on the word *daman* in the text which derived from *da*, to give means gift or bounty, and derived from *da*, to bind, means, cord, rope, bond, or fetter. *vatsanant na tantayati* is *Indra damanvantah adamantah sudaman* (Pada text). The word *vatsa* also means a youngling, especially a calf, and a dear child, a darling, so that Indra's favoured worshippers are also intended. 5 *Here*: that is, in Indra we have a champion equal to the three Gods mentioned.

- 7 That Indra whom nor months nor autumn seasons wither with age, nor fleeting days enfeeble,—
Still may his body wax, e'en now so mighty, glorified by the lauds and hymns that praise him.
- 8 Extolled, he bends not to the strong, the steadfast, nor to the bold incited by the Dasyu.
High mountains are as level plains to Indra : even in the deep he finds firm ground to rest on.
- 9 Impetuous Speeder through all depth and distance, give strengthening-food, thou drinker of the juices.
Stand up erect to help us, unreluctant, what time the gloom of night brightens to morning.
- 10 Hasting to help, come hither and protect him, keep him from harm when he is here, O Indra,
At home, abroad, from injury preserve him, May brave sons gladden us through a hundred winters.

HYMN XXV.

Indra.

With thine assistance, O thou Mighty Indra, be it the least, the midmost, or the highest,—

Great with those aids and by these powers support us, Strong God ! in battle that subdues our foemen.

- 2 With these discomfit hosts that fight against us, and check the opponent's wrath, thyself uninjured.

With these chase all our foes to every quarter: subdue the tribes of Dāsas to the Ārya.

- 3 Those who array themselves as foes to smite us, O Indra, be they kin or be they strangers,—

Strike thou their many strength that it be feeble, and drive in headlong fight our foemen backward.

- 4 With strength of limb the hero slays the hero, when bright in arms they range them for the combat.

When two opposing hosts contend in battle for seed and offspring, waters, kine, or corn-lands.

10 *Hasting to help*: I follow Professor Pischel (*Vedtsche Studien*, I. P. 41). in his explanation of *nāyām* in this passage. Professor Ludwig translates somewhat similarly. Sāyana (followed by Professors Wilson and Grassmann) takes *nāyām* in the signification of leader; 'accompany the leader.' Professor Roth thinks it may be a proper name. *Him*. the institutor of the sacrifice

The poet prays for victory in a coming battle. 1 *By these powers* : on account of, or by means of, the sacrificial food which increase thy strength.

- 5 Yet no strong man hath conquered thee, no hero, no brave,
no warrior trusting in his valour.
Not one of these is match for thee, O Indra. Thou far sur-
passest all these living creatures.
- 6 He is the Lord of both these armies' valour when the com-
manders call them to the conflict :
When with their ranks expanded they are fighting with a great
foe or for a home with heroes.
- 7 And when thy people stir themselves for battle, be thou their
saviour, Indra, and protector,
And theirs, the manliest of our friends, the pious, the chiefs
who have installed us priests, O Indra.
- 8 To thee for high dominion hath been given, for evermore, for
slaughtering the Vritras,
All lordly power and might, O Holy Indra, given by Gods for
victory in battle.
- 9 So urge our hosts together in the combats : yield up the
godless bands that fight against us.
Singing, at morn may we find thee with favour, yea, Indra,
and e'en now, we Bharadvâjas.

HYMN XXVI.

Indra.

- O INDRA, hear us. Raining down the Soma, we call on thee
to win us mighty valour.
Give us strong succour on the day of trial, when the tribes
gather on the field of battle.
- 2 The warrior, son of warrior sire, invokes thee, to gain great
strength that may be won as booty :
To thee, the brave man's Lord, the fiends' subduer, he looks
when fighting hand to hand for cattle.
- 3 Thou didst impel the sage to win the daylight, didst ruin
Sushna for the pious Kutsa.
- 4 The invulnerable demon's head thou clavest when thou wouldst
win the praise of Atithigva.
- 5 The lofty battle-car thou broughtest forward ; thou holpest
Dasadyu the strong when fighting.

6 *He is the Lord* : Indra can give valour and victory to either side
as he chooses. Sâyana explains the first half-stanza differently : ' Of
both these (disputants), that one acquires wealth whose priests invoke
(Indra) at the sacrifice.'—Wilson.

3 *The sage* : bhârgavam rishim :—Sâyana ; the Rishi, descendant of
Bhṛigu. 4 *Vetsu* : according to Sâyana, either a king aided by
him or a demon slain by him. Cf. VI. 20. 8.

Along with *Vetastu* thou slewest *Tugra*, and madest *Tuji* strong,
who praised thee, *Indra*.

- 5 Thou madest good the land, what time thou rentest a hundred
thousand fighting foes, O *Hero*,
Slewest the *Dâsa* *Sambara* of the mountain, and with strange
aids didst succour *Divodâsa*.

- 6 Made glad with *Soma*-draughts and faith, thou sentest *Chumuri*
to his sleep, to please *Dabhti*.

Thou, kindly giving *Raji* to *Pithinas*, slewest with might; at
once, the sixty thousand.

- 7 May I too, with the liberal chiefs, O *Indra*, acquire thy bliss
supreme and domination,
When, Mightiest! *Hero*-girt! *Nahusha* heroes boast them in
thee, the triply-strong Defender.

- 8 So may we be thy friends, thy best beloved, O *Indra*, at this
holy invocation.

Best be *Prâtardani*, illustrious ruler, in slaying foemen and in
gaining riches.

HYMN XXVII.

Indra.

WHAT deed hath *Indra* done in the wild transport, in quaffing
or in friendship with, the *Soma*?

What joys have men of ancient times or recent obtained within
the chamber of libation?

- 2 In its wild joy *Indra* hath proved him faithful, faithful in
quaffing, faithful in its friendship.

His truth is the delight that in this chamber the men of old
and recent times have tasted.

- 3 All thy vast power, O *Maghavan*, we know not, know not the
riches of thy full abundance.

No one hath seen that might of thine, productive of bounty
every day renewed, O *Indra*.

- 4 This one great power of thine our eyes have witnessed, where-
with thou slewest *Varasikha*'s children.

Tuji : a rājâ of that name, says *Sâyana*.

that name — *Sâyana*. *Pithinas* : a man so called — *Sâyana*.

Prâtardani : son of a prince named *Pratardâna*.

occurred before. See Index.

6 *Raji* : a maiden of

8 *Prâ-*

The other names have

The liberality of *Abhyâvartin* *Châyamâna* is said to be the deified
object of stanza 8. 1 'According to *Sûyâda* the Rishi here expresses
his impatience at the delay of the reward of his praises : in the next
verse he sings his rebantation.' — Wilson.

4 *Varasikha* : a certain
Asura or demon, says *Sâyana*. He seems to have been the leader of the
Vijichivans.

- When by the force of thy descending thunder, at the mere
sound their boldest was demolished.
- 5 In aid of Abhyāvartin Chāyamāna, Indra destroyed the seed of
Varasikha.
At Hariyupiyā he smote the vanguard of the Vrichivans, and
the rear fled frightened.
- 6 Three thousand, mailed, in quest of fame, together, on the
Yavyāvati, O much-sought Indra,
Vrichivan's sons, falling before the arrow, like bursting vessels
went to their destruction.
- 7 He, whose two red Steers, seeking goodly pasture, plying their
tongues move on 'twixt earth and heaven,
Gave Turvasa to Srinjaya, and, to aid him, gave the Vrichivans
up to Daivavāta.
- 8 Two wagon-teams, with damsels, twenty oxen, O Agni,
Abhyāvartin Chāyamana,
The liberal Sovran, giveth me. This guerdon of Prithu's seed
is hard to win from others.

HYMN XXVIII.

Cows.

- THE Kine have come and brought good fortune : let them rest
in the cow-pen and be happy near us.
Here let them stay prolific, many-coloured, and yield through
many morns their milk for Indra.
- 2 Indra aids him who offers sacrifice and gifts : he takes not
what is his, and gives him more thereto.
Increasing ever more and ever more his wealth, he makes the
pious dwell within unbroken bounds.

5 *Abhyāvartin Chāyamāna* : a king, apparently the leader of the
Pārthavas, the enemies of Varasikha and the Vrichivans. *Hariyū-
piyā* : (having golden sacrificial posts), the name of a town, or, accord-
ing to others, of a river. *Vāichivans* : Vrichivan is said to have
been the eldest son of Varasikha, and to have given his name to the
family or tribe. The name does not occur again in the Hymns. 6
Yavyāvati : the name of a river, according to Sâyana identical with
the Hariyupriyā of stanza 5. 7 *He* : Indra. *Red Steers* : bright
horses, according to Sâyana. *Gave Turvasa to Srinjaya* : gave up
the Turvadas a tribe apparently settle in the north-west of India, to
their neighbours and enemies the Srinjayas. *Daivavāta* : Abhyāvartin
Chayamana, son of Devavāta. 8 *With damsels* : accompanied with
slave-girls, or, drawn by mares. Cf. I. 126 3. *Of Prithu's seed* : or bestow-
ed by Pārthavas, that is, presented by Abhyavartin, one of the des-
cendants of Prithu.

- 3 These are ne'er lost no robber ever injures them : evil-minded foe attempts to harass them.
The master of the Kine lives many a year with these, the Cows whereby he pours his gifts and serves the Gods.
- 4 The charger with his dusty brow o'ertakes them not, and never to the shambles do they take their way.
These Cows, the cattle of the pious worshipper, roam over wide-spread pasture where no danger is.
- 5 To me the Cows seem Bhaga, they seem Indra, they seem a portion of the first-poured Soma.
These present Cow, they, O ye men, are Indra. I long for Indra with my heart and spirit.
- 6 O Cows, ye fatten e'en the worn and wasted, and make the undovely beautiful to look on.
Prosper my house, ye with auspicious voices. Your power is glorified in our assemblies.
- 7 Crop goodly pasturage and be prolific : drink pure sweet water at good drinking-places.
Never be thief or sinful man your master, and may the dart of Rudra still avoid you.
- 8 Now let this close admixture be close intermingled with these Cows,
Mixt with the Steer's prolific flow, and, Indra, with thy hero-might.

HYMN XXIX.

Indra.

Your men have followed Indra for his friendship, and for his loving-kindness glorified him.
For he bestows great wealth, the Thunder-wielder : worship him, Great and Kind, to win his favour.

3 *Are ne'er lost : ná tã nañanti* : Sâyana assigns an imperative meaning to *nañanti* and the other verbs in the indicative mood which occur in this and the following stanzas : ' Let not the Cows be lost : let no thief, etc.'—Wilson . 4 *The charger... o'ertakes them not* : they are not, or, according to Sayana, let them not be, carried off in predatory incursions. 5 The worshipper regards the Cows as the deities, Bhaga and Indra, who bring him happiness. *They O ye men are Indra* : an allusion, apparently to the refrain of hymn 12 of Book II ; He, O men, is Indra. 7 *May the dart of Rudra still avoid you* : so, I 114. 10. ' Far be thy dart that killeth men or cattle,' and II. 33. 14, ' May Rudra's missile turn aside and spare us, the great wrath of the Impetuous One avoid us.' 8 This stanza appears to refer to the mingling of the milk (the cows) with the juice of the strong Soma (the steer), which when offered as a libation to Indra will increase his heroic strength. But the phraseology is somewhat obscure.

- 2 Him to whose hand, men closely cling, and drivers stand on
his golden chariot firmly stationed.
With his firm arms he holds the reins; his Horses, the Stallions, are yoked ready for the journey.
- 3 Thy devotees embrace thy feet for glory. Bold, thunder-armed, rich, through thy strength, in guerdon,
Robed in a garment fair as heaven to look on, thou hast displayed thee like an active dancer.
- 4 That Soma when effused hath best consistence, for which the food is dressed and grain is mingled;
By which the men who pray, extolling Indra, chief favourites of Gods, recite their praises.
- 5 No limit of thy might hath been appointed, which by its greatness sundered earth and heaven.
These the Prince filleth full with strong endeavour, driving, as 'twere, with help his flocks to waters.
- 6 So be the lofty Indra prompt to listen, Helper unaided, golden-visored Hero.
Yea, so may he, shown forth in might unequalled, smite down the many Vritras and the Dasyus.

HYMN XXX.

Indra.

- INDRA hath waxed yet more for hero prowess, alone, Eterdial, he bestoweth treasures.
Indra transcendeth both the worlds in greatness: one half of him equalleth earth and heaven.
- 2 Yea, mighty I esteem his Godlike nature: none hindereth what he hath once determined.
Near and afar he spread and set the regions, and every day the Sun became apparent.

5 *The Prince*: Indra appears to be meant. *Driving his flocks*: cp. 1. 10. 2. 'And the Ram hastens with his troop,' that is, Indra comes with his band of Maruts. Sâyana takes *śūrik* in its more usual signification of worshipper or institutor of the sacrifices; and Professor Wilson translates: the pious worshipper, hastening (to sacrifice), and earnestly performing worship, gratifies thee with the offering, as (the cowkeeper satisfies) the herds with water,' 6 *Helper unaided*: this seems to be the meaning of *atī dñiti*, with help that needs no other help. Sâyana explains the words, 'by coming or by not coming,' whether he be present or absent. . . . *Golden-visored*: 'Azure-chinned'—Wilson. 'With yellow-coloured jaws.'—Ludwig. I have followed Professor Roth.

1 Indra hath grown stronger and stronger for the performance of his mighty deeds.

3 E'en now endures thine exploit of the Rivers, when, Indra, for their floods thou clavest passage.

Like men who sit at meat the mountains settled : by thee, Most Wise ! the regions were made steadfast.

4 This is the truth, none else is like thee, Indra, no God superior to thee, no mortal.

Thou slewest Ahi who besieged the waters, and lettest loose the streams to hurry sea-ward.

5 Indra, thou brakest up the floods and portals on all sides, and the firmness of the mountain.

Thou art the King of men, of all that liveth, engendering at once Sun, Heaven, and Morning.

HYMN XXXI.

Indra.

Sole Lord of wealth art thou, O Lord of riches : thou in thine hands hast held the people, Indra !

Men have invoked thee with contending voices for seed and waters, progeny and sunlight.

2 Through fear of thee, O Indra, all the regions of earth, though naught may move them, shake and tremble.

All that is firm is frightened at thy coming,—the earth, the heaven, the mountain, and the forest.

3 With Kutsa, Indra ! thou didst conquer Sushna, voracious, bane of crops, in fight for cattle.

In the close fray thou rentest him : thou stolest the Sun's wheel and didst drive away misfortunes.

3 *Like men who sit at meat* : or, perhaps, like flies who settle on food. See Geldner, *Vedische Studien*, II. 180.

1 *Men...with contending voices* : the combatants on both sides invoke Indra's aid in battle. According to Prof. Pischel, *Vedische Studien*, I. 34, the meaning is as follows :

'Alone wast thou, Lord of all wealth and riches, yet hast thou made the folk submissive, Indra, When with uplifted voice the tribes invoked thee for water, sons, posterity and sunlight.'

'The folk,' *krishṭih* meaning the speaker's enemies, and 'the tribes,' *chayshnayo*, meaning the five Aryan tribes.

3 *Kutsa* : the special favourite of Indra. *Bane of crops* : or Kuyava many be the name of another demon of drought or savage enemy. See Index. *Thou rentest him* : literally, 'bittest' : *dasa*, according to Sayana, standing for *adasah*. *Stolest the Sun's wheel* : see I. 175. *Misfortunes* : according to Sâyana, 'disturbing or injurious Rākshasas, etc.'

- 4 Thou smotest to the ground the hundred castles, impregnable,
 of Sombara the Dasyu,
 When, Strong, with might thou holpest Divodāsa who poured
 libations out, O Soma-buyer, and madest Bharadvāja rich
 who praised thee.
- 5 As such, true Hero, for great joy of battle mount thy terrific
 car, O Brave and Manly.
 Come with thine help to me, thou distant Roamer, and, glori-
 ous God, spread among men my glory.

HYMN XXXII.

Indra.

- I with my lips have fashioned for this Hero words never
 matched, most plentiful and auspicious,
 For him the Ancient, Great, Strong; Energetic, the very
 mighty Wielder of the Thunder.
- 2 Amid the sages, with the Sun he brightened the Parents :
 glorified, he burst the mountain;
 And, roaring with the holy-thoughted singers, he loosed the
 bond that held the beams of Morning
- 3 Famed for great deeds, with priests who kneel and laud him,
 he still hath conquered in the frays for cattle,
 And broken down the forts, the Fort-destroyer, a Friend with
 friends, a Sage among the sages.
- 4 Come with thy girthed mares, with abundant vigour and
 plenteous strength to him who sings thy praises.
 Come hither, borne by mares with many heroes, Lover of song !
 Steer ! for the people's welfare.

4 *The hundred castles* : probably the castles of cloud which retain the rain. So, II. 19. 6, 'And Indra, for the sake of Divodāsa, demolished Sambara's nine-and-ninety castles.' 4 *Soma-buyer* : purchaser of Soma-libations with the help which he gives to the worshipper.

* 2 *He brightened the Parents* : illuminated the universal parents, Heaven and Earth. *The sages* : the Angirasas, *the holy thoughted singers* of the next line. 4 *With thy girthed mares* : the meaning of *nīvyābhīh*, a feminine plural adjective in the instrumental case, standing without a substantive, is uncertain. Śāyana explains the word by *navyābhīrnavatārābhīh*, 'very new or young,' and supplies *vadavābhīh*, 'mares.' Professor Roth thinks that *nīvyābhīh* may be a substantive meaning 'with garments,' and Professor Grassmann translates 'mit Gaben,' 'with gifts,' that is, presents carried in a *nāva* or apron. • *With many heroes* : *puruvīrābhīh* again is an adjective without a substantive, in the same gender, number, and case as *nīvyābhīh*. According to Śāyana, it also qualifies *vadavābhīh*, 'with mares,' understood, and means 'having many colts.'

- 5 Indra with rush and might, sped by his Coursers, hath swiftly won the waters from the southward.
Thus set at liberty the rivers daily flow to their goal, incessant and exhaustless.

HYMN XXXIII.

Indra.

- Give us the rapture that is mightiest, Indra, prompt to bestow and swift to aid, O Hero,
That wins with brave steeds where brave steeds encounter, and quells the Vritras and the foes in battle.
- 2 For with loud voice the tribes invoke thee, Indra, to aid them in the battle-field of heroes.
Thou, with the singers, hast pierced through the Panis: the charger whom thou aidest wins the booty.
- 3 Both races, Indra, of opposing foemen, O Hero, both the Ârya and the Dâsa,
Hast thou struck down like woods with well-shot lightnings: thou rentest them in fight, most manly Chieftain!
- 4 Indra, befriend us with no scanty succour, prosper and aid us, Loved of all that liveth,
When, fighting for the sunlight, we invoke thee, O Hero, in the fray, in war's division.
- 5 Be ours, O Indra, now and for the future, be graciously inclined and near to help us.
Thus may we, singing, sheltered by the Mighty, win many cattle on the day of trial.

HYMN XXXIV.

Indra.

- Full many songs have met in thee, O Indra, and many a noble thought from thee proceedeth.
Now and of old, the eulogies of sages, their holy hymns and lauds, have yearned for Indra.
- 2 He, praised of many, bold, invoked of many, alone is glorified at sacrifices.
Like a car harnessed for some great achievement, Indra must be the cause of our rejoicing.
- 3 They make their way to Indra and exalt him, him whom no prayers and no laudations trouble;

5 *From the southward; from the quarter whence the Rains come.*

1 *Give us the rapture: let us be benefited by the transport which draughts of Soma juice produce in thee.*

3 *They make their way: that is, prayers and laudations reach Indra and strengthen him. They do not vex him as they would vex a man who would be unable to fulfil the prayers and would be conscious that he did not deserve the laudations.*

- For when a hundred or a thousand singers laud him who loves
the song their praise delights him.
- 4 As brightness mingles with the Moon in heaven, the offered
Soma yearns to mix with Indra.
Like water brought to men in desert places, our gifts at sacrifice
have still refreshed him.
- 5 To him this mighty eulogy, to Indra hath this our laud been
uttered by the poets,
That in the great encounter with the foemen, Loved of all life,
Indra may guard and help us.

HYMN XXXV.

Indra.

- WHEN shall our prayers rest in thy car beside thee? When
dost thou give the singer food for thousands?
When wilt thou clothe this poet's laud with plenty, and when
wilt thou enrich our hymns with booty?
- 2 When wilt thou gather men with men, O Indra, heroes with
heroes, and prevail in combat?
Thou shalt win triple kine in frays for cattle, so, Indra, give
thou us celestial glory.
- 3 Yea, when wilt thou, O Indra, thou Most Mighty, make the
prayer all-sustaining for the singer?
When wilt thou yoke, as we yoke songs, thy Horses, and come
to offerings that bring wealth in cattle?
- 4 Grant to the singer food with store of cattle, splendid with
horses and the fame of riches.
Send food to swell the milk-cow good at milking : bright be
its shine among the Bharadvâjas.

4 *As brightness mingles with the Moon*: I follow Professor Ludwig in his interpretation of this difficult passage; but its exact meaning still seems doubtful. 'Archâ is the nominative singular. We have here the later Jyotsnâ or Kaumudî as the wife or feminine power of the Moon. Sûryâ, the daughter of the Sun, i. e. the Moon's light which is borrowed from the Sun is an earlier conception.'—Ludwig. 5 *By the poets*: by those who sing hymns of praise. *Mâtiḍhih = stotribhih—Sâyaṇa*. In the great encounter with the foemen : *mahatṁ vritratûrye* : in the great victory over Vṛitra, that is, generally, in battle with enemies; *sangrâme = Sâyaṇa*.

1 *Rest in thy car beside thee?* : when shall our prayers reach thee as thou standest on thy chariot? The poet expresses impatience at Indra's inattention to his petitions.

5 Lead otherwise this present foeman, Sakra! Hence art thou praised as Hero, foe-destroyer.

Him who gives pure gifts may I praise unceasing. Sage, quick en the Angirases by devotion.

HYMN XXXVI.

Indra.

Thy raptures ever were for all men's profit : so evermore have been thine earthly riches.

Thou still hast been the dealer-forth of vigour, since among Gods thou hast had power and Godhead.

2 Men have obtained his strength by sacrificing, and ever urged him on to hero valour.

For the rein-seizing, the impetuous Charger they furnished power even for Vṛitra's slaughter.

3 Associate with him, as teams of horses, help, manly might, and vigour follow Indra.

As rivers reach the sea, so, strong with praises, our holy songs reach him the Comprehensive.

4 Lauded by us, let flow the spring, O Indra, of excellent and brightly-shining riches.

For thou art Lord of men, without an equal : of all the world thou art the only Sovran.

5 I find this stanza hopelessly obscure, and do not attempt to translate it, giving instead of a conjectural translation a reproduction of the substance of Sâyana's absolutely worthless paraphrase. *Lead otherwise*: according to Sâyana, 'consign to death, to a course different from that of living beings.'—Wilson *The Angirases*: the descendants of Angirases, that is the Bharadvâjas. Professor Ludwig translates: 'Also at another time (I wish) hither this strong (defence), when thou as a hero, Sakra, singest open [aufseigst] the doors; may I never lose the cow that yields bright juice; cause thou her to hasten through the prayer of the Angirases.' In this Commentary Prof. Ludwig alters 'lose the cow, etc.' into 'lose the seed-pouring (bull) of the milch-cow.' Professor Aufrecht would read *vi janam* instead of *vrijanam* and *grinishe* instead of *grinishe*, and Prof. Grassmann translates accordingly: 'Now too, as formerly, I choose for myself this man, when, Strong One, as hero thou openest the doors. Never then may the steer whose seed streams fail me. Quickened, O Sage, the singers through prayer.'

1 *Thy raptures*: produced by drinking the Soma juice. *Power and Godhead*: *asuryam*: Asura-hood, the nature and power of an Asura or High God. Some give a different meaning to *dhârdyathâh*: 'thou mainvaighest vigour among the gods.'—Wilson 'Indra is said to give divine power to the other gods.'—Muir, *O. S. T.*, V. 92. 2 *His strength*: the powerful aid of Indra. *Charger*: Indra, impetuous as a war-horse who takes the bit between his teeth. Sâyana explains *sgûmagribhe*: as 'seizer of enemies who are in uninterrupted lines.' 'They offer sacrifices to him as the seizer of an uninterrupted series of foes, their assailant, their subduer, and also for the destruction of Vṛitra.'—Wilson.

- 5 Hear what thou mayst hear, thou who, fain for worship, as
 • heaven girds earth, guardest thy servant's treasure ;
 That thou mayst be our own, joying in power, famed through
 thy might in every generation.

HYMN XXXVII.

Indra.

- Let thy Bay Horses, yoked, O mighty Indra, bring thy car
 hither fraught with every blessing.
 For thee, the Heavenly, e'en the poor invoceth, may ~~we~~ this
 day, thy feast-companions, prosper.
- 2 Forth to the vat the brown drops flow for service, and purified
 proceed directly forward.
 • May Indra drink of this, our guest aforetime, Celestial King
 of the strong draught of Soma.
- 3 Bringing as hitherward all potent Indra on well-wheeled
 chariot, may the Steeds who bear him.
 Convey him on the road direct to glory, and ne'er may Vāyu's
 • Amrit cease and fail him.
- 4 Supreme, he stirs this man to give the guerdon,—Indra, most
 efficacious of the princes,—
 Wherewith, O Thunderer, thou removest sorrow, and, Bold
 One! partest wealth among the nobles.
- 5 Indra is he who gives enduring vigour : may our songs magnify
 the God Most Mighty.
 Best Vṛitra-slayer be the Hero Indra : these things he gives as
 Prince, with strong endeavour.

HYMN XXXVIII.

Indra.

HE hath drunk hence, most Martellous, and carried away our
 great and splendid call on Indra.
 The Bounteous, when we serve the Gods, accepteth song yet
 more famous and the gifts we bring him.

1 *Thee, the Heavenly* : *svāroṇ* appears to apply to *tvā*, thee, Indra
 and to stand for *svarīantam*. See Pischel, *Vedische Studien*, I. 198,
 218. 3 *To glory* : 'to the prize of battle.'—Grassmann. 'To our
 rite.'—Wilson. *Vāyu Amrit* : Vāyu is possessor of Amrit probably
 as being Tvastar's son-in-law. VIII. 26. 21.—Ludwig 4 *This*
man : the institutor of the sacrifice. *Wherewith* : on account of which
 guerdon. The liberal guerdon given by the nobles who defray the ex-
 penses of the sacrifice causes Indra in his turn to be gracious and liberal
 of his gifts to them. 5 *With strong endeavour* : exerting his power
 on behalf of worshippers.

1 *He hath drunk hence* : Professor Ludwig thinks that the first line
 refer to Agni, who receives the libation *hence*, that is, from the priest's
 cup, and conveys to Indra the invocation addressed to him. But Indra
 himself may be intended in the first line as well as in the second.

- 2 The speaker filleth with a cry to Indra his ears who cometh
nigh e'en from a distance.
May this my call bring Indra to my presence, this call to Gods,
composed in sacred verses.
- 3 Him have I sung with my best song and praises, Indra of
ancient birth and Everlasting.
For prayer and songs in him are concentrated : let laud wax
mighty when addressed to Indra :
- 4 Indra, whom sacrifice shall strengthen, Soma, and song and
hymn, and praises and devotion.
Whom Dawns shall strengthen when the night departeth, Indra,
whom days shall strengthen, months, and autumns.
- 5 Him, born for conquering might in full perfection, and waxen
strong for bounty and for glory,
Great, Powerful, will we do-day, O singer, invite to aid us and
to quell our foemen.

HYMN XXXIX.

• Indra.

- Of this our charming, our celestial Soma, eloquent, wise, Priest,
with inspired devotion,
Of this thy close attendant, hast thou drunken. God, send
the singer food with to grace it.
- 2 Craving the kine, rushing against the mountain, led on by Law,
with holy-minded comrades,
He broke the never-broken ridge of Vala. With words of
might Indra subdued the Panis.
- 3 This Indu lighted darksome nights, O Indra, throughout the
years, at morning and at evening.
Him have they stablished as the days' bright ensign. He
made the Mornings to be born in splendour.
- 4 He shone and caused to shine the worlds that shone not. By
Law he lighted up the host of Mornings.

3 *Let laud wax mighty* : when the power of Indra is celebrated, the
song should be lofty as the dignity of the subject demands. 5 *To
quell our foemen* : or, to conquer, Vritras, that is, Vritra and similar
fiends.

1 *Our celestial Soma* : as Professor Wilson observes, 'Several of the
epithets in the text are unusual, and agreeably to European notions,
very inapplicable to a beverage.' The Soma is called *eloquent* and *wise*
as giving eloquence and wisdom, and *priest* because it is employed in
offerings to the Gods. *With milk to grace it* : that is, of which milk
and butter constitute the most excellent part. 2 *Holy-minded com-
rades* : the Aggrases. *Vala* : a demon who stole away the cows of the
Gods, i.e. the rays of light. See Index. 3 *This Indu* : Indu is here
the moon, which is identified with Soma. *The days' bright ensign* : the
standard by which time is measured.

He moves with Steeds yoked by eternal Order, contenting men
with naves that finds the sunlight.

- 5 Now praised, O Ancient King! fill thou the singer with plenteous food that he may deal forth treasures.
Give waters, herbs that have no poison, forests, and kine, and
steeds, and men, to him who lauds thee.

HYMN XL.

Indra.

DRINK, Indra; juice is shed to make thee joyful: loose thy
Bay Steeds and give thy friends their freedom.

Begin the song, seated in our assembly. Give strength for
sacrifice to him who singeth.

- 2 Drink thou of this whereof at birth, O Indr, thou drankest,
Mighty One! for power and rapture.

The men, the pressing-stones, the cows, the waters have made
this Soma ready for thy drinking.

- 3 The fire is kindled, Soma, pressed, O Indra: let thy Bays, best
to draw, donvey thee hither

With mind devoted Indra, I invoke thee. Come, for our great
prosperity approach us.

- 4 Indra, come hither: evermore thou camest through our great
strong desire to drink the Soma.

Listen and hear the prayers which now we offer, and let this
sacrifice increase thy vigour.

- 5 Mayst thou, O Indra, on the day of trial, present or absent,
wheresoe'er thou dwellest.

Thence, with thy team, accordant with the Maruts, Song-lover i
guard our sacrifice, to help us.

HYMN XLI.

Indra.

COME gracious to our sacrifice, O Indra: pressed Soma-drops
are purified to please thee.

As cattle seek their home, so, Thunder-wielder, come, Indra,
first of those who claim our worship:

- 2 With that well-formed most wide extending palate, wherewith
thou ever drinkest streams of sweetness,

Drink thou; the Adhvaryu standeth up before thee: let thy
spoil-winning thunderbolt attend thee.

4 Nave: used by synecdoche for chariot.

1 Thy friends: thy dear horses.

1 Gracious: more literally, 'without anger.' 'Unirascible.'—
Wilson. 2 The Adhvaryu: the ministering priest.

- 3 This drop, steer-strong and omniform, the Soma, hath been made ready for the Bull, for Indra-
 Drink this. Lord of the Rays, thou Strong Supporter, this that is thine of old, thy food for ever.
- 4 Soma when pressed excels the unpressed Soma, better, for one who knows, to give him pleasure.
 Come to this sacrifice of our, O Victor : replenish all thy powers with this libation.
- 5 We call on thee, O Indra : come thou hither : sufficient be the Soma for thy body.
 Rejoice thee, Satakratu ! in the juices, guard us in wars, guard us among our people.

HYMN XLII.

Indra.

- BRING sacrificial gifts to him, Omniscient, for he longs to drink, The Wanderer who comes with speed, the Hero ever in the van.
- 2 With Soma go ye nigh to him chief drinker of the Soma's juice :
 With beakers to the Impetuous God, Indra with the drops effused.
- 3 What time, with Soma, with the juice effused, ye come before the God :
 Full wise he knows the hope of each, and Bold One, strikes this foe and that.
- 4 To him, Adhvaryu ! yea, to him give offerings of the juice expressed.
 Will he not keep us safely from the spiteful curse of each presumptuous high-horn foe ?

HYMN XLIII.

Indra.

IN whose wild joy thou madest once Sambara Divodāsa's prey,
 This Soma is pressed out for thee, O Indra : drink !

3 *Supporter : sthātav*—Stator in Jupiter Stator, one who causes to stay or stand, rallier of men in battle. 4 *Replenish all the powers* : or, 'give us all powers in full.' 5 *Satakratu* : Lord of a hundred, i. e. countless, powers.

3 *Strikes this foe and that* : there is no substantive in the text. Sāyana makes *tām tīm* refer to *kāmaṁ*, hope or wish : 'And the snapper (of enemies) assuredly grants it, whatever it may be.'—Wilson.

1 *Sambara* : a demon of draught. *Divodāsa* : called also Atithigva : 'Thou savedst Kutsa when Sushna was smitten down ; to Atithigva gavest Sambara for a prey.'—I. 51. 5.

- 2 Whose gladdening draught, shed from the points, thou guard-
 est in the midst and end,
 This Soma is pressed out for thee, O Indra : drink !
- 3 In whose wild joy thou settest free the kine held fast within
 the rock,
 This Soma is pressed out for thee, O Indra : drink !
- 4 This, in whose juice delighting thou gaineſt the might of
 Maghavan,
 This Soma is pressed out for thee, O Indra : drink !

HYMN XLIV.

Indra.

- 1 THAT which is wealthiest, Wealthy God ! in splendours most
 illustrious,
 Soma is pressed : thy gladdening draught, Indra ! libation's
 Lord ! is this
- 2 Effectual, Most Effectual One ! time, as bestowing wealth of
 hymns,
 Soma is pressed : thy gladdening draught, Indra ! libation's
 Lord ! is this.
- 3 Wherewith thou art increased in strength, and conquerest with
 thy proper aids,
 Soma is pressed : thy gladdening draught, Indra ! libation's
 Lord ! is this.
- 4 Him for your sake I glorify as Lord of Strength who wrong-
 eth none,
 The Hero Indra, conquering all, Most Bounteous, God of all
 the tribes.
- 5 Those Goddesses, both Heaven and Earth, reverse the power
 and might of him,
 Him whom our songs increase in strength, the Lord of bounty
 swift to come.
- 6 To seat your Indra, I will spread abroad with power this song
 of praise.
 The saving succours that abide in him, like songs, extend
 and grow.

2 *From the points* : from the sharp ends of the branchlets of the plant. See Hillebrandt, V. Mythologie, p. 232. *In the midst and end* : according to Sâyana, at noon and at the evening libation. 4 *Gainest the might of Maghavan* : Indra acquires his power from libations of Soma juice.

6 *To seat your Indra* : as Indra's seat is on the *barhis* or sacred grass that is spread on the floor of the chamber of sacrifice, so the hymn also, as his spiritual seat, is supposed to have the power of inducing him to come.

- 7 A recent Friend, he found the skilful priest : he drank, and showed forth treasure from the Gods.
He conquered, borne by strong all-shaking mares, and was with far-spread power his friends' Protector.
- 8 In course of Law the sapient juice was quaffed : the Deities to glory turned their mind.
Winning through hymns a lofty title, he, the Lovely, made his beauteous form apparent.
- 9 Bestow on us the most illustrious strength : ward off men's manifold malignities.
Give with thy might abundant vital force, and aid us graciously in gaining riches.
- 10 We turn to thee as Giver, liberal Indra, Lord of the Bay Steeds, be not thou ungracious.
No friend among mankind have we to look to : why have men calld thee him who spurs the niggard ?
- 11 Give us not up, Strong Hero ! to the hungry : unharm'd be we whom thou, so rich, befriendest.
Full many a boon hast thou for men : demolish those who present no gifts nor pour oblations.
- 12 As Indra thundering impels the rain-clouds, so doth he send us store of kine and horses.
Thou art of old the Cherisher of singers : let not the rich who bring no gifts deceive thee.
- 13 Adhvāryu, hero, bring to mighty Indra—for he is King thereof—the pressed-out juices;
To him exalted by the hymns and praises, ancient and modern, of the singing Rishis.
- 14 In the wild joy of this hath Indra, knowing full many a form, struck down resistless Vritras.

7 *He found the skilful priest* : 'Indra appreciates him who is skilled (in holy rites)'—Wilson. The word *yashtāram*, sacrificer, is supplied by Sāyana. *Borne by strong, all-shaking mares* : this is Sāyana's first explanation of *staulābhīh dhantāribhīh*, two feminine plurals in the instrumental case, *vadavābhīh*, 'with mares,' being understood 'Brought by his robust agitators (of the earth, his steeds),'—Wilson. Or, Sāyana says, although the words are feminine, the Maruts may be intended. Other conjectural explanations have been attempted, but they are not convincing. 10 *Who spurs the niggard* : urges even the niggardly to be liberal. See Pischel, *Vedische Studien*, I. P, 124. 12 *The Cherisher of singers* : or, 'he whom the singers nourish,' that is, strengthened by their hymns. 14 *Knowing full many a form* : detecting and not deceived by the various forms assumed by the demon Vritra and his crew.

- Proclaim aloud to him the savoury Soma so that the Hero,
 strong of jaw, may drink it.
- 15 May Indra drink this Soma poured to please him, and cheered
 therewith slay Vṛitra with his thunder.
 Come to our sacrifice even from a distance, good lover of our
 songs, the bard's Supporter.
- 16 The cup whence Indra drinks the draught 'is present; the
 Amrit dear to Indra hath been drunken,
 That it may cheer the God to gracious favour, and keep far
 from us hatred and affliction.
- 17 Therewith enraptured, Hero, slay our foemen, the unfriendly
 Maghavan! be they kin or strangers,
 Those who still aim their hostile darts to smite us, turn them
 to flight, O Indra, crush and kill them.
- 18 O Indra Maghavan, in these our battles win easy paths for
 us and ample freedom.
 That we may gain waters and seed and offspring, set thou our
 princes on thy side, O Indra.
- 19 Let thy Bay Stallions, harnessed, bring the hither, Steeds
 with strong chariot and strong reins to hold them,
 Strong Horses, speeding hither, bearing thunder, well-harnessed,
 for the strong exciting potion.
- 20 Beside the vat, Strong God! stand thy strong Horses, shining
 with holy oil, like waves exulting.
 Indra, they bring to thee, the Strong and Mighty, Soma of
 juices shed by mighty press-stones.
- 21 Thou art the Bull of earth, the Bull of heaven, Bull of the
 rivers, Bull of standing waters.
 For thee, the Strong, O Bull, hath Indu swollen, juice pleasant,
 sweet to drink, for thine election.
- 22 This God, with might, when first he had his being, with Indra
 for ally, held fast the Pani.
 This Indu stole away the warlike weapons, and foiled the arts
 of his malignant father.

15 *The bard's Supporter*: or, 'whom singers nourish,' as in stanza
 12. 15 In this and the two following stanzas we have the repetition,
 so dear to some of the Vedic poets, of *vrisha* in composition,
vrishan and *vrishabha*, so commonly applied in the hymns to living
 beings and things preeminent for strength. 22 *This God*: Indu or
 Soma, the Moon. *Of his malignant father*: *Trashtar* appears to be
 meant. Sâyana's paraphrase is non-natural: 'of the malignant secreter
 of (the stolen) wealth, (the cattle).—Wilson. Sâyana makes *pituh*,
 as derived from *pâ*, to protect, = *pâlavituh*, 'the safe keeper,' and
svâsya = *Iah. sui*, 'of the property.' This safe keeper, secreter, and
 robber would be the demon Yala.

23 The Dawns he wedded to a glorious Consort, and set within the Sun the light that lights him.

He found in heaven, in the third lucid regions, the threefold Amrit in its close concealment.

24 He staid and held the heaven and earth asunder : the chariot with the sevenfold reins he harnessed.

This Soma set with power within the milch-kine a spring whose ripe contents ten fingers empty.

HYMN XLV.

Indra.

THAT Indra is, our youthful Friend, who with his trusty guidance led,

Turvaṣa, Yadu from afar.

2 Even to the dull and uninspired Indra gives vital power, and wins.

Even with slow steed the offered prize.

3 Great are his ways of guiding us, and manifold are his eulogies ; His kind protections never fail.

4 Friends, sing your psalm and offer praise to him to whom the prayer is brought :

For our great Providence is he.

5 Thou, Slaughterer of Vṛitra, art Guardian and Friend of one and two,

Yea, of a man like one of us.

6 Beyond men's hate thou leadest us, and givest cause to sing thy praise :

Good Hero art thou called by men.

7 I call with hymns, 'twere a cow to milk, the Friend who merits praise,

The Brahman who accepts the prayer.

23 *Glorious Consort* : The Sun. *In the third lucid regions* : perhaps, as Professor Ludwig suggests, in the spheres of the Sun, the Moon, and the stars. 'According to the scholiast, this may merely mean that the Soma becomes as it were ambrosia when received or concealed in the vessels at the three diurnal ceremonies, which ambrosia is properly deposited with the gods abiding in the third bright sphere, or in heaven.'—Wilson. 24 *The chariot* : of the Sun, drawn by seven horses. *Whose ripe contents ten fingers empty* : this appears to be the meaning of the *pakvām dāsayantram ūtsam* of the text, literally, 'the ripe spring with ten engines.' 'The mature deeply-organized secretion.'—Wilson.

1 *Turvaṣa, Yadu* : the names of these two eponymi of Āryan tribes are frequently associated. See Index, An expedition against Divodāsa appears to be referred to.

2 *Even to the dull and uninspired* : he favours whom he will, and the race is not always to the swift.

7 *As 'twere a cow to milk* : like the cow that is brought to give the milk that is to be mingled with the Soma libation. *The Brahman* : Indra regarded as a Priest.

- 8 Him in whose hands they say are stored all treasures from the
day of old,
The Hero, conquering in the fight.
- 9 Lord of strength, Caster of the Stone, destroy the firm forts
built by men,
And foil their arts, unbending God !
- 10 Thee, thee as such, O Lord of Power, O Indra, Soma-drinker,
true,
We, fain for glory, have invoked.
- 11 Such as thou wast of old, and art now to be called on when
the prize
Lies ready, listen to our call.
- 12 With hymns and coursers we will gain, Indra, through thee,
both steeds and spoil
Most glorious, and the proffered prize.
- 13 Thou, Indra, Lover of the Song, whom men must stir to help,
hast been
Great in the contest for the prize.
- 14 Slayer of foes, whatever aid of time imparts the swiftest
course,
With that impel our car to speed.
- 15 As skilfullest of those who drive the chariot, with our art
and aim,
O Conqueror, win the proffered prize.
- 16 Praise him who, Matchless and Alone, was born the Lord of
living men,
Most active, with heroic soul.
- 17 Thou who hast been the singers' Friend, a Friend auspicious
with thine aid,
As such, O Indra, favour us.
- 18 Grasp in thine arms the thunderbolt, O Thunder-armed, to
slay the fiends :
Mayst thou subdue the foemen's host.
- 19 I call the ancient Friend, allied with wealth, who speeds the
lowly man,
Him to whom chiefly prayer is brought.
- 20 For he alone is Lord of all the treasures of the earth : he speeds
Hither, chief Lover of the Song.

11 *When the prize lies ready: to be given to the victor in the chariot race, the chief object of the hymn being to secure victory in the approaching contest through the favour of the God.*

- 21 So with thy yoked teams satisfy our wish with power and wealth in steeds
And cattle, boldly, Lord of kine!
- 22 Sing this, what time the juice^{*} is pressed, to him your Hero,
Much-invoked,
To please him as a mighty Steer.
- 23 He, Excellent, withholdeth not his gift of power and wealth in kine,
When he hath listened to our songs.
- 24 May he with might enclose for us the cow's stall, whosesoe'er it be,
To which the Dasyu-slayer goes.
- 25 O Indra Satakratu, these our songs have called aloud to thee,
Like mother cows to meet their calves.
- 26 Hard is thy love to win : thou art a Steer to him who longs for steers ;
Be to one craving steeds a Steed.
- 27 Delight thee with the juice we pour for thine own great munificence :
Yield not thy singer to reproach.
- 28 These songs with every draught we pour come, Lover of the Song, to thee,
As milch-~~hens~~ hasten to their young :
- 29 To thee most oft invoked, amid the many singers' rivalry
Who beg with all their might for wealth.
- 30 Nearest and most attractive may our laud, O Indra, come to thee.
Urge thou us on to ample wealth.
- 31 Bribu hath set himself above the Panis, o'er their highest head,
Like the wide bush on Gangâ's bank.

24 *Whosesoe'er it be* : the meaning of *kuvitsasya* here is somewhat uncertain. Sâyana explains it as, of *Kuvitsa*, a certain person who does much harm. The meaning appears to be, may Indra open for us the cow-stall and give us the cattle of any Dasyu whom he, that is, we, under his guidance, may attack.

26 *Thou art a Steer* : *gavâm praddâ*, 'a giver of cattle'—Sâyana. 'A Steed : *asvaprada*, a giver of horses.—Sâyana. . . 27 This stanza is repeated, word for word, from III. 41. 6.

31 *Bribu* : according to Sâyana, the carpenter or artificer of the Panis. The Panis here are, in accordance with the original meaning of the words, merchants or traders, and the merchant Bribu is eulogized for his piety and liberality, qualities which were not the usual characteristics of the class to which he belonged. A legend, referred to by Sâyana, and recorded in the *Mânava dharma-sâstra* or *Laws of Manu*, 10, 107, relates that Bharadvâja, when distressed by hunger in a lonely forest, accepted many cows from the carpenter

- 32 He whose good bounty, thousandfold, swift as the rushing of
the wind,
Suddenly offers as a gift
- 33 So all our singers ever praise the pious Bribu's noble deed,
Chief, best to give his thousands, best to give a thousand
liberal gifts.

HYMN XLVI.

Indra.

- THAT we may win us wealth and power we poets, verily, call
on thee :
- In war men call on thee, Indra, thê hero's Lord, in the steed's
race-course call on thee.
- 2 As such, O Wonderful, whose hand holds thunder, praised as
mighty, Gaster of the stone !
Pour on us boldly, Indra, kine and chariot-steeds, ever to be
the conqueror's strength.
- 3 We call upon that Indra, who, most active, ever slays the foe :
Lord of the brave, Most Manly, with a thousand powers, help
thou and prosper us in fight.
- 4 Richishama, thou forcest men as with a bull, with anger, in
the furious fray.
Be thou our Helper in the mighty battle fought for sunlight,
water, and for life.
- 5 O Indra, bring us name and fame enriching, mightiest,
excellent,
Wherewith, O Wondrous God, fair-visored, thunder-armed,
thou hast filled full this earth and heaven.

Bribu ; the moral being that men of inferior caste and low condition may distinguish themselves by their liberality. See Wilson's Note, Vol. III, p 466. *The wide bush* : the belt of underwood. Others would read *urukakshah* as one word instead of *uruk kakshah*, and explain it as the name of a man, son of a woman called Gangâ. 33 *Chief* : *sûri*, as institutor of the sacrifice. See, on stanzas 31—33, Prof. Weber's Episches im vedischen Ritual (Sitzungsberichte der K. P. Akademie der Wissenschaften, XXXVIII. pp. 28 sqq.), and M. Muller, Chips from a German Workshop, IV. 138 (new edition).

3 *With a thousand powers* : *sahasramushka*, literally, mille testiculos habens. The reading of the Sāmaveda, *sahasramanyo*, full of boundless ardour, is, as Professor Ludwig remarks, much more æsthetic. 4 *Richishama* : or, worthy of praise ! But the exact meaning of the epithet is somewhat uncertain. 5 *Fair-visored* ; or, fair of cheek.

- 6 We call on thee, King, Mighty amid the Gods, Ruler of men, to succour us.
All that is weak in us, Excellent God, make firm : make our foes easy to subdue.
- 7 All strength and valour that is found, Indra, in tribes of Nahushas, and all the splendid fame that the Five Tribes enjoy, Bring yea, all manly powers at once.
- 8 Or, Maghavan, what vigorous strength in Trikshi lay, in Druhyus or in Pûra's folk,
Fully bestow on us, that, in the conquering fray, we may subdue our foes in fight.
- 9 O Indra, grant a happy home, triple refuge triply strong.
Bestow a dwelling-place on the rich lords and me, and keep thy dart afar from these.
- 10 They who with minds intent on spoil subdue the foe, boldly attack and smite him down,—
From these, O Indra Maghavan who lovest song, be closest guardian of our lives.
- 11 And now, O Indra, strengthen us : come near and aid us in the fight,
What time the feathered shafts are flying in the air, the arrows with their sharpened points.
- 12 Give us, where heroes strain their bodies in the fight, the shelter that our fathers loved.
To us and to our sons give refuge : keep afar all unobserved hostility,
- 13 When, Indra, in the mighty fray thou urgest chargers to their speed,
On the uneven road and on a toilsome path, like falcons, eager for renown,
- 14 Speeding like rivers rushing down a steep descent, responsive to the urging call,
That come like birds attracted to the bait, held in by reins in both the driver's hands.

7 *Nahushas* : people, apparently distinct from the five Aryan tribes *par excellence*, and dwellers on or near the Indus. According to Sâyana, human beings in general are meant, and Professor Roth explains the word as men generally, but with the 'special sense of stranger, or neighbour. See Muir, *O. S. Texts*, I. 179, 183, 8 *Triksî* : a king so named, says Sâyana. In another place (VIII. 22. 7) he has the patronymic *Trâsadyava*, son, i. e. peer of, *Trasadasy*. In *Druhyus* or in *Pûra's folk* : literally, 'in Druhyn or in Pûru,' the names of the eponyms of these tribes being used for the tribes themselves. 12 *To us and to our sons give refuge* : the Commentator takes *achittam* 'unobserved,' with *chardih*, and explains the words as 'armour unknown by the enemies.'

HYMN XLVII

Indra, Etc.

- * YEA, this is good to taste and full of sweetness, verily it is strong and rich in flavour
No one may conquer Indra in the battle when he hath drunken of the draught we offer.
- 2 This sweet juice here had mightiest power to gladden : it boldened Indra when he slaughtered Vritra,
When he defeated Sambara's many onslaughts, and battered down his nine-and ninety ramparts.
- 3 This stirreth up my voice when I have drunk it : this hath aroused from sleep my yearning spirit.
This Sage hath measured out the six expanses from which no single creature is excluded.
- 4 This, even this, is he who hath created the breadth of earth, the lofty height of heaven.
He formed the nectar in three headlong rivers. Soma supports the wide mid-air above us.
- 5 He found the wavy sea of brilliant colours in forefront of the Dawns who dwell in brightness
This Mighty One, the Steer begirt by Maruts, hath propped the heavens up with a mighty pillar.
- 6 Drink Soma boldly from the beaker, Indra, in war for treasures, Hero, Vritra-slayer !
Fill thyself full at the mid-day libation, and give us wealth, thou treasury of riches.
- 7 Look out for us, O Indra, as our Leader, and guide us on to gain yet goodlier treasure.
Excellent Guardian, bear us well through peril, and lead us on to wealth with careful guidance.
- 8 Lead us to ample room, O thou who knowest, to happiness, security, and sunlight.
High, Indra, are the arms of thee the Mighty : may we betake us to their lofty shelter.
- 9 Set us on widest chariot-seat, O Indra, with two steeds best to draw, O Lord of Hundreds !

3 *This Sage hath measured out* : the creative acts of Indra are ascribed to Soma which inspirits him to perform them. *The six expanses*, are the two worlds, heaven and earth, and the three subdivisions of each ; or, according to the Commentator, heaven, earth, day, night, water, and plants.

4 *In three headlong rivers* : perhaps the three unknown rivers Anjasi, Kulisi, and Virapatni, of I 104 4, which Benfey considers to be personifications of the clouds ; but the meaning of the half-line is uncertain. 'This Soma has deposited the ambrosia in its three principal (receptacles).'—Wilson. Soma in stanzas 4 and 5 is probably the Moon-God.

- Bring us the best among all sorts of viands : let not the foe's wealth, Maghavan, subdue us.
- 10 Be gracious, Indra, let my days be lengthened : sharpen my thought as 'twere a blade of iron.
Approve whatever words I speak, dependent on thee, and grant me thy divine protection.
- 11 Indra the Rescuer, Indra the Helper, Hero who listens at each invocation,
Śakra I call, Indra invoked of many. May Indra Maghavan prosper and bless us.
- 12 May helpful Indra as our good Protector, Lord of all treasures, favour us with succour,
Baffle our foes, and give us rest and safety, and may we be the lords of here vigour.
- 13 May we enjoy the grace of him the Holy, yea, may we dwell in his auspicious favour.
May helpful Indra as our good Preserver drive from us, even from afar, our foemen.
- 14 Like rivers rushing down a slope, O Indra, to the haste songs and prayers and linked verses.
Thou gatherest, Thunderer ! like wide-spread Bounty, kine, water, daps, and manifold libations.
- 15 Who lauds him, satisfies him, pays him worship ? E'en the rich noble still hath found him mighty.
With power, as when one moves his feet alternate, he makes the last precede, the foremost follow.
- 16 Famed is the Hero as each strong man's tamer, ever advancing one and then another.
King of both worlds, hating the high and haughty, Indra protects the men who are his people.
- 17 He loves no more the men he loved aforetime : he turns and moves away allied with others.
Rejecting those who disregard his worship, Indra victorious lives through many autumns.

9 *Let not the foe's wealth, Maghavan, subdue us* : it seems necessary to follow Professor Ludwig in taking *rāyah* in the plural as the subject of the singular verb *śrit*. Other examples of such an irregularity are found in the Veda. 13 This stanza is apparently the conclusion of the original hymn; a new hymn or fragment of a hymn begins with the following stanza.—Ludwig. 15 *With power* : he rules the fortunes of men according to his pleasures, setting up one and putting down no other, making the first last and the last first.

18 In every figure he hath been the model : that is his only form
• for us to look on.

Indra moves multiform by his illusions ; for his Bay Steeds
are yoked, ten times a hundred.

• 19 Here Tvashtar, yoking to the car the Bay Steeds, hath extended
sway.

Who will for ever stand upon the foeman's side, even when
our princes sit at ease ?

20 Gods, we have reached a country void of pasture : the land,
though spacious, was too small to hold us.

• Brihaspati, provide in war for cattle ; and a path, Indra, for
this faithful singer.

21 Day after day far from their seat he drove them, alike, from
place to place, those darksome creatures

The Hero slew the meanly-huckstering Dāsas, Varchin and
Sāmbara, where the waters gather.

22 Out of thy bounty, Indra, hath Prastoka bestowed ten coffers
and ten mettled horses.

• We have received in turn from Divodāsa Sāmbara's wealth, the
• gift of Atithigva.

23 Ten horses and ten treasure-chests, ten garments as an added gift,
These and ten lumps of gold have I received from Divodāsa's
hand.

24 Ten cars with extra steed to each, for the Atharvans hundred
cows.

Hath Aśvatha to Pāyu given.

18 'Indra presents himself as *Agni*, *Vishnu*, or *Rudra*, or any
other deity who is the actual object of worship, and is really the deity
to be adored : he is identifiable with each.'—Wilson. *Ten times a*

hundred : 'His chariots and horses are multiplied according to the
forms in which he manifests himself : agreeably to the *Vaidāntik* inter-
pretation of the stanza, *Indra* is here identified with *Parameswara*, the
supreme first cause, identical with creation.'—Wilson. 19 *Tvashtar* :
supposed by the Commentator to be identified with *Indra* ; but this is
unnecessary. The *sway* may be merely the authority which *Tvashtar*
exercises in yoking the chariot-steeds for *Indra*. *Who will for ever*

stand upon the foeman's side ? : that is, *Indra* will not always favour
our enemies, even when, as is now the case, our nobles are not engaged
in war.—Ludwig. 21 *Indra* is represented as having put to flight

the dark aborigines and slain the niggardly demons or savages *Varchin*
and *Sāmbara*. See IV 30, 14 15. 22 *Prastoka*, *Divodāsa*, and

Atithigva are names of one and the same prince, who is called also
Aśvatha, and *Sārnjaya* or son of *Scinjaya*. 24 *For the Atharvans* :

for the Rishis of the family of *Atharvan*, says *Sāvaṇa*. *Pāyu* : the
brother of *Garga* the Rishi of the hymn. This stanza consists of two

Pādas only instead of four.

- 25 Thus Sprinjaya's son honoured the Bharadvâjas, recipients of
all noble gifts and bounty.
- 26 Lord of the wood, be firm and strong in body : be, bearing us,
a brave victorious hero.
Show forth thy strength, compact with straps of leather, and
let thy rider win all spoils of battle.
- 27 Its mighty strength was borrowed from the heaven and earth :
its conquering force was brought from sovrans of the wood.
Honour with holy gifts the Car like Indra's bolt, the Car bound
round with straps, the vigour of the floods.
- 28 Thou Bolt of Indra, Vanguard of the Maruts, close knit to
Varuna and Child of Mitra, —
As such, accepting gifts which here we offer, receive, O Godlike
Chariot, these oblations.
- 29 Send forth thy voice aloud through earth and heaven, and let
the world in all its breadth regard thee ;
O Drum, accordant with the Gods and Indra, drive thou afar,
yea, very far, our foemen.
- 30 Thunder out strength and fill us full of vigour : yea, thunder
forth and drive away all dangers.
Drive hence, O War-drum, drive away misfortune ; thou art
the First of Indra : show thy firmness.
- 31 Drive hither those, and these again bring hither : the War-
drum speaks aloud as battle's signal.
Our heroes, winged with horses, come together. Let our car-
warriors, Indra, be triumphant.

HYMN XLVIII.

Agni and Others.

SING to your Agni with each song, at every sacrifice, for
strength.

Come, let us praise the Wise and Everlasting God, even as a
well-beloved Friend.

26 *Lord of the wood* : forest tree, that is the timber of which the
car is made. This car is the deified object of this and the two follow-
ing stanzas. 29 *O Drum*. the *duradubhi* addressed and glorified in
these concluding verses was a sort of loud kettle drum, like that still
used. 31 Drive to us the cows of the enemy and send our own cows
home in safety. *Gâh*, cows, is understood with *amâh*, these, and *imâh*,
these.

1 *Come, let us sing* : it seems necessary to take the singular verb
with the plural pronoun.

- 2 The Son of Strength ; for is he not our gracious Lord ? Let
us serve him who bears our gifts.
In battle may he be our help and strengthener, yea, be the
saviour of our lives.
- 3 Agni, thou beamest forth with light, great Hero, never
changed by time.
Shining, pure Agni ! with a light that never fades, beam with
thy fair beams brilliantly.
- 4 Thou worshippest great Gods : bring them without delay by
wisdom and thy wondrous power.
O Agni, make them turn hither to succour us. Give strength,
and win it for thyself.
- 5 He whom floods, stones, and trees support, the offspring of
eternal Law ;
He who when rubbed with force is brought to life by men upon
the lofty height of earth ;
- 6 He who hath filled both worlds full with his brilliant shine,
who hastens with his smoke to heaven ;
He made himself apparent through the gloom by night, the
Red bull in the darksome nights, the Red Bull in the dark-
some nights.
- 7 O Agni, with thy lofty beams, with thy pure brilliancy,
O God,
Kindled, Most Youthful One ! by Bharadvāja's hand, shine on
us, O pure God. with wealth, shine, Purifier ! splendidly.
- 8 Thou art the Lord of house and home of all the tribes, O
Agni, of all tribes of men.
Guard with a hundred forts thy kindler from distress, through
hundred winters, Youngest God ! and those who make thy
singers rich.
- 9 Wonderful, with thy favouring help, send us thy bounties,
gracious Lord.
Thou art the Charioteer, Agni, of earthly wealth : find rest
and safety for our seed.
- 10 With guards unfailing never negligent speed thou our child-
ren and our progeny,
Keep far from us, O Agni, all celestial wrath and wickedness
of Godless men.

2 *Who bears our gifts* : conveys our sacrificial offerings to the Gods.
5 *Floods, stones, and trees* : the waters that are mixed with the Soma
juice, the press-stones which crush the plant, and the wood which pro-
duces the fire by attrition or feeds it as fuel. *The lofty height of earth* :
the altar.

- 11 Hither, O friends, with newest song drive her who freely pours
her milk :
Loose her who never turns away ;
- 12 Who, for the host of Maruts bright with native sheen, hath
shed immortal fame like milk ;
Whom the impetuous Maruts look upon with love, who moves
in splendour on their ways.
- 13 For Bharadvāja she poured down in days of old.
The milch-cow yielding milk for all, and food that gives all
nourishment.
- 14 Your friend like Indra passing wise, with magic power like
Varuṇa.
Like Aryaman joy-giving, bringing plenteous food like Vishnu
for my wish, I praise,
- 15 Bright as the host of Maruts mighty in their roar. May they
bring Pushan free from foes ;
May they bring hither hundreds, thousands for our men :
may they bring hidden stores to light, and make wealth
easy to be found.
- 16 Haste to me, Pushan, in thine car, bright Deity ! I fain would
speak :
Most sinful is our foe-man's hate.
- 17 Tear not up by the roots the Kākambira tree : destroy thou
all malignity.
Let them not snare by day the neck of that Celestial Bird
the Sun.
- 18 Uninjured let thy friendship be, like the smooth surface of a
skin,

11 *Who freely pours her milk : sabārdughā* ; the general name of the cow or cows milked at sacrifices. 12 The sacrificial cow is here identified with Prīṣni, the mother of the Maruts. 13 According to my version, which follows that of Professor Ludwig, Prīṣni should be the deity of this stanza. Śaṅkara explains it differently : O Maruts, milk, etc. 14 *Your friend : Pushan. For my wish :* that I may obtain my wish ; 'for the distribution of wealth,'—Wilson. 17 *The Kākambira tree :* according to Śaṅkara, *kākambira* means literally 'crow-bearer : ' with its progeny of crows. —Wilson. It is apparently the name of some umbrageous tree and in this place implies metaphorically Samyu the Right of the hymn with his many branches of sons and grandsons. *Let them not snare :* let not our enemies deprive us of the sunlight : the Sun being frequently called a bird, those who would deprive the speaker of the light of day are regarded as fowlers. ;

A flawless skin, containing curds, full to the mouth, containing curds.

19 For thou art high above mankind, in glory equal to the Gods. Therefore, O Pûshan, look upon us in the fight : now help us as in days of old.

20 May the kind excellence of him the Kind, loud Roarers ! be our guide,

Be it the God's, O Maruts, or a mortal man's who worships, ye impetuous Ones !

21 They whose high glory in a moment like the God, the Sun, goes round the space of heaven,

The Maruts have obtained bright strength, a sacred name, strength that destroys the Vṛitras, strength Vṛitra-destroying, excellent.

22 Once, only once, the heaven was made, once, only once, the earth was formed.

Once, only Priṣni's milk was shed : no second, after this, is born.

HYMN XLIX.

Viśvedevas.

I LAUD with newest songs the Righteous People, Mitra and Varuṇa who make us happy.

Let them approach, here, let them listen, — Agni, Varuṇa, Mitra, Lords of fair dominion.

2 Him, to be praised at each tribe's sacrifices, the Two young Matrons' sober-minded Herald,

The Son of Strength, the Child of Heaven, the signal of sacrifice, red Agni will I worship.

3 Unlike in form are the Red God's two Daughters : one is the Sun's, and stars bedeck the other.

Apart, the Sanctifiers, in succession, come to the famed hymn, praised in holy verses.

4 I with a lofty song call hither Vâyu, all bounteous, filler of his car, most wealthy.

18 *Containing curds* : 'Such a skin of curds, Sâyaṇa says, is always carried in Pushan's chariot.' — Wilson. 20 *The God's* : Agni's. 22 *Heaven and Earth*, having once been made or brought forth, are permanent. Priṣni, the mother of the Maruts, has once for all given birth to her brood. *No second* : *sārdhah*, host (of Maruts) is understood with *anyāh*.

2 *The Two young Matrons* : Heaven and Earth. *The Child of Heaven* : or of Dyauṣ or Dyu. 3 *Two Daughters* : Day and Night. 4 *Filler of his car* : with wealth to reward his worshippers. *The prudent* : the wise worshipper.

- Thou, Sage, with bright path, Lord of harnessed horses, impetuous, promptly honourest the prudent.
- 5 That chariot of the Aśvins, fair to look on, pleaseth me well,
yoked with a thought, refulgent,
Wherewith, Nāsatyas, Chiefs, ye seek our dwelling, to give
new strength to us and to our children.
- 6 Bulls of the Earth, O Vāta and Parjanya, stir up for us the
regions of the water.
Hearers of truth, ye, Sages, World-Supporters, increase his
living wealth whose songs delight you.
- 7 So may Sarasvatī, the Hero's Consort, brisk with rare life, the
lightning's Child, inspire us,
And, with the Dames accordant, give the singer a refuge unas-
ailable and flawless.
- 8 I praise with eloquence him who guards all pathways. He
when his love impelled him, went to Arka.
May he vouchsafe us gear with gold to grace it : may, Pūshan
make each prayer of ours effective.
- 9 May Herald Agni, fulgent, bring for worship Tvāṣṭar adored,
in homes and swift to listen,
Glorious, first to share, the life-bestower, the ever active God,
fair-armed, fair-handed.
- 10 Rudra by day, Rudra at night we honour with these our songs
the Universe's Father.
Him great and lofty, blissful, undecaying let us call specially
as the Sage impels us.

6 *Bulls of the Earth* : or of Prithivī as identified with Prīṣṇī. *Vāta* is another name of Vayu, the Wind-God ; and *Parjanya* is the Rain-cloud personified. *Hearers of truth* : the Maruts are thus addressed, as making true or realizing the prayers of men who which they listen. I follow Sayana's interpretation of the second half of the stanza. 7 *The Hero's Consort* : *virāpatnī* : according to Sayana, she whose husband is the hero Prajapati, or, the protectress of heroes. The River-God, Sarasvan or Sarasvatī is more usually considered to be the consort of Sarasvatī, who originally a River-Goddess, appears in this place in her later and present-day character of the Goddess of learning and eloquence. See note, borrowed from Muir, on I 3. 10. *The Dames* : Gnās, or Consorts of the Gods. 8 *Him who guards all pathways* : Pushan, the special protector of travellers and guardian of roads and paths. See I. 42. *Arka* : the Sun, to whom Pushan appears to have gone both as an envoy on behalf of the other Gods when Surya was to be given in marriage, and as a suitor on his own account. Surya, it may be remembered, chose the Aśvins to be her husbands. See I 116 17. I follow Professor Pischel (*Veilsche Studien*, I. pp. 1—52) in his interpretation of this difficult stanza. 10 *The Sage* : the wise, that is, wisdom giving, Soma.

- 11 Ye who are youthful, wise, and meet for worship, come,
Maruts, to the longing of the singer.
Coming, as erst to Angiras, O Heroes, ye animate and quicken
e'en the desert.
- 12 Even as the herdsman driveth home his cattle, I urge my
songs to him the strong swift Hero.
May he, the glorious, lay upon his body the singer's hymns,
as stars bedeck the heaven.
- 13 He who for man's behoof in his affliction thrice measured out
the earthly regions, Vishnu—
When one so great as thou affordeth shelter, may we with
wealth and with ourselves be happy.
- 14 Sweet be this song of mine to Ahibudhnya, Parvata, Savitar,
with Floods and Lightnings;
Sweet, with the Plants, to Gods who seek oblations. May
liberal Bhaga speed us on to riches.
- 15 Give riches borne on cars, with many heroes, contenting men,
the guard of mighty Order.
Give us a lasting home that we may battle with godless bands
of men who fight against us, and meet with tribes to whom
the Gods are gracious.

HYMN L.

Visvedevas.

- I CALL with prayers on Aditi your Goddess, on Agni, Mitra,
Varuna for favour,
On Aryaman who gives unasked, the gracious, on Gods who
save, on Savitar and Bhaga.
- 2 Visit, to prove us free from sin, O Sūrya, Lord of great mighty,
the bright Gods sprung from Dakshas
Twice born and true, observing sacred duties, Holy and full of
light, whose tongue is Agni.

11 *As erst to Angiras: angirasāt*: 'like rays (of light).—Wilson; 'like the Angirases'—Roth; 'like messengers of the Gods.'—Grassmann. 12 *The strong swift Hero*: Vishnu seems to be intended, and not the company of Maruts as Sāyana explains the passage, taking *virāḍya* as an adjective = heroic or powerful. 14 *Ahibudhnya*: the Dragon of the Deep, or 'leviathan' of the Sep of Heaven, the distant, invisible and deified being who presides over the firmament. 15 *The guard of mighty Order*: the wealth that enables men to institute the law-ordained sacrifices. *To whom the Gods are gracious*: 'to whom the Gods come to accept libations.' I follow Sāyana in thus distinguishing *ādevīh* from *ādevīh*, Godless.

2 *Visit, to prove us free from sin*: visit and invite the Gods to come and bear witness to our innocence before the all-seeing Sun. The word

- 3 And O ye Heaven and Earth, a wide dominion, O ye most blissful Worlds, our lofty shelter,
Give ample room and freedom for our dwelling, a home, ye Hemispheres, which none may rival.
- 4 This day invited may the Sons of Rudra, resistless, excellent, stoop down to meet us ;
For, when beset with slight or sore affliction, we ever call upon the Gods, the Maruts ;
- 5 To whom the Goddess Rodasi clings closely, whom Pūshan follows bringing ample bounty.
What time ye hear our call and come, O Maruts, upon your separate path all creatures tremble.
- 6 With a new hymn extol, O thou who singest, the Lover of the Spng, the Hero Indra.
May he, exalted, hear our invocation, and grant us mighty wealth and strength when lauded.
- 7 Give full protection, Friends of man, ye Waters, in peace and trouble, to our sons and grandsons,
For ye are our most motherly physicians, parents of all that standeth, all that moveth.
- 8 May Savitar come hither and approach us, the God who rescues, Holy, golden-banded,
The God who, bounteous as the face of Morning, discloses precious gifts for him who worships.
- 9 And thou, O Son of Strength, do thou turn hither the Gods to-day to this our holy service.
May I for evermore enjoy thy bounty, and, Agni, by thy grace be rich in heroes.
- 10 Come also to my call, O ye Nāsatyas, yea, verily, through my prayers, ye Holy Sages.
As from great darkness ye delivered Atri, protect us, Chiefs, from danger in the conflict.

andḡstvé in the locative case (in sinlessness) is used with a dative signification. *Sprung from Dakṣha* : Dakṣha is a creative Power associated with Aditi, and therefore sometimes identified with Prajāpati. Sāyana explains *dākṣhapitrīn* in his commentary on VII. 66. 2, as 'preservers or lords of strength,' and the compound may mean 'Lords of vigour, or fathers of strength' in this passage also *twice born* : having two births or manifestations, dwelling in heaven and appearing also earth. *Whose tongue is Agni* : who consume oblations by means of fire. 8 *Ye Hemispheres* : *dhishane* ; literally, 'two howls,' a frequently-occurring expression for heaven and earth. 5 *Rodasi* : the Consort of Rudra

- 1 O Gods, bestow upon us riches, splendid with strength and heroes, bringing food in plenty.
Be gracious, helpful Gods of earth, of heaven, born of the Cow, and dwellers in the waters.
- 12 May Rudra and Sarasvati, accordant, Vishnu and Vâyu, pour down gifts and bless us;
Ribhukshan, Vâja, and divine Vidhâtar, Parjanya, Vâta make our food abundant.
- 13 May this God Savitar, the Lord, the Offering of Waters, pouring down his dew be gracious.
And, with the Gods and Dames accordant, Tvashtar; Dyaus with the Gods and Prithivi with oceans.
- 14 May Aja-Ekapâd and Ahubudhnya, Earth and Ocean hear our invocation;
All Gods who strengthen Law, invoked and lauded, and holy texts uttered by sages, help us.
- 15 So with my thoughts and hymns of praise the children of Bharadvâja sing aloud to please you.
The Dames invoked, and the resistless Vasus, and all ye Holy Ones have been exalted.

HYMN LI

Visvedevas.

THAT mighty eye of Varuna and Mitra, infallible and dear, is moving upwrd.

The pure and lovely face of holy Order hath shone like gold of, heaven in its arising.

11 *Born of the Cow*: the Maruts, sons of the Cow Pṛiṣṇi, according to Sâyana. The Gods of heaven are said to be the Âdityas, those of earth the Vasus, and those of water, that is, the firmament, the Rudras. Roth explains *gojâtâh* as 'born of the starry heaven.' 12 This and the four following stanza form a new hymn, or are a recapitulation with additions, of the preceding verses. *And divine Vidhâtar*: or 'the divine Disposer.' 14 *Aja-Ekapâd*: according to Roth, probably a genius of the storm, 'the stormer of one-foot' See II. 31. 6. But *aja* may signify 'unborn' rather than 'driver,' and the Sun may be intended, in accordance with the explanation of the Commentators. Aja-Ekapâd is called in X 65. 13. the bearer of heaven, 'and the ascription of one foot to the Sun might be due to his appearance alone in the sky as opposed to the Dawns and the Asvins' See Wallis, *Cosmology of the Rigveda*, p. 54. M. Bergaigne says: 'Aja-Ekapâd, then is the 'unborn who has only one foot,' that is to say, 'who dwells in the single isolated world, the place of mystery,' in opposition to the god who manifests himself in divers worlds, to Agni or Soma, in their various visible forms.' See *La Religion Védique*, III. pp. 20—25. 15 Sâyana interprets the first line somewhat differently: Thus do my sons the Bharadvajas worship the Gods with sacred rites and hymns.'

- 2 The Sage who knows these Gods' three ranks and orders, and
all their generations near and distant,
Beholding good and evil acts of mortals, Sura marks well the
doing of the pious.
- 3 I praise you Guards of mighty Law eternal, Aditi, Mitra, Varu-
na, the noble,
Aryaman, Bhaga, all whose thoughts are faithful : hither I
call the Bright who share in common.
- 4 Lords of the brave, infallible, foe-destroyers, great King, be-
stowers of fair homes to dwell in,
Young, Heroes, ruling heaven with strong dominion, Adityas,
Aditi I seek with worship.
- 5 O Heaven our Father, Earth our guileless Mother, O Brother
Agni, and ye Vasus, bless us.
Grant us, O Aditi and ye Adityas, all of one mind, your mani-
fold protection.
- 6 Give us not up to any evil creature, as spoil to wolf or she-
wolf, O ye Holy.
For ye are they who guide aright our bodies, ye are the rulers
of our speech and vigour.
- 7 Let us not suffer for the sin of others, nor do the deed which
ye, O Vasus, punish.
Ye, Universal Gods are all-controllers : may he do harm unto
himself who hates me.
- 8 Mighty is homage : I adopt and use it. Homage hath held
in place the earth and heaven.
Homage to Gods ! Homage commands and rules them. I
banish even committed sin by homage.
- 9 You Furtherers of Law, pure in your spirit, infallible, dwell-
ers in the home of Order,
To you all Heroes mighty and far-seeing I bow me down, O
Holy Ones, with homage.
- 10 For these are they who shine with noblest splendour ; through
all our troubles these conduct us safely—

2 *Three ranks and orders* : according to Sâyana, the three cognizable worlds or stations of the Gods, the earth of the Vasus, the firmament of the Rudras, and heaven of the Adityas. *Sura* : Surya ; the Sun.

Who share in common : sahitanyah ; according to Sâyana, *dhanasahitan*, 'accompanied by wealth.'

7 *Let us not suffer for the sin of others* : so, VII. 86 5. 'Loose us from sins committed by our fathers.' Compare also Tajttiriya-Brahmana, III. 7. 12. 2. cited by Muir, *O. S. T.* V. 66 'May Agni free me from the sin which my mother or my father committed when I was a babe unborn.'

Varuna, Mitra, Agni, mighty Rulers, true-minded, faithful to the hymn's controllers.

11 May they, Earth, Aditi, Indra, Bhaga, Pushan increase our laud, increase the Fivefold people.

Giving good help, good refuge, goodly guidance, be they our good deliverers, good protectors.

12 Come now, O Gods, to your celestial station.: the Bhara-dvâjas' priest entreats your favour.

He, sacrificing, fain for wealth, hath honoured the Gods with those who sit and share oblations

13 Agni, derive thou the wicked foe, the evil-hearted thief away, Far, far, Lord of the brave! and give us easy paths.

14 Soma, these pressing-stones have called aloud to win thee for our Friend.

Destroy the greedy Pani, for a wolf is he.

15 Ye, O most bountiful, are they who, led by Indra, seek the sky.

Give us good paths for travel: guard us well at home.

16 Now have we entered on the road that leads to bliss, without a foe.

The road whereon a man escapes all enemies and gathers wealth.

HYMN LII.

Viśvedevas.

THIS I allow not in the earth or heaven, at sacrifice or in these holy duties.

May the huge mountain crush him down; degraded be Atiyâja's sacrificing patron.

10 *The hymn's controllers*: 'those who are prominent in (their) praise.'—Wilson. 11 *The fivefold People: pāṇcha jānāḥ*; the five Arvan tribes; 'the five orders of beings.'—Wilson. 12 This stanza is difficult, and I do not thoroughly understand it. 14 *Pani*: either one of the envious demons who steal away the light, or the avaricious and niggardly trafficker who offers no sacrifices to the Gods. 15 *Ye, O Most Bountiful*: all ye Gods. 16 These four concluding stanzas, in changed metres, are a prayer for protection on a journey. Professor Grassmann banishes them, together with stanzas 11 and 12, to the Appendix as being in his opinion later additions to the original hymn.

1 According to Sâyana Rijisvan curses a rival Rishi Atiyâja: but the name Atiyâja (from *atî* and *yaj*) seems to be employed expressly to signify one who over-sacrifices, that is, sacrifices more than is necessary or prescribed, superfluity, as well as deficiency, being a fault that causes a sacrifice to fail. See Ludwig, IV. 220.

- 2 Or he who holds us in contempt, O Maruts, or seeks to blame,
the prayer that we are making,
May agonies of burning be his portion. May the sky scorch
the man who hates devotion.
- 3 Why then, O Soma, do they call thee keeper of prayer? why
then our guardian from reproaches?
Why then beholdest thou how men revile us? Cast thy hot
dart at him who hates devotion.
- 4 May Mornings as they spring to life protect me, and may the
Rivers as they swell preserve me.
My guardians be the firmly-seated mountains: the Fathers,
when I call on Gods, defend me!
- 5 Through all our days may we be healthy-minded, and look up-
on the Sun when he arises.
Grant, this the Treasure-Lord of treasures, coming, observant,
oftenest of Gods, with succour!
- 6 Most near, most oft comes Indra with protection, and she,
Sarasvati, who swells with rivers:
Parjanya, bringing health with herbs, and Agni, well lauded,
swift to listen, like a father.
- 7 Hear this mine invocation; come hither, O Universal Gods.
Be seated on this holy grass.
- 8 To him who comes to meet you, Gods, with offerings bathed
in holy oil—
Approach ye, one and all, to him.
- 9 All Sons of Immortality shall listen to the songs we sing,
And be exceeding good to us.
- 10 May all the Gods who strengthen Law, with Ritus, listening
to our call,
Be pleased with their appropriate draught.
- 11 May Indra with the Marut host, Tvashtar, Mitra, Aryamaus,
Accept the laud and these our gifts.
- 12 O Agni, Priest, as rules ordain, offer this sacrifice of ours,
Remembering the Heavenly Folk.

3 *Soma*: the Moon-God. 5 *Treasure-Lord of treasures*: Agni,
from whom, or through whom, all blessings come to the pious. 9
Sons of Immortality: according to the Scholiast, 'sons of the immortal'
(*Prajāpati*, regarded as the progenitor of Gods and men) 10 *With*
Ritus: together with the Seasons personified; or, at the prescribed sea-
sons, as *Sâyana* explains.

12 Listen, All-Gods, to this mine invocation, ye who inhabit heaven, and air's mid-regions,

All ye, O Holy Ones, whose tongue is Agni, seated upon this sacred grass, be joyful.

14 May the All-Gods who claim our worship hear my thought ;
May the two World-halves hear it, and the Waters' Child
Let me not utter words that ye may disregard. Closely allied
with you may we rejoice in bliss.

15 And those who, Mighty, with the wiles of serpents, were born
on earth, in heaven, where waters gather,—
May they vouchsafe us life of full duration. May the Gods
kindly give us nights and mornings.

16 At this my call, O Agni and Parjanya, help; swift to hear, my
thought and our laudation
One generates holy food, the other offspring, so grant us food
enough with store of children.

17 When holy grass is strewn and fire enkindled; with hymn and
lowly homage I invite you.
All-Gods, to day in this our great assembly rejoice, ye Holy,
in the gifts we offer.

HYMN LIII.

Pûshan.

LORD of the path, O Pushan, we have yoked and bound thee
to our hymn,
Even as a car, to win the prize.

2 Bring us the wealth that men require, a manly master of a
house,
Free-handed with the liberal meed.

3 Even him who would not give, do thou, O glowing Pushan,
urge to give,
And make the niggard's soul grow soft

13 *All-Gods : Visve devâh, or Universal Gods.* 15 *With the wiles of serpents : âhimâyâh ; according to Sâyaṇa, 'possessed of the wisdom or knowledge that kills.' Cf I 3. 9, note.* 16 *The other offspring : Parjanya, the personified Rain-cloud, produces corn and food offered in sacrifice, and Agni promotes the procreation of children.*

1 *Lord of the path : custodian of roads and guide of travellers. To win the prize : or to win us wealth or food.* 2 *Master of a house : a householder who will institute sacrifices and liberally reward the officiating priests.*

- 4 Clear paths that we may win the prize; scatter our enemies afar;
Strong God, be all our thoughts fulfilled.
- 5 Penetrate with an awl, O Sage, the hearts of avaricious churls,
And make them subject to our will.
- 6 Thrust with thine awl, O Pushan : seek that which the niggard's heart holds dear,
And make them subject to our will.
- 7 Tear up and rend in pieces, Sage, the hearts of avaricious churls,
And make them subject to our will.
- 8 Thou, glowing Pushan, carriest an awl that urges men to prayer;
Therewith do thou, tear up and rend to shreds the heart of every one.
- 9 Thou bearest, glowing Lord ! a goad with horny point that guides the cows :
Thence do we seek thy gift of bliss.
- 10 And make this hymn of ours produce kine, horses, and a store of wealth.

HYMN LIV.

Pūshan,

- O PUSHAN, bring us to the man who knows, who shall direct us straight,
And say unto us, It is here,
- 2 May we go forth with Pūshan who shall point the houses out to us,
And say to us, These same are they.
- 3 Unharmed is Pūshan's chariot wheel ; the box ne'er falleth to the ground,
Nor doth the loosened felly shake.

4 *Win the prize* : or, win us wealth, or food. 5 *With an awl* : 'with a goad.'—Wilson. 9 *With horny point* : the exact meaning of *gōdopasā* is uncertain. Others explain it as 'director of cattle,' 'furnished with leathern thongs,' 'cow tailed' This hymn and the five following have been translated by Dr. Muir, *Original Sanskrit Texts*, V. 176—180. Professor Peterson also gives a translation of Hymns LVII in his *Hymns from the Rigveda* (Bombay Sanskrit Series N. XXXVI)

1 This stanza, Sāyaṇa says, is to be muttered by one who seeks his lost property. 'The man who knows : the wise man or wizard. 2 *These same are they* : these are the houses in which the stolen property is concealed. 3. *The box* : basket, or inner part of the car, Professor Willeon, following Sāyaṇa, translates : 'The discus of Pūshan does not destroy ; its sheath is not discarded, its edge harms not us.' But the three things mentioned are evidently parts of Pūshan's chariot.

- 1 Pūshan forgetteth not the man who serveth him with offered gift :
That man is first to gather wealth.
- 5 May Pūshan follow near our kine ; may Pūshan keep our horses safe :
May Pūshan gather gear for us.
- 6 Follow the kine of him who pours libations out and worship thee ;
And ours who sing thee songs of praise.
- 7 Let none be lost, none injured, none sink in a pit and break a limb.
Return with these all safe and sound.
- 8 Pūshan who listens to our prayers, the strong whose wealth is never lost,
The Lord of riches, we implore.
- 9 Secure in thy protecting care, O Pūshan, never may we fail :
We here are they who sing thy praise.
- 10 From out the distance, far and wide, may Pūshan stretch his right hand forth,
And drive our lost again to us.

HYMN LV.*

Pūshan.

- Son of deliverance, come, bright God ! Let us twain go together : be our charioteer of sacrifice.
- 2 We pray for wealth to the most skilled of charioteers, with braided hair,
Lord of great riches, and our Friend.
- 3 Bright God whose steeds are goats, thou art a stream of wealth,
a treasure-heap,
The Friend of every pious man.

7 *With these* : cows. 8 We pray to Pushan for the safety of our property because he is the Lord of wealth; he himself loses nothing that is his, and he always listens to our prayers.

1 *Son of Deliverance* : that is, ' Deliverer,' one who gives men ample room and freedom. Sāyana explains *vimuchō napāt* in another place as ' offspring of the cloud.' See I. 42. 1. Here, he says, the meaning is, ' son of Prajāpati, who at the creation sends forth from himself all creatures.' Roth explains *vimuch* as ' unyoking' horses at the end of a journey. Pūshan would then be ' the son of, return,' the God who brings travellers safely home, which is one of his especial function.

2 *With braided hair* : *kapardinam* ; an epithet of Rudra also. See I. 114. 1. *Whose steeds are goats* : cf. I. 138. 4.

- 4 Pūshan, driveth goats for steeds, the Strong and Mighty,
 who is called
 His Sister's lover, will we laud.
- 5 His Mother's suitor I address, May he who loves his Sister
 bear, Brother of Indra, and my Friend.
- 6 May the sure-footed goats come nigh, conveying Pūshan on
 his car,
 The God who visiteth mankind.

HYMN LVI.

Pūshan.

- Whoso remembers Pūshan as eater of mingled curd and meal
 Need think no more upon the God.
- 2 And he is best of charioteers. Indra the hero's Lord, allied
 With him as Friend, destroys the foes.
- 3 And there the best of charioteers hath guided through the
 speckled cloud
 The golden wheel of Sura's car.
- 4 What'e'r we speak this day to thee, Wise, Wondrous God
 whom many praise,
 Give thou fulfilment of our thought.
- 5 Lead on this company of ours, that longs for kine, to win the
 spoil : thou, Pūshan art renowned afar
- 6 Prosperity we crave from thee, afar from sin and near to wealth,
 Tending to perfect happiness both for to-morrow and to-day.

4 *His Sister's lover* : according to Sâyana explains *mâtur didhishum* as *vâtre⁺ patim*, lord or husband of Night. Probably Suryâ is intended. See Bergaigne, *La Religion Védique*, II. 428. Compare also Book VI. 48. 8. *Brother of Indra* : as an Aditya or son of Aditi. 6 *Sure-footed* : *nirimbhah* : this word does not occur elsewhere and its meaning is uncertain. Wilson renders it 'harnessed,' and other explanations have been proposed, but as Dr. Muir observes : 'All seems guess work.' 1 *Eater of mingled curd and meal* : *karambhat* ; *korambha* was some soft food, a sort of gruel, offered especially to Pūshan.

I have followed Professor Ludwig in my translation of this difficult passage, the meaning seeming to be that in setting before Pūshan the food that he loves the worshipper has done all that is necessary to secure his help. Sâyana's explanation is much the same if 'a God' be substituted for 'the God' in line 2, that is Pūshan alone is sufficient : the worshipper need think upon no other God. 3 Pūshan seems to be intended. He is said to have driven the Sun's wheel *parusho gavi*, literally, 'in the brindled bull,' meaning apparently, the speckled cloud, or train of variegated clouds. 'He, the impeller, the chief of charioteers (Pūshan), ever urges on that golden wheel (of his car) for the radiant sun.'—Wilson. Other think that the verse refers to Indra's pressing down the wheel of the Sun from the mountain of cloud and bringing back the light. See Peterson, *Hymns from the Rigveda*, p. 171.

HYMN LVII. Indra and Pushan.

- INDRA and Pushan will we call for friendship and prosperity
And for the winning of the spoil.
- 2 One by the Soma sits to drink juice which the mortar hath
expressed :
The other longs for curd and meal.
- 3 Goats are the team that draws the one : the other hath Bay
Steeds at hand ;
With both of these he slays the fiends.
- 4 When Indra, wondrous strong, brought down the streams, the
mighty water-floods,
Pushan was standing by his side.
- 5 To this, to Pushan's favouring love, and Indra's, may we closely
cling,
As to a tree's extended bough.
- 6 As one who drives a car draws in his reins, may we draw
Pushan near,
And Indra, for our great success.

HYMN LVIII. Pushan.

- LIKE heaven art thou : one form is bright, one holy, like Day
and Night dissimilar in colour.
All magic powers thou aidest, self-dependent ! Auspicious be
thy bounty here, O Pushan.
- 2 Goat-borne, the guard of cattle, he whose home is strength,
inspirer of the hymn, set over all the world ;
Brandishing here and there his lightly-moving goad, beholding
every creature, Pushan, God, goes forth.
- 3 O Pushan, with thy golden ships that travel across the ocean,
in the air's mid-region,
Thou goest on an embassy to Sūrya, subdued by love, desirous
of the glory.

3 *The fiends* : the Vṛitras, the demons of drought, or enemies
general.

1 *One holy* : 'venerable.'—Wilson. This is apparently a euphemism
for 'dark.' Pushan is here regarded as the Sun present by day and
even in his absence regulating the night also. According to Professor
Ludwig, he is represented as the summer Sun and the winter Sun. *Thou
aidest* : 'thou exercisest.'—Muir. 3 *Subdued by love* : of Sūrya,
the daughter of the Sun. See VI. 49. 8. *Of the glory* : of winning Sūryā
for his bride.

- 4 Near kinsman of the heaven and earth is Pūshan, liberal, Lord
of food, of wondrous lustre,
Whom strong and vigorous and swiftly-moving, subdued by
love, the Deities gave to Suryā.

HYMN LIX.

Indra-Agni.

- I WILL declare, while juices flow, the manly deeds that ye
have done :
Your Fathers, enemies of Gods, were smitten down, and, Indra-
Agni, ye survive.
- 2 Thus, Indra-Agni, verily your greatness merits loftiest praise.
Sprung from one common Father, brothers, twins are ye ; your
Mother is in every place.
- 3 These who delight in flowing juice, like fellow horses at their
food,
Indra and Agni, Gods armed with the thunderbolt, we call this
day to come with help.
- 4 Indra and Agni, Friends of Law, served with rich gifts, your
speech is kind
To him who praise you while these libations flow : that man,
O Gods, ye ne'er consume.
- 5 What mortal understands, O Gods, Indra and Agni, this
your way ?
One of you yoking Steeds that move to every side, advances,
in your common car.

4 *The Deities gave to Sūryā* : ' the formula of the verse gives the idea rather of a birth than of a marriage. But Pushan is the lover of his mother, VI. 55. 5 : Suryā then might be the spouse as well as the mother of Pushan. She is doubtlessly also the sister with whom Pushan is united, VI. 55. 4, 5. — Bergaigne, *La Religion Védique*, II. 428

1 *Your Fathers.....were smitten down* : *hatāso vanā pitāro* ; the meaning is obscure. Sâyana explains *pitāro* as Asuras or demons, deriving the word from a root *pi*, to injure : The Pitris the enemies of the gods, have been slain by you — Wilson. Prof. Grassmann reads, conjecturally, *piyavo* : ' scorners,' ' instead of the unsuitable *pitāro* ' Gods of an elder generation, the fathers of Indra and Agni, appear to be intended, and the words as they stand can hardly bear any other meaning. *Hatāso* then would mean, ' not were slain,' but were struck down, degraded, and deprived of their power, like the earlier Hellenic Gods. Professor Ludwig suggests other possible explanation. See also Bergaigne, *La Religion Védique*, II. 75, and Ethel, *Der Mythos des Yama*, p. 80.

2 *One common father* : Dyaus. According to Sâyana, Prajapati. *Your father* : Aditi infinite and omnipresent, according to Sayana, identified with the wide-extended earth. But see Ethel, *Der Mythos des Yama*, p. 79.

4. *Ye ne'er consume* : Prof. Ludwig suggests the reading *bhartāgatah*, ' threaten,' instead of *bhasatah*.

5 *One of you* : Indra, as the Sub whose horses here are the spreading beams of light, pursues his appointed way through heaven.

- 6 First Indra-Agni, hath this Maid come footless unto those with feet.
Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.
- 7 E'en now, O Indra-Agni, men hold in their arms and stretch their bows.
Desert us not in this great fray, in battles for the sake of kine.
- 8 The foeman's sinful enmities, Indra and Agni, vex me sore.
Drive those who hate me far away, and keep them distant from the Sun.
- 9 Indra and Agni, yours are all the treasures of the heavens and earth.
Here give ye us the opulence that prospers every living man.
- 10 O Indra Agni, who accept the laud, and hear us for our praise,
Come near us, drawn by all our songs, to drink of this our Soma juice.

HYMN LX.

Indra-Agni.

- HE slays the foe and wins the spoil who worships Indra and Agni, strong and mighty Heroes,
Who rule as Sovrans over ample riches, victorious, showing forth their power in conquest.
- 2 So battle now, O Indra and thou, Agni, for cows and waters, sunlight, stolen Mornings.
Team-borne, thou makest kine thine own, O Agni, thou, Indra, light, Dawns, regions, wondrous waters.
- 3 With Vritra-slaying might, Indra and Agni, come down by homage, O ye Vritra-slayers.
Indra and Agni, show yourselves among us with your supreme and unrestricted bounties.

6 *This Maid* : the text has only, the feminine pronoun *iyám* (haec) ; Ushas or Dawn is intended. *Footless* : moving unsupported in the sky. Cf. I. 152. 3. *Stretching her head* : according to one of Sâyana's explanations, 'having, abandoned the head, being herself headless,' which is hardly consistent with what follows. *Thirty steps* : the thirty divisions of the Indian day and night through which Dawn passes before she reappears. But cf. I. 123. 8. 7 The hymn is a prayer for aid in a fray.

2 *Stolen Mornings* : the Dawns and light that have been carried away and concealed by the Panis or demons of darkness. 3 *Vritra : slaying* : or, generally, 'foeman-slaying.'

- 4 I call the Twain whose deeds of old have all been famed in
ancient days :
O Indra Agni, harm us not.
- 5 The Strong the scatterers of the foes, Indra and Agni, we
invoke :
May they be kind to one like me.
- 6 They slay our Arya foes, these Lords of heroes, slay our Dâsa
foes &
And drive our enemies away.
- 7 Indra and Agni, these our songs of praise have sounded
forth to you :
Ye who bring blessings ! drink the juice.
- 8 Come, Indra-Agni, with those teams, desired of many, which
ye have,
O Heroes, for the worshipper.
- 9 With those to this libation poured, ye Heroes, Indra-Agni,
come :
Come ye to drink the Soma juice.
- 10 Glorify him who compasses all forests with his glowing flame,
And leaves them blackened with his tongue.
- 11 He who gains Indra's bliss with fire enkindled finds an easy
way.
Over the floods to happiness.
- 12 Give us fleet coursers to convey Indra and Agni, and bestow
Abundant strengthening food on us.
- 13 Indra and Agni. I will call you hither and make you joyful
with the gifts I offer.
- 14 Ye Twain are givers both of food and riches : to win me
strength and vigour I invoke you.
- 14 Come unto us with riches, come with wealth in horses and
in kine.
Indra and Agni, we invoke you both, the Gods, as Friends for
friendship, bringing bliss.
- 15 Indra and Agni, hear his call who worships with libations
poured.
Come and enjoy the offerings, drink the sweetly-flavoured
Soma juice.

10 *Glorify* : addressed to the *stotar* or praise-singer. 11 *Over the floods* : the dangers and troubles that bar his way. 12 *To convey Indra and Agni* : to bring you, Indra and Agni, to our sacrifice.

HYMN LXI.

Sarasvati.

To Vadhryasva when he worshipped her with gifts she gave
fierce Divodāsa, canceller of debts.

Consumer of the churlish niggard, one and all, thine, O
Sarasvati, are these effectual boons.

2 She with her might, like one who digs for lotus-stems, hath
burst with her strong waves the ridges of the hills.

• Let us invite with songs and holy hymns for help Saravati
who slayeth the Parāvatas.

3 Thou castest down, Sarasvati, those who scorned the Gods,
the brood of every Brisaya skilled in magic arts.

Thou hast discovered rivers for the tribes of men, and, rich in
wealth! made poison flow away from them.

4 May the divine Sarasvati, rich in her wealth, protect us well,
Furthering all our thoughts with might;

5 Whoso, divine Saravati, invokes thee where the prize is set,
Like Indra when he smites the foe.

6 Aid us, divine Sarasvati, thou who art strong in wealth and
power:

~~Like Pōshan~~, give us opulence.

7 Yea, this divine Sarasyati, terrible with her golden path,
Foe-slayer, claims our eulogy.

8 Whose limitless unbroken flood, swift-moving with a rapid-
rush,

Comes onward with tempestuous roar.

9 She hath spread us beyond all foes, beyond her Sisters, Holy
One, As Surya spreadeth out the days.

1 *Vadhryasva* : a celebrated Rishi. See X. 69. *She* : Sarasvati, the River-Goddess. *Give* : as a son. *Canceller of debts* : acquitting, by his birth, the debt which his father owed to his progenitors, the religious obligation of begetting a son who should perform the ceremonies which they require. *Churlish niggard* : who offers no sacrifices. The meaning of *avasam* is uncertain. Sāyana explains it as gratifying himself only. Professor Ludwig regards it as compounded of a — *vasd* = thin or meagre. *These effectual boons* : the gift of a son.

2 *She* : Sarasvati as the river. The description given in the text can hardly apply to the small stream generally known under that name; and from this and other passages which will be noticed as they occur it seems probable that Sarasvati is also another name of Sindhu or the Indus. See Zimmer *Altindisches Leben*, pp. 6 ff. *Parāvatas* : see V. 52. 11. 3 *Every Brisaya* : every demon like Brisaya, who is said to have been the father of Vritra. See I. 93. 4. *Rich in wealth* : *vijinivati* : according to Sāyana 'giver of sustenance.'

9 *Her sister* : the other rivers of the Panjab.

- 10 Yea, she most dear amid dear streams, Seven-sistered, graciously inclimbed,
Sarasvati hath earned our praise.
- 11 Guard us from hate Sarasvati, she who hath filled the realms of earth,
And that wide tract, the firmament !
- 12 Seven-sistered, sprung from threefold source, the Five Tribes' prosperer, must be
Invoked in every deed of might.
- 13 Marked out by majesty among the Mighty Ones, in glory swifter than the other rapid Streams.
Created vast for victory like a chariot, Sarasvati must be extolled by every sage.
- 14 Guide us, Sarasvati, to glorious treasure : refuse us not thy milk, nor spurn us from thee.
Gladly accept our friendship and obedience : let us not go from thee to distant countries.

HYMN LXII.

Asvins.

- I LAUD the Heroes Twain, this heaven's Controllers "singing with songs of praise I call the Asvins.
Faith in a moment, when the morns are breaking, to part the earth's ends and the spacious regions.
- 2 Moving to sacrifice through realms of lustre they light the radiance of the car that bears them.
Traversing many wide unmeasured spaces, over the wastes ye pass, and fields, and waters.
- 3 Ye to that bounteous path of yours, ye mighty, have ever borne away our thoughts with horses,
Mind-swift and full of vigour, that the trouble of man who offers gifts might cease and slumber.

12 *Sprung from threefold source* : 'abiding in the three worlds,' that is, pervading heaven, earth, and hell, according to sâyana, like Gangâ in later times

1 *To part the earth's ends* : as heralds of light to define the limits of earth and sky and to separate one from the other. 3 This stanza is very obscure. Sâyana's paraphrase is inconsistent with the plain meaning of several of the words of the text. 'Fierce Asvins, from that humble mansion to which (you have repaired), you have ever borne with your desirable horses, as swift as thought, the pious worshippers in some manner (to heaven) : Let the injurer of the liberal man (be consigned by you) to (final) repose,'—Wilson.

- 4 So ye, when ye have yoked your chariot-horses, come to the hymn of the most recent singer.
Our true and ancient Herald Priest shall bring you, the Youthful, bearing splendour, food, and vigour.
- 5 With newest hymn I call those Wonder-Workers, ancient and brilliant, and exceeding mighty,
Bringers of bliss to him who lauds and praises, bestowing varied bounties on the singer.
- 6 So ye, with birds, out of the sea and waters bore. *Bhujyu*, son of *Tugra*, through the regions.
Speeding with winged steeds through dustless spaces, out of the bosom of the flood they bore him.
- 7 Victors, car-borne, ye rent the rock asunder; Bulls, heard the calling of the eunuch's consort.
Bounteous, ye filled the cow with milk for *Sayu* : thus, swift and zealous Ones, ye showed your favour.
- 8 What'e'er from olden time, Heaven, Earth ! existeth, great object of the wrath of Gods and mortals,
Make that, *Adityas*, *Varus*, sons of *Rudra*, an evil brand to one allied with demons.
- 9 May he who knows, as *Varuna* and *Mitra*, air's realm, appointing both the Kings in season,
Against the secret fiend cast forth his weapon, against the lying words that strangers utter.
- 10 Come to our home with friendly wheels, for offspring ; come on your radiant chariot rich in heroes.
Strike off, ye Twain, the heads of our assailants who with man's treacherous attack approach us.
- 11 Come hitherward to us with teams of horses, the highest and the midmost and the lowest.
Bountiful Lords, throw open to the singer the doors e'en of the firm-closed stall of cattle.

6 *Bhujyu* : see I. 116. 3—5. 7 *The eunuch's consort* : *Vadhri-mati* See I. 116 13 *Sayu* : see I. 116 22. 9 *Mitra* and *Varuna* appear here as comprehended in a third God, who must be the *Asura Dyans*. He, comprising the heaven of night as well as the heaven of day, assigns to *Mitra* and *Varuna* the charge, respectively of day and night. See *Ludwig's Commentary*. 10 *For offspring* : *tánayāya* ; to give us offspring. The second line of the stanza might be rendered : 'Turn back, ye Twain, the heads, with secret onslaught, even of those who seek to harm the mortal.' 11 *The highest and the midmost or the lowest* : or, as Professor *Ludwig* translates : 'the earliest, the midmost, and the latest.'

HYMN LXIII.

Asvins.

WHERE hath the hymn with reverence, like an envoy, found
both fair Gods to-day, invoked of many—

Hymn that hath brought the two Nâsatyas hither ? To this
man's thought be ye, both Gods, most friendly.

2 Come readily to this mine invocation, lauded with songs, that
ye may drink the juices.

Compass this house to keep it from the foeman, that none
may force it, either near or distant.

3 Juice in wide room hath been prepared to feast you : for you
the grass is strewn, most soft to tread on.

With lifted hands your servant hath adored you. Yearning
for you the press stones shed the liquid.

4 Agni uplifts him at your sacrifices : forth goes the oblation
dropping oil and glowing.

Up stands the grateful-minded priest, elected, appointed to
invoke the two Nâsatyas.

5 Lords of great wealth ! for glory Sûrya's Daughter mounted
your car that brings a hundred succours.

Famed for your magic arts were ye, magicians ! amid the race
of Gods, ye dancing Heroes !

6 Ye Twain, with these your glories fair to look on, brought, to
win victory, rich gifts for Sûryâ.

After you flew your birds, marvels of beauty : dear to our
hearts ! the song, well lauded, reached you.

7 May your winged coursers, best to draw, Nâsatyas ! convey
you to the object of your wishes.

Swift as the thought, your car hath been sent onword to food
of many a sort and dainty vianda.

8 Lords of great wealth, manifold is your bounty : ye filled our
cow with food that never faileth.

Lovers of sweetness ! yours are praise and singers, and poured
libations which have sought your favour.

2 *Either near or distant* : neighbour or stranger. 3 *In wide room* : where there is ample space for the sacrificial ceremonies. 5 *Sûrya's Daughter* : see I. 116. 17. *Dancing Heroes* : ye who dance through the air. Cf. VIII. 20. 22, and 'Day's harbinger comes dancing from the east' (Milton—Song On May-Morning). 6 *Rich gifts for Sûryâ* : who chose the Asvins to be her husbands.

- 9 Mine were two mares of Puraya, brown, swift-footed ; a hundred with Sumidha, food with Peruk.
 Śānda gave ten gold-decked and well-trained horses, tame and obedient and of lofty stature.
- 10 Nāsatyas ! Purupanthis offered hundreds, thousands of steeds to him who sang your praises,
 Gave, Heroes ! to the singer, Bharadvāja. Ye Wonder-Workers, let the fiends be slaughtered.
11. May I with princes share your bliss in freedom.

HYMN LXIV.

Dawn.

- THE radiant Dawns have risen up for glory, in their white splendour like the waves of waters.
 She maketh paths all easy, fair to travel, and, rich, hath shown herself benign and friendly.
- 2 We see that thou art good : far shines thy lustre ; thy beams, thy splendours have flown up to heaven.
- Decking thyself, thou makest bare thy bosom, shining in majesty, thou Goddess Morning.
- 3 Red are the kine and luminous that bear her the Blessed One who spreadeth through the distance.
 Thee does she chaseth like a valiant archer, like a swift warrior she repelleth darkness.
- 4 Thy ways are easy on the hills : thou passest Invincible ! Self-luminous ! through waters
 So lofty Goddess with thine ample pathway, Daughter of Heaven, bring wealth to give us comfort.

This and the following stanza, eulogize the liberality of several wealthy institutors of sacrifice ; but it is difficult to make out what were the gifts they gave as the verses are filled with epithets without nouns. *Varāve*, mares, suits the dual epithets *riṣṭé*, and *raghvé*, brown and swift. After *satām*, a hundred. Śāyana supplies *gāvah*, cows. Instead of 'well-trained' Śāyana's rendering is 'handsome,' and he supplies *āsvān*, 'horses,' or *rathān*, 'chariots' for the absent noun 'Obedient, gallant, and well-favoured servants' would represent his rendering of the last half-line of the stanza. The translations given by Professors Ludwig and Grassmann differ from each other and from Śāyana's version. As Professor Wilson remarks : 'If we render the stanza liberally, it is utterly unintelligible : the greater part of the *Sūkta* is very obscure.' Puraya, Sumidha, and Peruka are the names of liberal patrons. 10 *Purupanthās* : another of these generous nobles. In this case *āsvanām*, of horses, appears in the texts. 11 *Your bliss* : the felicity which the *Asvins* bestow.

1 Dawns : the plural may be honorific, or may signify Dawn and her rays of light. 3 Warrior : borne on a chariot. 4 Through waters : of the firmament.

Dawn, bring me wealth : untroubled, with thine oxen thou bearest riches at thy will and pleasure ;

Thou who, a Goddess, Child of Heaven, hast shown thee lovely through bounty when we called thee early.

6 As the birds fly forth from their resting-places, so men with store of food rise at thy dawning.

Yea, to thee liberal mortal who remaineth at home, O Goddess Dawn, much good thou bringest.

HYMN LXV.

Dawn.

SHEDDING her light on human habitations this Child of Heaven hath called us from our slumber ;

She who at night-time with her argent lustre hath shown herself e'en through the shades of darkness.

2 All this with reg-rayed steeds have they divided : the Dawns on bright cars shine in wondrous fashion.

They, bringing near the stately rite's commencement, drive far away the night's surrounding shadows.

3 Dawns, bringing hither, to the man who worships, glory and power and might and food and vigour,

Opulent, with imperial sway like heroes, favour your servant and this day enrich him.

4 Now is there treasure for the man who serves you, now for the hero, Dawns ! who brings oblation ;

Now for the singer when he sings the praise-song. Even to one like me ye brought aforetime.

5 O Dawn who standest on the mountain ridges, Angirases now praise thy stalls of cattle.

With prayer and holy hymn they burst them open : the heroes' calling on the Gods was fruitful.

6 This stanza occurs in a hymn to Dawn ascribed to the Rishi Kakshivān, I. 124 12. *With store of food* : *pītibhājah*, 'enjoying or sharing food,' is explained by Sāyana as *annasyopāyakāh*, 'who have to gain their sustenance' The wealthy may be meant, who share their store with others and must work to replenish it. *The liberal mortal* : the man who sacrifices to the Gods. To bring out this meaning more clearly the last may be translated : 'To him who stays at home and pours oblations, O Goddess Dawn, thou givest ample riches.'

1 *At night-time* - an allusion, perhaps, to the 'false dawn' before the appearance of the real dawn, although this faint glimmer can hardly be called lustre. Or the light of stars may be intended, as belonging to Dawn rather than to Night.

2 *All this.....have they divided* : separated light from darkness. *The stately rite* : the Agnihotra, or great morning sacrifice.

5 *Angirases here praise* : 'What we are doing here is in reality only a repetition of what the Agnirases did in ancient times.'—Ludwig.

- 6 Shine on us as of old, thou Child of Heaven, on him, rich Maid ! who serves like Bharadvāja.
Give to the singer wealth with noble heroes, and upon us bestow wide-spreading glory.

HYMN LXVI.

Maruts.

- E'en to the wise let that be still a wonder to which the general name of Cow is given.
The one hath swelled among mankind for milking : Pṛiṣni hath drained but once her fair bright udder.
- 2 They who like kindled flames of fire are glowing, the Maruts, twice and thrice have waxen mighty.
Golden and dustless were their cars, invested with their great strength and their heroic vigour.
- 3 They who are Sons of the rain-pouring Rudra, whom the long-lasting one had power to foster :
The Mighty Ones whose germ great Mother Pṛiṣni is known to have received for man's advantage.
- 4 They shrink not from the birth ; in this same manner still ~~resting~~ there they purge away reproaches.
When they have streamed forth, brilliant, at their pleasure, with their own splendour they bedew their bodies.
- 5 Even those who bear the brave bold name of Maruts, whom not the active quickly wins for milking.
Even the liberal wards not off those fierce ones, those who are light and agile in their greatness.

6 *Bharadvāja* : the great ancestor of the priestly family of which the Rishi of the hymn was a member.

1 This meaning may be that while things of different nature are designated by the name of Cow, all that is so called has a claim to our wonder and admiration. The Cow of earth yields her milk frequently and in abundance : Pṛiṣni, the Cow of the firmament, has given milk but once, when she brought forth her off-spring the Maruts. 'Once only Pṛiṣni's milk was shed : no second, after this, is born' (VI. 48. 22). Sāyaṇa's interpretation is utterly inconsistent with the plain meaning of the words of the text. 2 *Twice and thrice* : perhaps in relation to earth and heaven, and to earth, firmament, and heaven. 3 *Still resting there* : while yet unborn they free their mother from the reproach of barrenness. 5 *Wins for milking* : persuades to grant his petitions. The version of the second line is merely conjectural as the meaning of *stauṇāh* (explained by Sāyaṇa as—*stenaḥ*, robbers) is unknown 'The liberal donor pacifies the angry Maruts who are otherwise in their might the resistless plunderers, (of their wealth).—Wilson.

- 6 When, strong in strength and armed with potent weapons,
they had united well-formed earth and heaven,
Rodasi stood among these furious Heroes like splendour shin-
ing with her native brightness.
- 7 No team of goats shall draw your car, O Maruts, no horse ;
no charioteer be he who drives it.
Halting not, reinless, through the air it travels, speeding
along its paths through earth and heaven.
- 8 None may obstruct, none overtake, O Maruts, him whom ye
succour in the strife of battle.
For sons and progeny, for kine and waters : he bursts the cow-
stall on the day of trial.
- 9 Bring a bright hymn to praise the band of Maruts, the Singers,
rapid, strong in native vigour,
Who conquer mighty strength with strength more mighty :
earth shakes in terror at their wars, O Agni.
- 10 Bright like the flashing flames of sacrifices, like tongues of fire
impetuous in their onset,
Chanting their psalm, singing aloud, like heroes, splendid from
birth, invincible, the Maruts.
- 11 That swelling band I call with invocation, the brood of Rudra,
armed with glittering lances.
Pure hymns are meet for that celestial army : like floods and
mountains have the Strong Ones battled.

HYMN LXVII.

Mitra-Varuna.

Now Mitra-Varuna shall be exalted high by your songs, noblest
of all existing ;

They who, as 'twere with reins are best Controllers, unequalled
with their arms to check the people.

6 *United* : by obscuring the horizon with cloud and rain. 7
No feeble or ordinaty team must convey you ; no common charioteer
must drive your chariot. 8 *Bursts the cow-stall* : carries away the
enemy's cattle. 13 *Singing aloud* : 'causing their opponents to
tremble,' according to Sâyana, who derives the word from the root
dhû, to shake. Derived from *dhvan*, to sound, *dhûnayah* means singers,
musicians, minstrels, leaders of the wild music of the wind and storm
(sturmer.—Ludwig) See *Vedische Studien*, I. 269. 11 *Like floods*
and mountains : perhaps, with the impetuosity of rushing waters and
the firm strength of mountains. But the meaning of this last half-line,
as of many other passages of the hymn, is very obscure. The hymn
has been translated and thoroughly discussed by Peter von Bradke
(Festgruss an R. von Roth, 1893, pp. 117.—125). See also Vedic
Hymn, I. 368—372 (Sacred Books of the East, XXXII).

- 2 To you Two Gods is this my thought extended, turned to the sacred grass with loving homage.
Give us, O Mitra-Varuna, a dwelling safe from attack, which ye shall guard, Boon-Givers!
- 3 Come hither, Mitra-Varuna, invited with eulogies and loving adoration,
Ye who with your own might, as Work-Controllers, urge even men who quickly hear to labour.
- 4 Whom, of pure origin, like two strong horses, Aditya bore as babes in proper season,
Whom, Mighty at your birth, the Mighty Goddess brought forth as terrors to the mortal foeman.
- 5 As all the Gods in their great joy and gladness gave you with one accord your high dominion,
As ye surround both worlds, though wide and spacious, your spies are ever true and ne'er bewildered.
- 6 So, through the days maintaining princely power, ye prop the height as 'twere from loftiest heaven.
The Star of all the Gods, established, filleth the heaven and earth with food of man who liveth.
- 7 Take the strong drink, to quaff till ye are sated, when he and his attendants fill the chamber.
The young Maids brook not that none seeks to win them, when, Quickeners of all! they scatter moisture.
- 8 So with your tongue come ever, when your envoy, faithful and very wise, attends our worship.
Nourished by holy oil! be this, your glory: annihilate the sacrificer's trouble.
- 9 When, Mitra-Varuna, they strive against you and break the friendly laws ye have established,
They, neither Gods nor men in estimation, like Api's sons have godless sacrifices.

5 *Your spies*: messengers or angels, probably the rest of the Adityas. See I 25. 13. 6 *The height*: the high ridge or summit of heaven. *The Star of all the Gods*: representing all the Gods: the Sun. He draws up the waters which descend to fertilize the earth. 7 *He*: the worshipper, or, perhaps, Soma. *The Chamber*: of sacrifice. *The Young Maids*: the water, necessary for the preparation of the Soma libation, is ready and impatiently waiting to be used. 8 *With your tongue*: Agni, by whose tongue of fire they consume the oblations. *Your envoy*: Agni. 9 *Like Api's sons*: 'sons of the Waters'—Grassmann. The meaning is uncertain. *Godless sacrifices*: unpattended by Gods, and therefore fruitless.

- 10 When singers in their song uplift their voices, some chant the
Nivid texts with steady purpose.
Then may we sing you laud : that shall be fruitful : do ye not
rival all the Gods in greatness?
- 11 O Mitra Varuna, may your large bounty come to us hither,
near to this our dwelling,
When the kine haste to us, and when they harness the fleet-
foot mettled stallion for the battle.

HYMN LXVIII.

Indra-Varuna.

His honouring-rite whose grass is trimmed is offered swiftly
to you, in Manu's wise, accordant,
The rite which Indra-Varuna shall carry this day to high
success and glorious issue.

- 2 For at Gods' worship they are best through vigour ; they have
become the strongest of the Heroes ;
With mighty strength, most liberal of the Princes, Chiefs of
the host, by Law made Vritra's slayers.

- 3 Praise those Twan Gods for powers that merit worship, Indra
and Varuna, for bliss, the joyous.

One with his might and thunderbolt slays Vritra ; the other
as a Sage stands near in troubles.

- 4 Though dæmons and men have waxen strong and mighty, and
all the Gods self-praised among the Heroes,

Ye, Indra-Varuna, have in might surpassed them, and thus
were ye spread wide, O Earth and Heaven.

- 5 Righteous is he, and liberal and helpful who, Indra-Varuna,
brings you gifts with gladness

That bounteous man through food shall conquer foemen, and
win him opulence and wealthy people.

- 6 May wealth which he bestow in food and treasure on him who
brings you gifts and sacrifices,

Wealth, Gods ! which breaks the curse of those who vex us,
be, Indra-Varuna, e'en our own possession.

10 *Nivid texts* : short formulæ of invocation inserted in a liturgy

11 *When the kine haste to us* : when the cattle of the men whom we are
about to attack are ready and eager to be carried off. Sayana's inter-
pretation of the last line is totally different : 'when (your) praises are
uttered, and the sacrificers add in the ceremony the *Soma* that inspires
straightforwardness and resolution, and is the showerer (of benefits).'
Wilson.

3 *In troubles* : 'in deeds of might.'—Ludwig. 'With snares, or
nooses,' according to Professor Geldner, *Vedische Studien*, I. 142. 4
Self-praised : on account of their own deeds, or their own nature.

- 7 So also, Indra-Varuna, may our princes have riches swift to save, with Gods to guard them—
They whose great might gives victory in battles, and their triumphant glory spreads with swiftness.
- 8 Indra and Varuna, Gods whom we are lauding, mingle ye wealth with our heroic glory.
May we, who praise the strength of what is mighty, pass dangers, as with boats we cross the waters.
- 9 Now will I sing a dear and far-extending hymn to Varuna the God, sublime, imperial Lord,
Who, mighty Governor, Eternal, as with flame, illumines both wide worlds with majesty and power.
- 10 True to Law, Indra-Varuna drinkers of the juice, drink this pressed Soma which shall give you rapturous joy.
Your chariot cometh to the banquet of the Gods, to sacrifice, as it were home, that ye may drink.
- 11 Indra and Varuna, drink your fill, ye Heroes, of this invigorating sweetest Soma.
This juice is shed by us that ye may quaff it : on this trimmed grass be seated, and rejoice you.

HYMN LXIX.

Indra-Vishnu.

- INDRA and Vishnu, at my task's completion I urge you on with food and sacred service.
Accept the sacrifice and grant us riches, leading us on by unobstructed pathways.
- 2 Ye who inspire all hymns, Indra and Vishnu, ye vessels who contain the Soma juices,
May hymns of praise that now are sung address you, the lauds that are recited by the singers.
- 3 Lords of joy-giving draughts, Indra and Vishnu, come, giving gifts of treasure, to the Soma.
With brilliant rays of hymns let chanted praises, repeated with the lauds, adorn and deck you.

8 *Of what is mighty* : apparently, riches. 9 This stanza, in honour of Varuna alone, appears to be the beginning of another hymn. Professor Grassmann banishes stanzas 9 and 10 to his Appendix.

1 *At my task's completion* : when all arrangements for the sacrifice have been made. 2 *Who inspire* : literally, 'jamāta. By the singers : or, with laudation.

- 4 May your foe-conquering horses bring you hither, Indra and Vishnu, sharers of the banquet.
Of all our hymns accept the invocations : list to my prayers and hear the songs I sing you.
- 5 This your dead, Indra-Vishnu, must be lauded : widely ye strode in the wild joy of Soma.
Ye made the firmament of larger compass, and made the regions broad for our existence.
- 6 Strengthened with sacred offerings, Indra-Vishnu, first eaters, served with worship and oblation,
Fed with the holy oil, vouchsafe us riches : ye are the lake, the vat that holds the Soma.
- 7 Drink of this meath, O Indra thou, and Vishnu ; drink ye your fill of Soma Wonder-Workers.
The sweet exhilarating juice hath reached you. Hear ye my prayers, give ear unto my calling.
- 8 Ye Twain have conquered, ne'er have ye been conquered : never hath either of the Twain been vanquished.
Ye, Indra-Vishnu, when ye fought the battle, produced this infinite with three divisions.

HYMN LXX.

Heaven and Earth.

FILLED full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in their form,
The Heaven and the Earth by Varuna's decree, unwasting, rich in germs, stand parted each from each.

- 2 The Everlasting Pair, with full steams, rich in milk, in their pure rule pour fatness for the pious man.

Ye who are Regents of this world, O Earth and Heaven, pour into us the genial flow that prospers men.

- 3 Whoso, for righteous life, pours offerings to you, O Heaven and Earth, ye Hemispheres, that man succeeds.

8 *Produced this infinite* : brought into existence the world with all its creatures, the three divisions being heaven, firmament, and earth. See Professor Wilson's note for Sâyana's explanation of the passage. The deities are Dyâvâprithivi, that is Dyaus, Heaven, and Prithivi. Earth, combined in a compound dual.

1 *Full of fatness* : containing *ghṛta*, *ghî*, clarified butter, fatness in general, especially the fertilizing rain. 3 *Ye Hemispheres* : *dhîshans* ; two bowls. 'Firm-set,'—Wilson. *By law* in the curse of nature.

He in his seed is born again and spreads by Law : from you
flow things diverse in form, but ruled alike.

4 Enclosed in fatness, Heaven and Earth are bright therewith :
they mingle with the fatness which they still increase.

• Wide, broad, set foremost at election of the priest, to them
the singers pray for bliss to further them.

5 May Heaven and Earth pour down the balmy rain for us,
balm-dropping, yielding balm, with balm upon your path,
Bestowing by your Godhead sacrifice and wealth, great fame
and strength for us and good heroic might.

6 May Heaven and Earth make food swell plenteously for us,
all-knowing Father, Mother, wondrous in their works.
Pouring out bounties, may, in union, both the Worlds, all-
beneficial, send us gain, and power, and wealth.

HYMN LXXI.

Savitar.

FWIL of effectual wisdom Savitar the God hath stretched out
golden arms that he may bring forth life.

Young and most skilful, while he holds the region up, the
Warrior sprinkles fatness over both his hands.

2 May we enjoy the noblest vivifying force of Savitar the God,
that he may give us wealth :

For thou art mighty to produce and lull to rest the world of
life that moves on two feet and on four.

[3 Protect our habitation, Savitar; this day, with guardian aid
around, auspicious, firm and true.

God of the golden tongue, keep us for newest bliss : let not
the evil-wisher have us in his power.

4 This Savitar the God, the golden-handed, Friend of the home,
hath risen to meet the twilight.

With cheeks of brass, with pleasant tongue, the Holy, he sends
the worshipper rich gifts in plenty.

4 Set foremost at election of the priest : first propitiated at the
sacrifice. :—Wilson.

1 Savitar : the Sun as the great generator or vivifier. Sprinkles
fatness : Professor Ludwig thinks that this may be somewhat ironical.
The god sprinkles his hands, probably, as a preparation for the hand
work which he is about to perform ; but there is an underlying thought
that a good deal of the fatness [in the shape of fertilizing rain] also
falls down to the earth.' 4 To meet the twilight : at the close of
night.—Wilson. Cheeks of brass : *áyohanuh* ; according to Sáyana,
'golden jawed.'

5 Like a Director, Savitar hath extended his golden arms, exceeding fair to look on.

He hath gone up the heights of earth and heaven, and made each monster fall and cause from troubling

6 Fair wealth, O Savitar, to-day, to-morrow, fair wealth produce for us each day that passes.

May we through this our song be happy gainers, God, of a fair and spacious habitation.

HYMN LXXII

Indra-Soma.

GREAT is this might of yours, Indra and Soma : the first high exploits were your own achievements.

Ye found the sun, ye found the light of heaven : ye killed all darkness and the Gods' blasphemers.

2 Ye, Indra-Soma, gave her light to Morning, and led the Sun on high with all his splendour.

Ye stayed the heaven with a supporting pillar, and spread abroad, apart, the Earth, the Mother.

3 Ye slew the flood-obstructing serpent Vritra, Indra and Soma : Heaven approved your exploit.

Ye urged to speed the current of the rivers, and many seas have ye filled full with waters.

4 Ye in the unripe udders of the milch-kine have set the ripe milk, Indra, thou, and Soma.

Ye have held fast the unimpeded whiteness within these many-coloured moving creatures.

5 Verily ye bestow, Indra and Soma, wealth, famed, victorious, passing to our children

Ye have invested men, ye Mighty Beings, with manly strength that conquers in the battle.

HYMN LXXIII.

Brihaspati.

SERVED with oblations, first-born, mountain-render, Angiras' son, Brihaspati, the Holy,

With twice-firm path, dwelling in light, our father, roars loudly, as a bull, to Earth and Heaven.

5 A Director ; a priest who directs others Or, perhaps, 'an Invoker,' as Professor Ludwig suggests. *Each monster* : every terror of the night. Sayana's interpretation of the last line is totally different : 'and, moving along, delights every thing that is.'—Wilson.

4 Ye in the unripe udders : the unripe, that is raw, udders are contrasted with the warm milk that is cook'd or matured in them. See I. 629. *The unimpeded whiteness* : the milk which is not prevented from flowing. The clout of the milk, is contrasted with the colour of the cows that produce it.

1 Brihaspati : Lord of Prayer ; the Deity, in whom the action of the

- 2 Brihaspati, who made for such a people wide room and verge when Gods were invoked,
Slaying his enemies, breaks down their castles, quelling his foes and conquering those who hate him.
- 3 Brihaspati in war hath won rich treasures, hath won, this God, the great stalls filled with cattle.
Striving to win waters and light, resistless, Brihaspati with lightning smites the foeman.

HYMN LXXIV.

Soma-Rudra:

- HOLD fast your God-like sway. O Soma-Rudra: let these our sacrifices quickly reach you.
Placing in every house your seven great treasures, bring blessing to our quadrupeds and bipeds
- 2 Soma and Rudra, chase to every quarter the sickness that hath visited our dwelling.
Drive Nirriti away into the distance and give us excellent and happy glories.
- 3 Provide, O Soma Rudra, for our bodies all needful medicines to heal and cure us.
Set free and draw away the sin committed which we have still inherent in our persons.
- 4 Armed with keen shafts and weapons, kind and loving, be gracious unto us, Soma and Rudra
Release us from the noose of Varuna; keep us from sorrow, in your tender loving-kindness.

HYMN LXXV.

Weapons of War.

- THE warrior's look is like a thunderous rain-cloud's, when, armed with mail, he seeks the lap of battle
Be thou victorious with unwounded body: so let the thickness of thy mail protect thee.
- 2 With Bow let us win kine, with Bow the battle, with Bow be victors in our hot encounters.

worshipper upon the Gods is personified See I 14. 3. *Mountain-renders*: 'Brihaspati cleft the mountain' (I 62 3) *Dwelling in light*: or, perhaps, in the Sun. The meaning of *prâgharmasâd* is uncertain. 2 *Such a people*: so good a people *When Gods were invoked*: in battle. 3 *With lightning*: or with Sunlight: 'with sacred prayers'—Wilso

1 *Quadrupeds and bipeds*: or, 'bless all of us, men and four-footed creatures' 2 *Nirriti*: the Goddess of Death and Destruction. 4 *The noose of Varuna*: Varuna, the moral Governor of the world, is represented as armed with a noose or lasso for the capture and destruction of the wicked.

The Bow brings grief and sorrow to the foeman : armed with the Bow may we subdue all regions.

- 3 Close to his ear, as fain to speak, She presses, holding her well-loved Friend in her embraces.

Strained on the Bow, She whispers like a woman—this Bow-string that preserves us in the combat.

- 4 These, meeting like a woman and her lover, bear, mother-like their child upon their bosom.

May the two Bow-ends, starting swift asunder, scatter, in unison, the foes who hate us.

- 5 With many a son, father of many daughters, He clangs and clashes as he goes to battle.

Slung on the back, pouring his brood, the Quiver vanquishes all opposing bands and armies.

- 6 Upstanding in the Car the skilful Charioteer guides his strong Horses on whitherso'er he will.

See and admire the strength of those controlling Reins, which from behind declare the will of him who drives.

- 7 Horses whose hoofs rain dust are neighing loudly, yoked to the Chariots, showing forth their vigour.

With their forefeet descending on the foemen, they never flinching, trample and destroy them.

- 8 Car-bearer is the name of his oblation, whereon are laid his Weapons and his Armour.

So let us here, each day that passes, honour the helpful Car with hearts exceeding joyful.

- 9 In sweet association lived the fathers who gave us life, profound and strong in trouble.

- Unwearied, armed with shafts and wondrous weapons, free, real heroes, conquerors of armies.

3 *She* : the bowstring. *Her well-loved friend* : the arrow. *Whispers like a woman* : 'twangs like the scream of a woman.'—Muir. But the faint sound made by the string while it is being drawn to the ear is intended. Homer likens the sound to the voice of a swallow. 4

These : the two ends of the bow. *Like a woman and her lover* : or, 'drawing close like two women to their lovers.' *Their child* : the arrow.

5 *With many a son* : the quiver is called the father of sons and daughters, it is said, because the words signifying arrow are both masculine and feminine. 8 *Car-bearer* : *rathārahnam* : a platform, stand,

or truck on which the chariot is placed when not in use. The word seems in this place to mean also the oblation offered by the warrior to the ideal war-chariot personified, or to a tutelary deity of chariots. 9 There is no verb in this stanza, and the only substantive, *pitarah*, fathers, is explained by both Commentators as *pālayitārah*, guards, defenders, that is, apparently, those who attend the chariot of the chief.

- 10 The Brāhmans, and the Fathers meet for Soma-draughts, and,
graciously inclined, unequalled Heaven and Earth.
Guard us from evil, Pūshan, guard us strengtheners of Law :
let not the evil-wisher master us.
- 11 Her tooth a deer, dressed in an eagle's feathers, bound with
cow-hide, launched forth, She flieth onward.
There where the heroes speed hither and thither, there may
the Arrows shelter and protect us.
- 12 Avoid us thou whose flight is straight, and let our bodies be
as stone.
May Soma kindly speak to us, and Aditi protect us well.
- 13 He lays his blows upon their backs, he deals his blows upon
their thighs.
Thou, Whip, who urgest horses, drive sagacious horses in the
fray.
- 14 It compasses the arm with serpent windings, fending away the
fiction of the bowstring :
So may the Brace, well-skilled in all its duties, guard manfully
the man from every quarter.
- 15 Now to the Shaft with venom smeared, tipped with deer-horn,
with iron mouth,
Celestial, of Parjanya's seed, be this great adoration paid.
- 16 Loosed from the Bowstring fly away, thou Arrow, sharpened
by our prayer.
Go to the foe-man, strike them home, and let not one be left
alive.

Professor Wilson, following Sāyana, translates: 'The guards (of the chariot), revelling in the savgury (spoils), distributors of food, protectors in calamity, armed with spears, resolute, beautifully arranged, strong in arrows, invincible, of heroic valour, robust, and conquerors of numerous hosts.' 10 *The Brāhmans and the Fathers* : or, perhaps, the sacerdotal Fathers. The stanza, which is grammatically difficult, seems out of place.

11 *Her tooth a deer* : the point of the arrow is made of a piece of deer's horn attached to the shaft with leather strings. The butt of the arrow is feathered.

13 *He* : the whip. 14 *It* : the brace or guard worn on the archer's left arm, fastened on with leather straps.

15 *With venom smeared* : by the Laws of Manu, that is, the ideal Code of the Manavas, Kshatriyas were forbidden to poison their arrows. Arrows appear to have been of two kinds, one, the older and less effective, *tipped with deer-horn*, and the other *with iron mouth*, pointed with *ayas*, bronze or iron. *Celestial of Parjanya's seed* : made of the tall reeds that grow in the rains under the influence of Parjanya the God of the rain-cloud.

16 *Sharpened by our prayer* : 'whetted by charm.'—Wilson.

- 17 There where the flights of Arrows fall like boys whose locks are yet unshorn.
 Even there may Brahmanaspati, and Aditi protect us well,
 protect us well through all our days.
- 18 Thy vital parts I cover with thine Armour : with immortality
 King Soma clothe thee.
 Varuna give thee what is more than ample, and in thy triumph
 may the Gods be joyful.
- 19 Whoso would kill us, whether he be a strange foe or one of us,
 May all the Gods discomfit him My nearest, closest Mail is
 prayer.

17 *Like boys whose locks are yet unshorn* : 'the point of the comparison is not very obvious, but it may mean that the arrows fall where they list, as boys before they are left with the lock of hair, before the religious tonsure, play about wherever they like.'—Wilson. Professor Roth separates *visikha* from *kumārā*, and translates : 'Where the arrows fly, young, and old : that is, feathered and unfeathered' 18 *Thy vital parts* : the *varman*, or coat of mail, protected the shoulders, back, chest, and lower parts of the body. If not made of metal, it was strengthened and adorned with metal of some kind. The Indians in the army of Xerxes are said by Herodotus to have worn clothes made out of the bark of trees (VII. 65) ; but he probably meant the common soldiers only, and not the chiefs. For a full description of the arms, offensive and defensive, used in Vedic times, see Muir, *O S Texts*, V 469 ; *Allindisches Leben*, pp. 293–301 ; or Dutt's *History of Civilization in Ancient India*, I p. 38.

APPENDIX I.

PAGE 174, HYMN CXXVI.

I subjoin a Latin version of the two stanzas omitted in my translation. They are in a different metre from the rest of the hymn, have no apparent connexion with what precedes, and look like a fragment of a liberal shepherd's love-song. The seventh stanza should, it seems, precede the sixth :

6 [Ille loquitur]. Adhaerens, arcte adhaerens, illa quae mustelae similis se abdidit, multum humorem effundens, dat mihi complexum centum gaudia.

7 [Illa loquitur]. Prope, prope accede ; molliter me tange. Ne putes pilos corporis mei paucos esse ; tota sum villosa sicut Gandharidum ovis.

Professor Ludwig thinks that *Yaduri* (multum humorem, i. e., semen genitale, effundens) may be the name of a slave-girl. *Gandharidun ovis* : a ewe of the Gandharis. The country of Gandhara is placed by Lassen to the west of the Indus and to the south of the Koppen or Kabul river. King Darius in a rock-inscription mentions the *Ga(n) dara* together with the *Hi(n)du* as people subject to him, and the Gandarii, together with the Parthians, Khorasmians, Sogdians, and Dadikae, are said by Herodotus to have formed part of the army of Xerxes. The name of the country is preserved in the modern Kandahar. See Muir, *O. S. Texts*, ii. 342, and Zimmer, *Altindisches Leben*, p. 30.

PAGE 243, HYMN CLXXIX.

The deified object of this omitted hymn is said to be Rati or Love, and its Rishis or authors are Lopamudra, Agastya, and a disciple. Lopamudra is represented as inviting the caresses of her aged husband Agastya, and complaining of his coldness and neglect. Agastya responds in stanza 3, and in the second half of

stanza 4 the disciple or the poet briefly tells the result of the dialogue. Stanza 5 is supposed to be spoken by the disciple who has overheard the conversation, but its connexion with the rest of the hymn is not very apparent. In stanza 6, 'toiling with strong endeavour' is a paraphrase and not a translation of the original *khanamanah khanitrah* (ligonibus fodiens) which Sayana explains by 'obtaining the desired result by means of lauds and sacrifices.'

M. Bérigaigüe is of opinion that the hymn has a mystical meaning, Agastya being identifiable with the celestial Soma whom Lopamudra, representing fervent Prayer, succeeds after long labour in drawing down from his secret dwelling place. See *La Religion Védique*, ii. 394 f.

1. 'Through many autumns have I toiled and laboured, at night and morn, through age-inducing dawns.
Old age impairs the beauty of our bodies. Let husbands still come near unto their spouses.
- 2 For even the men aforetime, law-fulfillers, who with the Gods declared eternal statutes,
- 3 Non inutilis est labor cui Dii favent : nos omnes aemulos et aemulas vincamus.
- 4 Cupido me cepit illius tauri [viri] qui me despiciet, utrum hinc utrum illinc ab aliqua parte nata sit.
'Lopamudra taurum [raritum suum] ad se detrahit; insipiens illa sapientem anhelantem absorbed.
- 5 This Soma I address that is most near us, that which hath been imbibed within the spirit,
To pardon any sins we have committed. Verily mortal man is full of longings.
- 6 Agastya thus, toiling with strong endeavour, wishing for children, progeny and power,
Cherished—a sage of mighty strength—both classes, and with the Gods obtaind his prayer's fulfilment.

By 'both classes' probably priests and princes, or institutors of sacrifices, are meant. M. Bergaigne understards the expression to mean the two forms or essences of Soma, the celestial and the terrestrial.

APPENDIX II.

METRE.

Rhyme is not used in the Rigveda. The metres are regulated by the number of syllables in the stanza, which consists generally of three or four Padas, measures, divisions, or quarter verses, with a distinctly marked interval at the end of the second Pada and so forming two hemistichs or semi-stanzas of equal or unequal length. These Padas most usually contain eight or eleven or twelve syllables each; but occasionally they consist of fewer and sometimes of more than these numbers. The Padas of a stanza are generally of equal length and of more or less corresponding prosodial quantities; but sometimes two or more kinds of metre are employed in one stanza, and then the Padas vary in quantity and length. As regards quantity, the first syllables of the Pada are not subject to very strict laws but the last four are more regular, their measure being generally iambic in Padas of eight and of twelve syllables and trochaic in those of eleven. In the printed text the first and second Padas from one line, and the third, or third, fourth, and fifth, complete the distich or stanza. This arrangement I have followed in my translation.

Subjoined, in alphabetical arrangement, are the names, with brief descriptions, of the metres used in the Hymns of the Rigveda. The Index of Hymns will show the metre or metres employed in each Hymn.

Abhisarini : a species of Trishtup, in which two Padas contain twelve instead of eleven syllables.

Anushtup, or *Anushtubh* : consisting of four Padas of eight syllables each, two Padas forming a line. This is the prevailing form of metre in the Manava-dharma-sâstra, the Mahâbhârata, the Râmâyana, and the Parânas.

Anushtubgarbha : a metre of the Ushnih class ; the first Pada containing five syllables, and the three following Padas eight syllables each.

Anushtup Pipilikamadhya : a species of Anushtup having the second Pada shorter than the first and third (8 syllables — 4 — 8 — 8).

Ashti : consisting of four Padas of sixteen syllables each, or sixtyfour syllables in the stanza.

Astarepankti : consisting of two Pada of eight syllables each, followed by two Padas of twelve syllables each.

Atidhriti : four Padas of nineteen syllables each, = 76 syllables.

Atijagati : four Padas of thirteen syllables each.

Atinichrit : consisting of three Padas containing respectively seven, six, and seven syllables.

Atisakvart : four Padas of fifteen syllables each.

Atyashti : four Padas of seventeen syllables each.

Brihatī : four Padas (8 — 8 — 12 — 8) containing 36 syllables in the stanza.

Chaturvinsatika Dvipada : a Dvipada containing 24 syllables instead of 20.

Dhriti : consisting of seventy-two syllables in a stanza.

Dvipada Viraj : a species of Gayatri consisting of two Padas only (2 — 8 — or 10 — 10 syllables) ; inadequately represented in the translation by two decasyllabic iambic lines.

Ekapada Trishtup : a Trishtup consisting of a single Pada or quarter stanza.

Ekapada Viraj : a Viraj consisting of a single Pada.

Gayatri : the stanza usually consists of twenty-four syllables, variously arranged, but generally as a triplet of three Padas of eight syllables each, or in one line of sixteen syllables and a

second line of eight. There are eleven varieties of this metre, and the number of syllables in the stanza varies accordingly from nineteen to thirty-three.

Jagati : a metre consisting of forty-eight syllables arranged in four Pādas of twelve syllables each, two Pādas forming a line or hemistich which in the translation is represented by a double Alexandrine.

Kakup or Kakubh : a metre of three Pādas consisting of eight, twelve, and eight syllables respectively.

Kakubh Nyankusira : consisting of three Pādas of 9+12+4 syllables.

Kṛiti : a metre of four Pādas of twenty syllables each.

Madhyejyotis : a metre in which a Pāda of eight syllables stands between two Pādas of twelve.

Mahābr̥hati : four Pādas of eight syllables each, followed by one of twelve.

Mahapadapankti : a two-lined metre of thirty-one syllables, the first line consisting of four Pādas of five syllables each and the second being a Trishtub of the usual eleven syllables. See Vedic Hymns, Part I. (S. Books of the East, XXXII), p. xcviii.

Mahapankti : a metre of forty-eight syllables (8×6 or 12×4).

Mahasatobrihati : a lengthened form of Satobrihati.

Nashtarupi : a variety of Anushtub.

Nyankusarini : a metre of four Pādas of 8+12+8+8 syllables.

Padanichrit : a variety of Gāyatri in which one syllable is wanting in each Pāda : $7 \times 3 \times 21$ syllables.

Padapankti : a metre consisting of five Pādas of five syllables each.

Pankti : a metre of five octosyllables Pādas, like Anushtub with an additional Pāda.

Panktyuttara : a metre which ends with a Pankti of 5×5 syllables.

Pipilikamadhya : any metre the middle Pāda of which is shorter than the preceeding and the following.

Pragatha : a metre in Book VIII, consisting of strophes combining two verses, viz. a Brihati or Kakup followed by a Satobrihati.

Prastarapankti : a metre of forty syllables : $12 + 12 + 8 + 8$.

Pratishtha : a metre of four Padas of four syllables each ; also a variety of the Gayatri consisting of three Padas of eight, seven, and six syllables respectively,

Purastadbrihati : a variety of Brihati with twelve syllables in the first Pāda.

Pura-ushnih : a metre of three Padas, containing $12 + 8 + 8$

Sakvari : a metre of four Padas of fourteen syllables each.

Satobrihati : a metre whose even Padas contain eight syllables each, and the uneven twelve : $12 + 8 + 12 + 8 = 40$.

Skandhogriva : consisting of four Padas of $8 + 12 + 8 + 8$ syllables.

Tanusira : consisting of three Padas of $11 + 11 + 6$ syllables.

Trishtup or Trishtubh : a metre of four Padas of eleven syllables each.

Uparishtadbrihati : consisting of four Padas of $12 + 8 + 8 + 8$ syllables.

Uparishtajjyotis : a Trishtup stanza the last Pāda of which contains only eight syllables.

Urdhvabrihati : a variety of Brihati.

Urbrihati : a variety of Brihati : $8 + 12 + 8 + 8$ syllables.

Ushniggardhū : a Gayatri of three Padas of six, seven, and eleven syllables respectively.

Ushnih : consisting of three Padas of 8 + 8 + 12 syllables.

Vardhamana : a species of Gayatri : 6 + 7 + 8 = 21 syllables.

Viparita : a metre of four Padas resembling *Vishtarapankti*.

Viradrupa : a Trishtup metre of four Padas, 11 + 11 + 11 + 7 or 8 syllables.

Viraj : a metre of four Padas of ten syllables each.

Viratpurva : a variety of Trishtup.

Virutsthana : a variety of Trishtup.

Vishamapada : metre of uneven stanzas.

Vishturabrihati : a form of Brihati of four Padas containing 8 + 10 + 10 + 8 = 36 syllables.

Vishtarapankti : a form of Pankti consisting of four Padas 8 + 12 + 12 + 8 = 40 syllables.

Yavamadhya : a metre having a longer Pada between two shorter ones.

INDEX OF HYMNS.

BOOK I.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Meter.</i>
1	Madhuch- ohandas.	Agni.	Gayatri.
2	The same.	Vayu. Indra-Varuna. Mitra-Varuna.	The same.
3	.....	Asvins. Indra. Visvedevas. Sarasvati.	.....
4	.....	Indra.	.....
5	.....	Indra.	.....
6	.....	Indra, Maruts, Indra and Maruts.	.....
7	.....	Indra	.....
8	.....	The same.	.....
9	.....	.....	.....
10	.....	.....	Anushṭup.
11	Jetar or Jeta.	.....	The same.
12	Medhatithi.	Agni.	Gayatri.
13	The same.	Apris.	The same.
14	.....	Visvedevas.	.....
15	.....	Ritus. Indra. Maruts. Tvash- tar. Agni. Mitra-Varuna. Asvins.	.....
16	.....	Indra.	.....
17	.....	Indra-Varuna	Gayatri. 4, 5 Pādauiṣṭhit.
18	.....	Brahmanaspati. Indra and Soma. Dakṣiṇā.	Gayatri.
19	.....	Agni and Maruts.	The same.
20	.....	Ribhus.	.....
21	.....	Indra-Agni.	.....
22	.....	Asvins. Savitar. Agni. In- drani, Varunani, and Ag- naya. Heaven and Earth. Earth. Vishnu.	.....
23	Medhatithi.	Vayu. Indra-Vayu. Mitra- Varuna. Visvedevas. Pūshan. Waters.	Gayatri. 19 Pura-ushnih 20 Anushṭup. 21 Pra- tiṣṭha, 22-24 Anushṭup.
24	Sunahṣepa.	Varuna. Agni. Savitar.	Trishṭup. 3-5 Gāyatri.
25	The same.	Varuna.	Gāyatri.
26	.....	Agni.	The same.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
27 Sunahsepa	Indra. Visvedevas.	Gâyatri. 13 Trishtup.	
28 The same	Indra Pestle and Mortar.	Anushtup. 7 9 Gayatri.	
29	Indra.	Pankti.	
30	Indra. Asvins. Ushas.	Gayatri. 11 Padanichrit. 16 Trishtup.	
31 Hiranyastupa	Agni.	Jagati. 8, 16, 18 Trishtup	
32 The same.	Indra.	Trishtup.	
33	The same.	The same.	
34	Asvins.	Jagati. 9 and 12 Trishtup.	
35	Savitar. Agni Mitra-Varuna. Night.	Trishtup. 1 and 9 Jagati.	
36 Kanva.	Agni. 13 - 14 Sacrificial Post.	Brihati. 4 Satobrihati alternately.	
37 The same	Marut.	Gayatri.	
38	Maruts	The same.	
39	The same.	Brihati and Satobrihati alternately.	
40	Brahmanaspati.	The same.	
41	Varuna-Mitra Aryaman. Adityas.	Gayatri.	
42	Pushan.	The same.	
43	Rudra. Mitra. Varuna. Soma.	Gayatri 9 Anushtup.	
44 Praskanva.	Agni.	Brihati and Satobrihati. alternately.	
45 The same.	Agni	Anushtup.	
46	Asvins.	Gayatri.	
47	The same.	Brihati and Satobrihati. alternately.	
48	Ushas.	The same.	
49	The same.	Anushtup.	
50	Surya.	Gayatri 10-13 Anushtup.	
51 Savya.	Indra.	Jagati. 14-15 Trishtup	
52 The same.	The same.	Jagati 13 and 15 Trishtup.	
53 .....	.....	Jagati 10 and 11 Trishtup
54 .....	.....	Jagati. 6, 8, 9, 11 Trishtup.
55 .....	.....	Jagati.
56 .....	.....	The same.
57 .....	.....	.....
58 Nodhas.	Agni.	Jagati. 6-9 Trishtup.	
59 The same.	Agni Vaisvanara.	Trishtup	
60	Agni.	The same.	
61	Indra	.....
62	The same	.....

<i>Hymn</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
63 Nodhâs.	Indra.	•	Trishtup.
64 The same	Maruts.		Jagati. 15 Trishtup.
65 Parâsara.	Agni.		Dvipada Viraj.
66 The same.	The same.	•	The same.
67 .....	.....		.....
68 .....	.....		.....
69 .....	.....		.....
70 .....	.....		.....
71 .....	.....		Trishtup.
72 .....	.....		The same.
73 .....	.....		.....
74 Gotama.	.....		Gayatri.
75 The same.	.....		The same.
76 .....	.....		Trishtup.
77 .....	.....	•	The same.
78 .....	.....		Gayatri.
79		1-3 Trishtup. 4-6 Ushnih. 7-12 Gayatri.
80	Indra.	•	Pankti.
81	The same.		The same.
82	•	Pankti. 9 Jagati.
83		Jagati.
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85 Gotama.	Maruts.	•	Jagati. 5 and 12 Trishtup.
86 The same.	The same.	•	Gayatri.
87		Jagati
88 .....	.....	•	1 and 6 Prastarapankti. 5 Viradrupa 2-4 Trishtup.
89	Visvedevâs.	•	Jagati. 6 Viratethana. 8-10 Trishtup.
90	The same.	•	Gayatri. 9 Anushtup.
91	Soma.		Trishtup. 5 16 Gayatri. 17 Ushnih.
92	Ushas. Asvins	•	Jagati. 5-12 Trishtup. 13- 18 Ushnih.
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94 Kutsa.	Agni Gods. Mitra, Varuna,		Jagati. 15 and 16 Tri- Aditi, Sîndhu, Heaven and shtup.
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95 The same.	Agni.	•	Trishtup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
96 Kutsa.		Agni.	Trishtup.
97 The same.		The same.	Gayatri.
98	Trishtup.
99 Kasyapa.		The same.
100 Rikrasva, and others.		Indra.	.....
101 Kutsa.		The same.	Jagati. 8-12 Trishtup.
102 The same.		Jagati. 11 Trishtup.
103	Trishtup.
104	The same.
105 The same, or Trita Aptya.		Visvedevas.	Pankti 8 Mahabriha- vamadhya 19 Trish- tup.
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107 The same.		Trishtup.
108		Indra-Agni.	The same.
109		The same.	
110		Ribhus.	Jagatii 8 and 9 Tri- shstup.
111		The same.	Jagati 5 Trishtup.
112 Kutsa.		Heaven and Earth.	Jagati 24 and 25.
		Asvins. Agni.	Trishtup.
113		Ushas. Ushas and Night.	Trishtup.
114		Rudra.	Jagati. 10 and 11 Trishtup.
115		Surya.	Trishtup.
116 Kakshivan		Acvins.	The same.
117 The same.		The same.	.....
118
119	Jagati.
120	1, 10 12 Gayatri. 2 Kakup. 3 Kaviraj. 4 Nashtarupi. 5 Tanu- sira. 6 Ushnih. 7 Vi- shtarabribhati 8 Kriti. 9 Viraj.
121		Visvedevas or Indra.	Trishtup.
122		Visvedevas	Trishtup. 5 and 6 Viradrupa.
123		Ushas.	Trishtup.
124		The same.	Trishtup.
125		Svanaya.	Trishtup. 4, 5 Jagati.
126 Kakshivan, Bhavayavya, Romasa.		Bhavayavya. Romasā.	Trishtup. 6 and 7 Anushtup.
127 Paruchobhepa.		Agni.	Atyashti. 6 Atidhriti.
128 The same.		The same.	Atyashti.
129		Indra. Indu.	Atyashti 8, 9 Atisa- kvari. 11 Ashti.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
130	Paruchchhepa.	Indra.	Atyashiti. 10 Trishtup.
131	The same	The same.	Atyashiti.
132	Indra. Indra & Parvata.	The same.
133	Indra.	Trishtup. 2-4 Anushtup. 5 Gayatri. 6 Dhriti. 7 Atyashiti.
134	Vayu.	Atyashiti. 6 Ashti.
135	Vayu. Vayu and Indra.	Atyashiti. 7 8 Ashti.
136	Mitra and Varuna.	Atyashiti. 7 Trishtup.
137	Mitra and Varuna.	Atisakvari.
138	Pushan.	Atyashiti.
139	Visvedevas. Mitra and Varuna Asvins Indra Agni. Maruts. Indra and Agni. Brihaspati.	Atyashiti. 9 Brihati 11 Trishtup.
140	Dirghatamas.	Agni.	Jagati. 10 Trishtup or Jagati. 12, 13, Trishtup.
141	The same.	The same.	Jagati. 12, 13 Trishtup.
142	Apris. Indra. Agni.	Anushtup.
143	Agni.	Jagati. 8 Trishtup.
144	The same.	Jagati. 6
145	Jagati. 5 Trishtup.
146	Trishtup.
147	The same.
148
149	Viraj.
150	Ushnih.
151	Mitra Mitra & Varuna.	Jagati.
152	Mitra and Varuna.	Trishtup.
153	The same.	The same.
154	Vishnu.	.....
155	Vishnu and Indra. Vishnu.	Jagati.
156	Vishnu.	The same.
157	Asvins.	Jagati. 5, 6 Trishtup.
158	The same.	Trishtup. 6 Anushtup.
159	Heaven and Earth.	Jagati.
160	The same.	The same.
161	Ribhus.	Jagati. 14 Trishtup.
162	Eulogy of the Horse.	Trishtup 3, 6 Jagati.
163	The same.	Trishtup.
164	Visvedevas. Vak. Waters. Soma. Agni, Sarya. Vayu. Time. Sarasvati Sadhyas. Sarasayan or Surya.	Trishtup. 12, 15, 23, 29, Jagati. 42 Praetarapa- kti. 51 Anushtup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
165	Indra Maruts. Indra Agastya.		Trishtup.
166	Agastya.	Maruts.	Jagati. 14, 15 Trishtup.
167	The same.	Indra Maruts.	Trishtup.
168	.....	Maruts.	Jagati 8-10 Trishtup.
169	.....	Indra.	Trishtup. 2 Viraj.
170	Indra. Agast- ya.	Indra.	1 Brihati. 2-4 Anushtup. 5 Trishtup.
171	Agastya.	Maruts. Indra.	Trishtup.
172	The same.	Maruts.	Gayatri.
173	.....	Indra.	Trishtup.
174	.....	The same.	Trishtup.
175	.....	.....	Anushtup. 1 Skandhogrivi. 6 Trishtup.
176	.....	.....	Anushtup. 6 Trishtup.
177	.....	.....	Trishtup.
178	.....	.....	The same.
179	Lopamudra Ag- astya Pupil.	Rati (Pleasure).	Trishtup. 5 Brihati.
180	Agastya.	Asvins.	Trishtup.
181	The same.	The same.	The same.
182	.....	.....	Jagati. 6, 8 Trishtup.
183	.....	.....	Trishtup.
184	.....	.....	The same.
185	.....	Heaven and Earth.	.....
186	.....	Visvedevas.	.....
187	.....	Paise of Food.	1 Anushtubgarbha. 2, 4, 8, 10 Gayatri 3, 5, 6, 7 Anushtup or Brihati.
188	.....	Apri.	Gayatri.
189	.....	Agni.	Trishtup.
190	.....	Brihaspati.	The same.
191	.....	Water, Grass. Surya.	Anushtup. 10-12 Ma- hapankti. 13 Maha- brihati.

BOOK II.²

1	Gritsamada.	Agni. Jagati.	Jagati.
2	The same.	The same.	The same
3	.....	Apri.	Trishtup. 7 Jagati.
4	Somahuti.	Agni.	Trishtup.
5	The same.	The same.	Anushtup.
6	.....	.....	Gayatri.
7	.....	.....	The same.
8	Gritsamada.	.....	Gayatri. 6 Anushtup.

<i>Hy. no.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
9	Gritemada.	Agni.	Trishtup.
10	The same.	The same.	The same.
11	.....	Indra.	Viratsthana Trishtup.
			21 Trishtup.
12	.....	The same.	Trishtup
13	.....	.....	Jagati. 13 Trishtup.
14	.....	.....	Trishtup.
15	.....	.....	The same.
16	.....	.....	Jagati. 9 Trishtup.
17	.....	.....	Jagati. 8, 9 Trishtup.
18	.....	.....	Trishtup.
19	.....	.....	The same.
20	.....	.....	Trishtup. 3 Viradrupa.
21	.....	.....	Jagati 6 Trishtup.
22	.....	.....	Ashti 2, 3 Atisakvari 4 Ati sakvari or Ashti
23	.....	Brahmanaspati Brihaspati	Jagati 15 19 Trishtup
24	.....	Brahmanaspati Brahmanas- pati and Indra.	Jagati 12, 16 Trishtup
25	.....	Brahmanaspati	Jagati
26	.....	The same	The same
27	Kurma, Grit- samada's son, or Gritsamada	Adityas	Trishtup?
28	The same	Varuna	The same
29	.....	Visvedevas	.....
30	Gritsamada	Indra Indra and Soma Sa- rasvati Brihaspati Maruts	Trishtup 15 Jagati
31	The same	Visvedevas	Jagati 7 Trishtup
32	.....	Heaven and Earth Indra or	Jagati 6-8 Anushtup.
		Tvashtar. Raka. Sthivali.	
33	.....	Rudra	Trishtup
34	.....	Maruts.	Jagati 15 Trishtup
35	.....	Apamnapat	Trishtup
36	.....	Ritus	Jagati
37	.....	The same	The same
38	.....	Savitar	Trishtup
39	.....	Asvins	Trishtup
40	.....	Soma and Pushan Aditi	The same
41	.....	Vayu Indra and Vayu Mitra and Varuna Asvins Indra Visvedevas Sarasvati	Gayatri 16, 17 Anushtup 18 Brihati
42	.....	The Kapinjala	Trishtup [Ashti
43	.....	The same	1-3 Jagati 2 Atisakvari or

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
1	Visvamisra	Agni	Trishtup
2	The same	Vaisvanara	Jagati
3	.....	The same	The same
4	....	Apri	Trishtup
5	....	Agni	The same
6	.....	The same	....
7	Visvamisra	Agni	....
8	The same	Yupa Visvedevas	Trishtup 3, 7 Anushtup
9	.....	Agni	Brihati 9 Trishtup
10	....	The same	Ushnih
11	....	.....	Gayatri
12	....	Indra and Agni	The same
13	Rishabha	Agni	Anushtup
14	The same	The same	Trishtup
15	Utkila	....	The same
16	The same	.....	Brihati and Satobrihati
17	Kata	.....	Trishtup
18	The same	....	The same
19	Gathin	....	.....
20	The same	Visvedevas Agni	.....
21	.....	Agni	1, 4 Trishtup 2, 3 Anushtup 5 Viradrupa Satobrihati
22	.....	The same	Trishtup 4 Anushtup
23	Devasravas and Devavata	....	Trishtup 3 Satobrihati
24	Visvamisra	.....	Gayatri 1 Anushtup
25	The same	Agni Agni and Indra	Viraj
26	.....	Vaisvama, Agni Maruts	1-6 Jagati 7-9 Trishtup
27	....	Agni	Gayatri
28	....	The same	1, 2, 6 Gayatri 3 Ushnih 4 Trishtup 5 Jagati
29	....	....	Trishtup 1, 4, 10, 12 Anushtup 6, 11, 14, 15 Jagati
30	.....	Indra	Trishtup
31	.....	The same	The same
32	.....	.....	.....
33	Visvamisra. The Rivers,	The Rivers. Visvamisra. Indra,	Trishtup. 13 Anushtup.
34	Visvamisra,	Indra,	Trishtup,
35	The same,	The same,	The same,
36	.....	.....	.....
37	.....	.....	Gayatri, 11 Anushtup,

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
38	Prajapati, or Visvami ra.	Indra.	Trishtup.
39	Visvami tra.	The same.	The same.
40	The same.	.....	Gayatri.
41	.....	.....	The same.
42	.....	.....	.....
43	.....	.....	Trishtup.
44	.....	.....	Brihati.
45	.....	.....	The same.
46	.....	.....	Trishtup.
47	.....	.....	The same.
48	.....	.....	.....
49	.....	.....	.....
50	.....	.....	.....
51	.....	.....	1-3 Jagati. 4-9 Trishtup. 10-12 Gayatri
52	.....	.....	1-4 Gayatri. 5, 7, 8 Trish- tup. 6 Jagati.
53	.....	Indra, Parvata, Vak.	Trishtup. 10, 16 Jagati. 17 Gayatri. 12, 20, 22 Anushtup. 18 Brihati.
54	Prajapati.	Visvedeva.	Trishtup.
55	The same.	The same.	The same.
56	.....	.....	.....
57	Visvami tra.	.....	.....
58	The same.	Asvins.	.....
59	.....	Mitra.	Trishtup. 6-9 Gayatri.
60	.....	Ribhus Indra.	Jagati.
61	.....	Ushas (Dawn).	Trishtup
62	.....	Indra and Varuna. Briha- spati. Pushan Savitar. Soma, Mitra and Varuna.	1-3 Trishtup. 4-18 Gayatri.

BOOK IV.

1	Vamadeva.	Agni. Varuna.	Trishtup. 1 Ashti 2 Atija- gati. 3 Dhriti.
2	The same.	Agni.	Trishtup.
3	.....	The same.	The same.
4	.....	Agni Rakshaha.	.....
5	.....	Agni Vasavanara.	.....
6	.....	Agni.	.....
7	.....	The same.	1 Jagati 2-6 Anushtup. 7 11 Trishtup.

<i>Hymn</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
8	Vamadeva.	Agni.	Gayatri.
9	The same.	The same.	The same.
10	.....	.....	Padapankti. 5 Mahapada. pankti. 8 Ushnih.
11	.....	.....	Trishtup.
12	.....	.....	The same.
13	.....	.....	.....
14	.....	.....	.....
15	.....	Agni, Somaka, Asvins.	Gayatri.
16	.....	Indra.	Trishtup.
17	.....	The same.	Trishtup. 15 Ekapada Vi- raj.
18	Indra, Aditi, Vamadeva.	Indra, Aditi, Vamadeva.	Trishtup.
19	Vamadeva.	Indra.	The same.
20	The same.	The same.	.....
21	.....	.....	.....
22	.....	.....	.....
23	.....	.....	.....
24	.....	.....	Trishtup. 10 Anushtup.
25	.....	.....	Trishtup.
26	.....	Indra The Falcon.	The same.
27	.....	The Falcon.	Trishtup. 3 Sakvari.
28	.....	Indra and Soma.	Trishtup.
29	.....	Indra.	The same.
30	.....	Indra and Ushas.	Gayatri 8, 24, Anushtup.
31	.....	Indra.	Gayatri. 3 Padanichrit.
32	.....	Indra Indra's horses.	Gayatri.
33	.....	Ribhus.	Trishtup.
34	.....	The same.	The same.
35	.....	.....	.....
36	.....	.....	Jagati 9 Trishtup.
37	.....	.....	14 Trishtup. 5-8 Anushtup
38	.....	Heaven and Earth, Dadhi- kras.	Trishtup.
39	.....	Dadhikras.	Trishtup. 6 Anushtup.
40	.....	Dadhikras Sarya.	1 Trishtup. 2-5 Jagati.
41	.....	Indra and Varuna.	Trishtup.
42	Trasadasyu.	Trasadasyu, Indra and Varuna.	The same.
43	Purumilha and Asvins.	.....	.....
44	The same.	The same.	.....
45	Vamadeva.	.....	Jagati 7 Trishtup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metro.</i>
46	Vamadeva.	Vayu. Indra and Vayu.	Gayatri.
47	The same.	The same. •	Anushtup.
48	Vayu.	The same.
49	Indra and Brihaspati.	Gayatri.
50	Brihaspati. Indra and Brihaspati.	Trishtup 10 Jagati.
51	Ushas (Dawn).	Trishtup.
52	The same.	Gayatri.
53	Savitar.	Jagati.
54	The same.	Jagati. 6 Trishtup.
55	Visvadevas	Trishtup 8-10 Gayatri.
56	Heaven and Earth.	Trishtup 5 7 Gayatri.
57	Khetrapati Suna. Suna and Sira Sita.	1. 6, 7 Anushtup 2, 3, 3 Trishtup. 5 Puraushobh.
58	Agni, or Surya, or Waters, or Cows, or Ghrita.	Trishtup. 11 Jagati.

BOOK V.

1	Budha and Ga- vishthina.	Agni.	Trishtup.
2	Kumara or Vrisa.	The same. •	Trishtup. 12 Sakvari.
3	Vasusruta.	Agni. Maruts, Rudra and Vishnu. • •	Trishtup.
4	The same.	Agni.	The same.
5	.....	Apris.	Gayatri.
6	.....	Agni.	Pankti.
7	I-ha.	The same.	Anushtup 10 Pankti.
8	The same.	.....	Jagati
9	Gaya.	.....	Anushtup 5, 7 Pankti.
10	The same.	.....	Anushtup. 4, 7 Pankti.
11	Sutambhara.	.....	Jagati.
12	The same.	.....	Trishtup.
13	.....	.....	Gayatri.
14	.....	.....	The same.
15	Dharuna.	.....	Trishtup.
16	Puru.	.....	Anushtup. 5 Pankti.
17	The same.	.....	The same.
18	Dvita.	.....	.....
19	Vavri.	.....	1, 2 Gayatri 3, 4 Anush- tup 5 Viradrupa.
20	Prayasyats.	.....	Anushtup. 4 Pankti.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
21	Sasa.	Agni.	Anushtup. 4 Paukti.
22	Visvasaman.	The same.	The same.
23	Dyumn Visva- charshani.	.....	.....
24	Gaupayanas or Lupayanas	.....	Dvipada Viraj.
25	Vasuyus.	.....	Anushtup.
26	The same.	Agni. Visvedevas.	Gayatri.
27	Tryaruna 'tra- 'sadasyu, and Asvamedha, or Atri.	Agni. Indra and Agni.	Trishtup. 4, 6 Anushtup.
28	Visvavara.	Agni.	1, 3 Trishtup 2 Jagati 4 Anushtup 5, 6 Gayatri.
29	Gauriviti.	Indra. Indra or Usana.	Trishtup.
30	Babru.	Indra.	The same.
31	Avasya.	The same.	.....
32	Gatu	.....	.....
33	Samvarana.	.....	.....
34	The same.	.....	Jagati. 9 Trishtup.
35	Prabhuvasu.	.....	Anushtup 8 Paukti.
36	The same.	.....	Trishtup, 3 Jagati.
37	Atri, Bhauva	.....	Trishtup.
38	The same.	.....	Anushtup.
39	.....	.....	Anushtup.
40	.....	Indra. Surya Atri.	1, 3 Ushnih 4 Trishtup. 5-9 Anushtup 6 8 Tri- shkup.
41	.....	Visvedevas.	Trishtup 16, 17 Atijaga- ti 20 Ekapada Viraj.
42	.....	Visvedevas. Rudra.	Trishtup 17 Ekapada Viraj. Trishtup. 16 Eka- pada Viraj
43	.....	Visvedevas.	Trishtup.
44	Avatsara and others	The same.	Jagati. 14, 15 Trishtup.
45	Sadaprina,	.....	Trishtup.
46	Pratikshatra.	Visvedevas. Consorts of the Gods.	Jagati. 2, 8 Trishtup.
47	Pratiratha.	Visvedevas	Jagati.
48	Pratibhanu.	The same.	Trishtup.
49	Pratiprabha.	.....	Anushtup.
50	Svasti.	.....	1-4 Gayatri. 5-10 Ushnih.
51	The same.	.....	11-13 Jagati or Trishtup. 14, 15 Anushtup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
52	Syavasva.	Maruts.	Anushtup 6 16, 17 Pankti
53	The same,	The same.	1, 5. 10. 11. 15 Kakup. 2 Brihati 3 Anushtup 4 Puruṣuṣṇih 6, 7 9, 13, 14. 16 Satobrihati 8, 12 Gayatri. •
54			Jagati 1½ Trishtup.
55			Jagati 10 Trishtup.
56			Brihati 3, 7 Satobrihati.
57			Jagati 7, 8 Trishtup.
58			Trishtup • •
59			Jagati. 8 Trishtup.
60			Trishtup 7 8 Jagati.
61		Maruts and others.	Gayatri 5 Anushtup. 9 Satobrihati. • Trishtup. •
62	Śrutavid.	Mitra and Varuna.	Jagati
63	Achamana.	The same. •	Anushtup 7 Pankti.
64	The same.		Anushtup 6 Pankti.
65	Ratahavya.		Anushtup.
66	The same.		The same.
67	Yajata.		Gayatri.
68	The same.		Trishtup.
69	Uruchakri.		Gayatri.
70	The same.		The same.
71	Bhuvrikta.		Ushnih
72	The same.		Anushtup.
73	Paura. •	•Asvins.	The same.
74	The same.	The same.	Pankti.
75	Avasvu.		Trishtup.
76	Atri Bhauma.		The same.
77	The same.		1-3 Ushnih 4 Trishtup 5-9 Anushtup.
78	Saptavadhri.		Pankti.
79	Satyasravas.	Ushas (Dawn).	Trishtup.
80	The same.	The same. •	Jagati
81	Svavasva.	Savitar.	Gayatri. 1 Anushtup.
82	The same.	The same. •	1, 5, 8 10 Trishtup 24 Ja- gati. 9 Anushtup.
83	Atri Bhauma.	Parjanya. •	Anushtup. •
84	The same.	Prithivi.	Trishtup. •
85	.....	Varuna.	Anushtup. 6 Viratpurva. •
86	.....	Indra and Agni.	Atijagati.
87	Evayamarut.	Maruts.	

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
BOOK VI.			
1	Bharadvaja.	Agni.	Trishtup.
2	The same.	The same.	Anushtup. 11 Sakvari.
3			Trishtup.
4	.....		The same.
5			
6			
7		Vasvanara. Agni.	Trishtup. 7 Dvipada Viraj.
8		The same.	Jagati. 7 Trishtup.
9		.....	Trishtup.
10		Agni	Trishtup 7 Dvipada Viraj.
11		The same.	Trishtup.
12			
13			
14			
15	Vitahavya, or Bharadvaja.	.....	Anushtup. 6 Sakvari Jagati 3, 15 Sakvari 6 Atisakvari. 10 4, 16, 19 Trishtup. 17 Anushtup. 18 Brihati.
16	The same		Gayatri. 1, 6 Vardhamana. 27, 47, 48 Anushtup, 48 Trishtup.
17	.....	Indra.	Trishtup. 15 Dvipada Tri- shkup.
18	.....	The same	Trishtup.
19	.....		The same.
20	.....		Trishtup. 7 Viraj.
21	.....	Indra. Visvedevas.	Trishtup.
		The same.	The same.
23	.....	
24	.....	
25	.....	
26	.....	
27	.....	
28	.....	The Cows.	..... Trishtup. 2 4 Jagati Anushtup.
29	.....	Indra.	Trishtup.
30	.....	The same.	The same.
31	Subotra.	.....	Trishtup. 4 Sakvari.
32	The same.	.....	Trishtup.
33	Sunahotra.	.....	The same.
34	The same.		

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
35 Nara.	Indra.		Trishtup.
36 The same.	The same.	•	The same.
37 Bharadvaja.			
38 The same.			
39			
40			
41			
42			Anushtup. 4 Brihati.
43			Ushnih.
44 Samyu.			Trishtup. 1-6 Anushtup.
			7-9 Viraj or Trishtup. 8
			Viraj.
45 The same.	Indra Brihu.		Gayatri. 29 Atinichrit 31
46	Indra.		Padanichrit 33 Anushtup
			Brihati and Satobrihati
			alternately.
47 Garga.	Soma Indra Brihaspati.		Trishtup. 19 Brihati. 23
	Prastoka. Chariot, Drum.		Anushtup. 34 Gayatri 25
			Dvipada. 27 Jagati.
48 Samyu.	Agni. Maruts. Pushan.		1, 3, 5, 9, 14, 19, 20 Bri-
	Prisni and others.		hati 2, 4, 10, 12,
			17 Satobrihati 6, 8
			Mahatobrihati 7
			Mahabrihati. 11, 16
			Kakup 13. 18 Pura-
			ushnih 51 Atijagati 21
			Yavamadhya mahabri-
			hati 22 Anushtup.
49 Rijisvan.	Visvedevas.		Trishtup 15 Sakvari.
50 The same.	The same.	•	Trishtup.
51			Trishtup. 13-15 Ushnih. 16
			Anushtup.
			Trishtup. 7-12 Gayatri. 14
			Jagati.
53 Bharadvaja.	Pushan.	•	Gayatri. 8 Anushtup.
54 The same.	The same:	•	Gayatri.
55 .....	.....		The same.
56 .....	.....		Gayatri. 6 Anushtup.
57	Pushan and Indra.	•	Gayatri
58	Pushan.	•	Trishtup 2 Jagati.
59	Indra and Agni.	•	Brihati. 7 10 Anushtup.
60	The same.	•	Gayatri. 3, 13 Trishtup.
			14 Brihati 15 Anushtup.
61	Sarasvati.		Gayatri. 1-3, 13 Jagati. 14
			Trishtup.
62	Asvins.	•	Trishtup.
63	The same.	•	Trishtup 1 Viraj. 11 Eka-
			pada Trishtup.

<i>Hymn</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
64	Bharadvaja.	Ushas (Dawn).	Trishtup
65	The same.	The same.	The same.
66	.....	Maruts.	.....
67	.....	Mitra and Varuna.	.....
68	.....	Indra and Varuna.	Trishtup. 9, 10 Jagati.
69	.....	Indra and Vishnu.	Trishtup.
70	.....	Heaven and Earth.	Jagati.
71	.....	Savitar.	1-3 Jagati. 4-6 Trishtup.
72	.....	Indra and Soma.	Trishtup
73	.....	Brihaspati.	The same.
74	.....	Soma and Rudra.	.....
75	Payu.	Mer, Weapons, and Imple-	Trishtup 6, 10 Jagati. 12,
		ments of War. Armour.	13, 15, 16, 19 Anushtup.
		Bow. Bowstring. Quiver.	17 Pankti.
		Arrow. Charioteer. Hor-	
		ses. Chariot. Whip, &c. etc.	

INDEX OF NAMES, ETC.

- ABHIPLAVA**, the name of a religious ceremony, 114, 217-219, 255, 376, 378-381, 383-385, 388, 391-410, 43, 272, 286 *notes*. 510, 521, 525, 563, 421, 423, 427, 429, 430, 440, 443, 446, 626.
- Abhyāvarin Chāyamāna**, the name of a king, 589.
- Aborigines**, 184, 412 *notes*; see **Dāsa**, **Dasyus**, **Kikāṣas**, **Simyus**.
- Absolute God**, the, 379 *note*.
- Acknowledgment of a son**, 334.
- Adhriga**, the name of a Rishi, 148.
- Adhvāra**, primary essential sacrifice, 19 *note*.
- Adhvaryu(s)**, the priest and priests, who perform the practical work of the sacrifice, 122, 140, 142, 199, 259, 275, 277, 280, 306, 327, 357, 402, 494, 508, 600, 602.
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